

AND
THE COMMENTARY ON HINDU-CASTES.

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VAQIL, HIGH COURT, CALCUTTA.

(Nowabganj, 24 parganas, Bengal, India)

WITH
THE PECUNIARY HISTORY

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Calcutta.

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PREFACE.

For the texts of the recognised Hindu Shastra the author will ever remain indebted to Mahanobhopadhaya Pandit Haraprasad, Shastri, M. A., Principal Calcutta Sanskrit College for kindly allowing him to use its Library, to the Secretary to the Board of Examiners for permitting him to use its Library, to the Syndicate of the University of Calcutta for permitting him to consult its Library, to the Librarian of the Imperial Library for earnest care, to Kaviraj Surendra Nath Gupta, Kobi, &c., for lending him the books of the Belaghata Sandhya-Somiti and to other friends for such helps. His acknowledgments are also due to Pandit Umacharan Tararatna of Hatibagan, Calcutta, for kindly revising and recommending the manuscripts, to Shriyukta Anadi Charan Mukhopadhyaya, Librarian Sanskrit College Calcutta, for promptly furnishing books and helping him in reading the illegible manuscripts, to B. A. Gupte, Esq. personal Assistant to Mr. H. H. Risley, Director of Ethnography for India for kind suggestions and to Shri-yukta Babu Jibon Krishna Bhattacharya, B. L., pleader District Court 24-parganas, for kindly condescending to correct the proofs. He acknowledges his thankful obligations to Shri-yukta Babu Kanailal Khan, Zemindar, Merchant and Banker of Mankunda and Beniatola, Hatkhola, Calcutta, for kindly meeting the expenses of this work.

2. The method followed is altogether comparative, heretofore unknown to the Hindu mode of writing: He simply compiles, and depends upon, the bare texts as such carefully collated and systematically arranged; so that there is hardly anything which he can call his own—his own personal opinion,—excepting the reasonable short notes and comments to fill in the interluding gaps. He solely intends and aims, that his statement shall be true, that no part of it shall be false, and that he will conceal nothing; and so he leaves no stone unturned, and ventures to place before the world the *raw materials*,—the brighter side along with the evils and abuses, that the public may conscientiously judge, do justice, and fairly come to the final conclusion.

3. A short commentary on the Hindu caste-system has been prefixed, without which the accounts of a component castè would be defective in many particulars. These again have been arranged under three great heads according to the three great epochs in the history of the Hindus; namely, (1) the Vaidika, (2) the Buddhistic and (3) the Tantrika, Pouranika and Sanhitaika, Periods with the varying customs, usages, manners, religions, modes of life and other

social acts characterising every one of them, ranging from the great I eluge up to date, by gathering, as proceeding, facts, as if to criticize these, from the books of the Shastra, the universal and undying documentary evidence depicting the society at various stages. The chapter on definitions is interesting as it evidences that the Hindu caste system is in origin functional. The short concluding chapters are simply illustrative as instructive; and the detailed accounts of a Hindu marriage and a funeral have been added as interesting to foreigners only. Had the commentary on Hindu caste been separated from the main subject, severally set apart under distinct heads and distributed under the above three heads, the arrangement would have been better as in the Bengali version.

4. A passage or two here and there, added merely for the sake of completing arguments, may seem inflaming to the Brahmans, some other castes or some Government authorities, wherefor he humbly apologises and earnestly prays that they will be just and conscientious in their remark and conduct towards him, and kindly excuse him, as he, expecting reforms for the good, ventures from the altruistic point of view, to hazard himself in making passing remarks only, which he, as a member and benefactor of the Hindu community, has every right to make, and without which the main subject and the essential arguments would remain defective forever.

P. O. Ichapur-Nowabganj,
Bengal, }

NARAYAN CHANDRA SAHA.

August 21, 1906.

CONTENTS.

refuge ...	Section IV. The Lāntrika-	
addenda and corrigenda ...	Yuga 100—800 A. D.	
submission of the Account	and the Paurāṇika—	
to the Census-Superintendent	Yuga 800—1400 A. D. ...	18 ;
introduction ...	2 The Shaundikas as the Royal	on ;
Chapter I Derivation and	Kshatriya Haihayas ...	164 p
Meaning of terms. ...	6 Agni, Brahma, Padma,	ija,
Chapter II. Section J. The	Vayu and Matsya Purāṇ	re ;
Vaidika Period 6000 .	and Ballal-Charita ...	165 8 /
years past to 3500 B. C.	o Section V. The Kshatriya	2 /
The sketch of the Account	Shaundika became Vai-	8 /
of the Hindus Religious	shya for selling spirit... 170	se,
and social transitions	Mahā, Bishnu Purāṇ Bha-	e ,
from the Deluge upto	gabat, Borama, Brihan-	s ,
date ...	nerad Purāṇ ... 175-6	29
Section II. There was no	The Kalwas ...	179 2
hereditary caste during	The Summary ..	189 a,
the Vaidika period ...	36 Chapter III. The Paurāṇik	16
Soma-Sura and the Soma-	yuga and the Saṁhitay-	7
Sura Bikhayee (Khond)	ka yuga, 1400 A. D. up-	f,
Saha, about the time	to date ...	195 6
described in the Vedas	102 The society in Bengal at	d
infused Soma-Sura is dis-	about Shaka 1000 ...	197
tinct from decocted spi-	The five Kanaujia (Rarhi)	0
rituous Shoonda; and the	Brahmans in Bengal	4
Khonda-Saha, distinct	Their attempts to divide all	6
from the Shaundika ...	men into the Brahman	3
Section III. The Buddhist	and the Shudra ...	209
period 500 B. C. to 1200	The Causes which led to the	
A. D. ...	faction and party-clique	
120, Sura ; ...	between the Rarhi-Brah-	
The state of society—the	man, Kayastha and Na-	
struggle between the	hashaka, and the Saha,	
Buddhists and the Herc-	Shaundika, Suborna-bo-	
tics, Noigrantha, Bhoi-	nik and other Vaishya	
roba, Maheshwar, Shai-	castes ...	210
va, Shaktya, etc. the	The invention of the fiction	
Brahmanists ...	of Mixed-castes ...	
123 The Bojra-Suchi 127, Bina-	The Society in Bengal at	
yapitoka 132, Fokwoki,	about Shak 1500 ...	216
Fahian, Siyunki, Shon-	The Shaundikas began to be	
kora-Bijaya .	abused by the adverse	
142	faction—Bolall-charita... 216	

Brahmabharti Puran ...	235	do-Saha and the Shaundika ...	295
Brihoddharma Upapurāṇ			
238—Purashor Poddhati	259	Chapter VI. The Intellectual culture among the	
The Mussulmans in India—		Khondo-Sahas ..	296
The English in India ...	249	Chapter VII. The Religion	
Bhakti chandra Rat—Bidyā-		of the Khondo-Sahas	297
Sundara ...	250	and the ceremonies they	
The Census-Reports of India	223	observe ...	299
Risley on Tribes and castes		A Hindu-Marriage ...	300
of Bengal ...	259	Shraddha ...	309
The General Comments		Chapter VIII. The rank and	
on the Census-reports, . . .		position of the Saha and	
Crooke on Tribes and		the Shaundika in the	
Castes of North-Western		Hindu caste-precedence	310
Provinces and Oudh ...	262	Chapter IX. There will be	
Chapter IV. The classes		no breach of peace if the	
and Sub-classes of the		Sahas and the Shaundi-	
Khondo Sahas ...	293	kas be restored to their	
Chapter V. The modes of		Vaishya status.	315
subsistence of the Khon-			

ADENDA AND CORRIGENDA.

Page 3 line 6 *dele* ; **p 4** l 9 Buddhism ; **p 5** l 32 Śāstras ;
p 6 l 16 Kshatriya ; **p 10** l 29 gradually ; **p 12** l 16 Brahman ;
p 19 l 41 Bimbisar ; l 3 the ; **p 21** l 37—देन, **p 23** l 5 the ; **p**
26 l 13 Shaktyas, **p 27** l 28 & **p 30** l 21 Ajata Śāstru, Kshetraja,
 Bimbisar, etc. for sōmadhi, Suchal, Sunetra, etc. ; **p 36** l 3 the ;
p 37 l 22 able, l 40 *dele* eon and ब्राह्मण l 44 ब्राह्मण l 45 वैश्य : **p 38** l
 16 course ; **p 65** l 22 supplicators ; **p 78** l 5 eers ; **p 82** l
 37 *dele* in, the, it, **p 84** l 19 *dele* to, l 48 paraphrasing, **p 88** l
 10 Kshatras, **p 101** l 3 case, l 4 was, eighth, l 20 disguise,
 beggar, l 25 punished, l 31 allowance, l 43 under, **p 108** l 41 be,
p 109 l 9 *dele* were, l 39 Shastra, **p 111** l 1 betel, l 28 guilds,
p 112 l 28 etc., l 29 *dele*. They, **p 114** l 45 borne, **p 115** l 29
 appear, **p 118** l 26 became, **p 119** l 19 *dele* the, **p 126** l 2
 compilers, l 43 other beings, l 50 it fixes, **p 133** l 49 Buddha,
 schools, **p 134** l 37 Buddhists, **p 135** l 4 struggling, **p 136**
 l 1 at—; 136 l 12—D. T., l 14 Sun-god, **p 139** l 1 for, l
 18, for., l 26 threshold, **p 148** l 31 (, **p 150** l 25 namely,
p 153 l 44—1901, ; **p 154** l 48 etc., l 49 Vaisnava, **p 155** l 6
 succumbed ; l 15 or, l 44 were, l 53 the for he, **p 156** l 51 conquered
p 157 l 47 common, **p 158** l 1-2 Shaktya, **p 158** l 17 referring,
 l 41 Shaktyas, **p 160**. Paging **p 160** for 860, l 12 Brahmins, l 40
 religion, l 54 Islam, **p 162** l 22 should, l 33 lineal, **p 164** l 4
 m, **p 166** l 3 of, l 19 degraded, glory, argument, 33 the, 46
 Lau, **p 167** l 19 malignity **p 172** l 22, 34 Persons l 36 +ra, **p 173**
 l 7. & 33 Persons, 8 cattle, 24 sense 35 purpose, **p 177** l 34
 Shaundi **p 179** l 18 appellation, l 28—1896, pages 107—12, l 46, etc.,
p 180 l 52 Uddal's, **p 181** l 3 material, **p 182** l 9 devta, 16 abode
 21 received ; 36 excepting, **p 183** l 14 aborigines, 25 Agarwalas,
p 184 l 35, kubja ; l 50 add a line, excepting a few of them who
 flattered and took shelter under the king of Kananj and who still
 exist : **p 186** l 19 Brahmins ; **p 187** l 32 by ; **p 194** l 35 their ;
p 193 omit the first five lines ; **p 196** l 29 illiterate ; **p 198** l 2
 read Monoronjona for Hari charan ; **p 200** l 31-rātna moni ; **p 201**
 remove by ... far after others, l 22 ill-feellings ; **p 202** l 2 ruinous ;
p 204 l 45 Vaidikas ; **p 211** l 12 betel ; **p 13** l 51 liberal ; **p 214** l
 41 Brahmins ; **p 215** l 25 couch, 29-30 betel, 39 aborigines 53
 abstinence ; **p 218** l 11 *dele* ; 28 It ; **p 120** l 20 Kananji ; l 45
 Gondho ; **p 221** l 6-dhar ; **p 223** l 10 quoted ; l 13 Mohajonah,
 l 15 and leader, 19 quoted, 39 paucity, **p 224** l 14 cally, l 38
 Khilji, **p 249**, l 12 innumerable, **p 250** l 43 innu, 55 Gondho ;

বেগে গন্ধ সুরা সেখা কাঁদারি শাঁখারি। (and not মুচি শুঁড়ি) সেকরা
 ছতার ধোবা বাগি জেলে গুঁড়ী। চাঁড়াল আচার্য হাড়ী ডোম মুচী হুড়ী।
p 256 l 5 fickle, add after 'was' now Shaiva now Vaishnava, now
 Shaktya, now house-less ascetic, machinations Moktiar, a candidate
 for service under the Mlechha French prefers Persian to Sanskrit,
 an escaped convict, writer of Bidya-Sundar to retaliate, **p** 253 l 5
 subsidence, 15 palliation, **p** 254 l 37 while, **p** 255 l 41 add they,
 l 44 Class, **p** 256 l 19 allow, 36 title, **p** 258 l 42, 459, **p** 260 l
 16 Behar, 262 l 49 Census; **p** 263 after 48th line add and higher
 cultivators of Group II (a) from whom Brahmins take water in
 Central Provinces and Berar,—Kalal and Sunri,—inferior Shudra in
 Chota Nagpur, United Provinces and Behar (Risley, India 1901,
 Eth. Ap. 54); l 52 before polluting add Sunris (traders and liquor-
 sellers of Behar), (Risley; Man. of Eth. for India 9), **p** 265 l 19
 caste, 26 agriculture, 29 could, 31 what, 41 out-casted, 42 other,
 46 Sunrhi, **p** 266 l 5 ancestor, l 21 maternal grand-mother for
 mother, **p** 267 l 27 omit for; **p** 271 l 8-9 adjust 1901, 30; 174;
p 276 l 16 after harm add to enquire and; **p** 278 l 1 in; **p** 282
 l 8 oppressed the, **p** 287 l 44-7, **p** 291 l 52 of, l 53 like, **p** 298
 l 16 Saraswati 26, 41, **p** 300 l 45 silver, **p** 301 l 15, for and 27
 child, 37 & 44 lunch, **p** 303 l 19, 20, 23 Dele, **p** 304 l 11 He,
 30; 35 his, 39 -ly.

No. Nil.

ICHAPUR NAWABGANJ, POST OFFICE,
The 20eth day of January 1902.

FROM

NARAYAN CHANDRA SAHA, B.L.,

Vakil High Court, Calcutta, ...

To

THE SUPERINTENDENT OF

THE CENSUS OPERATIONS IN BENGAL.

SIR,

I have the honour to beg to request you kindly to insert the report containing the origin and history of the Shaundi Caste, the result of enormous labour, vast researches and scrutinized extracts, herewith enclosed, into your valuable Minute for the Census.

2. I have the honour to beg to request permission to supply further informations from the Atharvaveda and 9 more Maha-Purans not yet inspected by me.

3. I have the honour to beg to request permission for publishing the official orders and communications on the report; and

4. I have the honour to beg to request your indulgence in taking the trouble of amending the manuscripts wherever they are Un-English, un-idiomatic or un-grammatical.

I have the honour to be,

SIR,

Your most obedient, humble servant,

NAWABGANJ, DIST. 24-PARGANAS,
The 20eth day of January 1902.

NARAYAN CHANDRA SAHA,
Vakil High Court, Calcutta.

I have recd. (received) your manuscript and will study it, but am too busy at present to discuss the subject verbally.

(Sd.) E. A. GAIT,

(Superintendent of Census Operations in Bengal.)

(Slip)

With reference to the manuscript submitted on 20-1-02, containing the origin and history of the Shaundi caste, may I beg to point out a fact or two?

NARAYAN CHANDRA SAHA,

23-1-02.

Vakil High Court.

I am sorry I have not the time. Moreover I have not taken up the subject yet and verbal expns. (explanations) wd. (would) be forgotten. I will promise to consider fully whatever you may represent in writing.

23-1-02.

E. A. G.

INTRODUCTION.

(Not in the original report.)

Whereas now-a-days the real, actual spiritsellers among the Hindus, called mādya (मद्य) or spiritselling Shaundis or Kalwars, (especially called Kalals or Kalars in the countries other than Bengal and the Daccan, are wrongly and unjustly considered low, mean, or base-born in society and are despised in spite of their high Kshatriya origin and noble profession as that of the Vaishyas.

Whereas others Vaishya in origin and profession as dealing in money, grain-crops and various kinds of merchandises other than the spirits, are wrongly termed Shaundi, a misnomer for Shondi (शण्डी), or Kalwar (which title again became corrupt by transfer to spiritsellers) instead of शस्यवनिक्, शस्यपनी or भुशसा, for instance, or their original now-forgotten nickname Shondi (शण्डी), in contradiction of terms, although they are never known to sell, or to have sold spirits or to have repudiated spiritselling, although they are quite different from the spiritsellers in origin, profession and social relations, and although they therefore hate and dislike to be called even anādya or non-spirit-selling Shaundi (mistaken for or wrongly confounded with (शण्डी) for identity in sound) or Kalwar; and

Whereas much inconvenience is in general felt and the people are misinformed and misled about the latter when they are disappointed by finding that no wines can be had of them and that they cannot even touch wines at the peril of degradation or loss of caste and yet they are in contradiction in terms termed Shaundi or Kalwar which means a manufacturer or seller of wines although they are never known to have prepared or sold wines, and that is for want of a separate, different, proper caste name to make them known according to their *karma* or profession such as शस्यवनिक्, शस्यपनी, भुशसा etc., of course their real caste-title (शण्डी) being confounded with (शौण्डी) and also hated as a nickname;

It has become indispensably necessary, fit and proper to inform the public in a better manner what they really had

been when the Vedas, Tantras, Purāns, Sanhitas, etc. were being composed during the Hindu Rule, when castes were being moulded, degraded, altered, ennobled or raised in social estimation, proving the fickle and changeful character of social, artificial matters, a worshipful lord of to-day turning out a despised one the other day.

शूद्रतुल्याः भविष्यन्ति सर्ववर्णा कलौयुगे ॥

ऊचता नीचतां योति नोचाश्चोचमतां तथा । भारद्वाज १।१।४।१३६ ।

The Shaundis lack public spirits. The faculty of union among the caste-fellows for the sake of the caste, especially when its honour is at stake, is unknown to them. As Vaishya Banik of the prototype and pre-eminence they are so much absorbed in trade and commerce that they cannot even choose to take to service under the Government, and to adorn high posts and offices and thereby to command respect and influence Government authorities for their sake, to maintain rank and position in society; but through carelessness they prefer even to occupy low position as petty tradesmen. They are very slow to appreciate merits when found in any of their caste-fellows and to ennoble their own caste by ennobling them. They value nothing but wealth and everything that tends to improve and add to it.

The preliminary arguments which moved and induced the writer to make researches :—

1. If there are two distinct and separate classes among the men termed Shaundi or Kalwar, namely Shashyabanik शस्यबानिक, Shaspani शस्यपणी, Bhushasya भुशस्य, Anadhya अदय or non-spiritselling Shaundis who had been nicknamed in yore as shondi शण्डी and whose profession was by Manu (IX 225—6) mistaken for विकसं of विकसं शौण्डिक; and the madya मद्य or spiritselling Shaundis; and if the former never sell spirits nor are known to have repudiated spirit-selling; they live by profession befitting the Vaishyavarna and they are quite different from the latter and are really Vaishtya; why do they allow themselves to be called Shaundi or Kalwar in contradiction of terms, and why are they despised as some one degraded, although there is no text of any recognised Hindu Shastras expressly and directly degrading, ex-communicating or outcasting even the Shaundis themselves whose boiled rice has been prohibited

to the Dwija only in attempts to suppress liquors considered as dregs of boiled rice ?

2. If the non-spiritselling Shaundis had no connection or concern with the spiritselling Shaundis in the direct line of ascent, i.e., had no agnate relation with them or had no forefathers who professed to manufacture or sell liquors, had they any cognative relations with them, or any other connections such as that in Social feasts in boiled rice or bread, Bratya defect or want of Sanskar, adoption of, and conversion into, a different religion, such as Buddhism, Baisnavism, etc., by forsaking the Baidik or Brahmaniya religion, abandoning Aryavarta or going beyond the sea, or adoption of spiritselling by some Vaishyas dealing in grain-crops in the time of extreme distress for want of their own profession for livelihood and continuance in it after the distress was over with the desire to hoard up wealth out of covetousness ?

3. If the impossibility of intermarriage between the two at present evidently proves incompatibility with any previous cognative relations for which one is supposed to have fallen with the other during the time when attempts were made to suppress liquor ; if it would be impossible that so many would fall for taking part in feasts with rice or bread ; if there is no reason why for Bratya or other defect, for conversion into a different religious order, or going beyond Aryavarta, they should be classed and called Shaundi and not any other caste ; and if the penalty by degradation for willingly and covetously continuing in another's profession adopted in distress after it is over is meant for the Brahmans only and not for the Vaishyas, for a Vaishya cannot be punished with degradation to a Vaishya, for still in the Deccan the Mudaliyer Vaishyas sell wines without any prejudice whatever along with other merchandises without being lowered in society ; then there would be no reason why शुण्डा Skondis should be called Shaundis, unless the term Shaundi have some meaning other than a spiritseller, some meaning in connection with the grain-dealing which became at Manu's time and which has become now obsolete, such as the real form had been (शुण्डी) that is furnished with a Shonda or bullock or ox whereupon some of them such as the peddling grain-dealers (now technically

INTRODUCTION.

called Bulde बलदे) used to carry his grains to be sold here and there. Compare Chashandi चषण्डी properly Chasha Shondi चाषाण्डी - a farmer furnished with a bullock or ox for the plough. The probability is that the Madya Shaundi became Vaishya and as such formed cognative relations with other Vaishyas.

4. If by vicinage, cognative kinship or kindred or other connection or contact indiscernible or unknown at present with the spirit-selling Shaundis, and for inability to renounce or repudiate it at the time of their ex-communication from Society, the Bhushasa Shondis or the grain-dealers titled the non-spiritselling Shaundis (शौण्डी) in the place of Shondi षण्डी confounded with Shaundi out of perplexity in sound, called and call themselves Shaundi by abandoning and forgetting the title Shondi which also was a nickname too, and are despised as degraded with them; how are they to be restored to their original primitive Vaishya-hood and Dwija द्विज status?

5. If the Bhushasa Shondi (confounded with the nonspiritselling Shaundi) or Vaishya cognative relatives of the spiritselling Shaundis, undertook to share the same fate with the spiritselling Shaundis; one of the best modes of restoring the Shondis or the non-spiritselling Shaundis to their pristine Vaishya character would be to restore the spiritselling Shaundis to their pristine status. The history of the one involves the history of the other.

6. If the non-spiritselling Shaundis were Vaishya and allowed intermarriages with the spiritselling Shaundis, were the spiritselling Shaundis Vaishyas also? If both were not Vaishya, how could intermarriages go on at any rate when castes became separate socially?

7. If the spiritselling shaundis were Royal Kshattriya in origin and became Vaishya by profession and united as such with other Vaishyas by cognative relations and were despised as degraded by social movements to meet the desires of the society; are they referred to in the recognised Hindu shastras to be such.

8. Yes. The spiritselling Shaundis are referred to in the best recognised Arya Hindu shastras to be Royal Kshattriya in origin, Vaishya by profession and despised as degraded, although no text expressly or directly degraded or outcasted them in terms. Therefore

it is necessary to search through the shastras for them.

9. If the non-spiritselling Shaundis were Vaishya of profession of articles other than the liquors and formed cognitive relations with the spiritselling Shaundis; are they referred to in the recognised shastras as such otherwise than by the general term Vaishya and Vanijya?

10. If the Bhushasa Shondis or grain-dealers hereafter called the non-spiritselling Shaundis were but the spiritselling Shaundis that repudiated the sale of liquors when the liquors were being suppressed and became the grain-dealers or शस्यवर्निक् शस्यपदवी भुशसा non-spiritselling Shaundis and the Bikarma (विकर्म) of Shaundik in Manu IX—25 विकर्मस्यान् शौण्डिकांश्च जिघ्रन् निर्वासयेत् पुरात् refers to the deviation of the spiritselling Shaundis from their profession of spiritselling allotted to them, as some seem to imagine; would not then the भुशसा पदवी titled the non-spiritselling Shaundis be royal kshatriyas in origin as the descendants of king Haihaya and be Vaishya by profession; and would not the history of the one involve the history of the other?

The Report submitted to the Office of the Census Operation in Bengal of 1901 with little additions and alterations.

The Shaundi (शौण्डी)-caste (mostly called Kalwar in Behar, Oudh, N.-W. P., Punjab, Nagpur etc.)—The Shaundis are Vaishya (वैश्य) by profession although Kshatriya in origin.

For the precedence and rank among the castes in the statistical minute of the Government Census operations in India.

Written by Narayan Chandra Saha, B.L., Vaqil, High Court of Judicature at Fort William in Bengal.

[N.B.—As Tantras, Purans, Sanhitas, etc., are now-a-days easily available, the vaidika references alone are accompanied by precise and accurate quotations.]

CHAPTER I.

DERIVATION and LITERAL MEANING OF THE TERMS, SHAUNDI शौण्डी.

KALAWAR कालवार, ETC.

Shoonda शुण्डा (शुन् गती + अमन्तात् ड्, मदन्तिर्भर or liquors, wines or intoxicating drinks.—(रति इमचन्द्रकीर्ष) + टाप्. मदपात्तरह; सुरा meaning

liquors or wines + शुण्डाएव शौण्डं चन् + शौण्डं पश्यत्वेनास्तासु ईन् meaning progeny of, doer, manufacturer, or seller of = Shaundi शौण्डी meaning manufacturer, seller or trader of intoxicating drinks; the wine-merchants.—इति शब्दरत्नावली; शब्दकल्पद्रुम; वाचस्पत्य; Monier Williams 1872.

They are especially called मद्यशौण्डी or Shaundi properly so called, the spirit-selling Shaundi, शौण्डीवैश्यः श्री वणिक्, श्री श्वेषिया, लावकी चीहान, लावकी चन् (in the eastern countries of N.-W. P. and Oudh), or शौण्डीचन्, in contradistinction to the non-spiritselling Shaundi (a misnomer for Shondi शण्डी), चाषाशौण्डी, भृशना, चाषा सौ. वणिक् सौ. श्वश्वणिक्, or सख्यपथी, who are Vaishya in origin and whose profession is by Manu mistaken for Bikarma of Bikarmi Shaundika, i.e. Shaundikas adopting or following another's profession.—Manu IX 225-6.

Other forms of the term Shaundi are :—

शुण्डक Shoondaka, शुण्डार Shoondara (शुण्डा + र or furnished with) शौण्डिक meaning a spiritseller.—इति शब्दरत्नावली इत्यादि ।

Shaundika शौण्डिक = Shaundi शौण्डी । ka क स्वार्थे meaning used in the same sense. The most commonly used form found in Manu and other Sanhitas, in all Tantras and in most of the Purāṇas. शुण्डा + तदस्य पश्यमिति टक्, शुण्डापश्यमस्य Shoonda is the vendible article of his trade. M. Williams—Name of a tribe. शब्दसौमसह्यनिधि—शुण्डा शुरा पश्यमस्य ।

Shaundikaya शौण्डिकेय = Shaundika शौण्डिक + aya (येन स्वार्थे, आदरार्थे) meaning used in the same sense; for endearment. Not commonly in use. Mr. M. Williams' definition, Shaundikaya is a demon, is merely imaginary and utopian. •

In Matsya Mahapurāṇ (ch. 44. verse 48—9) the term Koondikera कुण्डिकेरा, in Vayupurāṇ (2, 32, 51-2) toondikera तुण्डिकेरा in Brahma Purāṇ (2, 13, 204) तौण्डिकेरा appear in the place of शौण्डिकेय in Agnipurāṇ Chapter 274 verse 10—1. Monier's definitions, तुण्डिकेरा or तौण्डिकेरा is the name of a race are equally like his definition of Shaundikaya imaginary and utopian. कुण्डिकेरा, तुण्डिकेरा and तौण्डिकेरा find no room in any recognised Sanskrit dictionary of native make signifying their meaninglessness and insignificance.

In Padma Purāṇ the form शौण्ड Shaunda does appear side by side with Dhvajaban ध्वजवान् । Adikhanda Part I, Chapter 56,

Verse 13 and Kurma Puran Part II, Chapter 17; Verse 13 (in some editions शौखिक for शौखी.) शुखा + मृद रतः चम् । मत्त or drunkard. Here a spiritseller.

In Brahma-Baivarta Mahapurāṇ the form Shoondī शुण्डी used contemptuously appears. शुखः wines + तदस्यासि ईन् meaning manufacturer or seller of or furnished with, that is, a distiller or seller of wines. Shoondo शुखः meaning a snout, trunk or proboscis + e (ईन्) meaning maker of or furnished with, that is maker of a snout or furnished with a snout, would be meaningless, unless it be made to refer to the alembic distilling machinery, vint (भाटो) the boiling jar with the accessory tube, to convey vapour into the distilling pot generally in the shape of an elephant's head with the proboscis. The suffix ē (ई) meaning progeny of, would render the term into Shaundi शौखी and not Shoondi शुण्डी causing it to mean *born out of a proboscis*, so much the more meaningless. Vide Brahma Baivarta-purāṇ Brahma Khanda, Part I, Chapter 10, Verse 109, 115.

Its vulgarised form is Shoondī (शुण्डि, शुडि इति भाषा i.e., colloquialism or vulgarity.—शब्दकल्पद्रुम) in the same way as Bamna बामना for Brahman (ब्राह्मण), Kayet (कायेत्) for Kayastha (कायस्थ), Bostom (बोस्टोम) for Baisnab (वैष्णव), and so on.

These forms all derived from the article of Sale called Shoonda go to show that these are so many occupational titles addressed to the sellers of Shoonda in Tantras, Sanhitas and Purans during the time described in them.

Sometimes the non-spiritselling, grain-dealing Shaundis please to make themselves known by the title Sau सौ from सु=good + अ=progeny of; meaning सौजाति or good caste in contradistinction to their degenerated miserable brethren in Bengal whom they found there thus when they migrated from Behar, Oudh and Western countries into Bengal. Perhaps it is Shāu (शौ) being merely the contracted form of शौखी. Sa सा or Saha साहा is also another term by which the grain-merchant Shaundis throughout Northern India are known. साहा properly साह is the term given by the Mahomedans meaning emperor, wealthy or a big folk; or a title befitting a Vaishya like Mudaliyer in the Deccan. Or Saha साहा is the modified form of साहा the wife of Agni, as Spirits are highly combustible.

The titles सा Sa, शा Sha, साहा and साहजि form the caste-titles of most of the Vaishyas dealing in grain-crops in Behar, N.-W. P., Oudh, etc.

The real first caste-title name fit to be considered as of a form of a real character of the kind whereby some poorest of the शस्यवणिक सशसा were known had been not Shaundi शौण्डी but Shondi शण्डी (cf. present Balde बलदे,) or furnished with a bullock or ox, whereupon the peddling grain-dealers in those far remote ages in poor villages and hamlets having no grocery of any kind for miles used to carry his grain-crops to be peddled here and there by the barter of paddy or straw, sometimes carrying a grocery on the back of a bullock or ox. From शण्ड a bullock or ox + ई = शण्डी. शण्डी + स्वार्थे क = शण्डिक। शण्डी was the vulgarised form. A nickname given to the grain-dealing Vaishya merchants, tradesmen and grocers or the peddlers, derived from the aforesaid peddling grocers. These terms शण्डी, शण्डिक or शण्डी akin in sound to शौण्डी, शौण्डिक or शौण्दी perplexed the ancient illiterate ignorant men in general and they were confounded with or mistaken for or replaced by शौण्डी, शौण्डिक or शौण्डी। बलदे a bullock or ox + ई = बलदेई a bullock driver.

In Bengal (that is, the countries to the east of Oudh, Behar, Nagpur and Orissa) all Shaundis, non-spiritselling grain-dealers or grain merchants as well as the spiritselling wine-merchants are termed and known as Shaundi alike; but in Behar, Oudh, N.-W. P., Nagpur, Darbhanga, Punjab, etc., they are mostly termed Kalwar, Kalal and Kalar and a few are called Shaundi. There Kalal and Kalar invariably apply to spiritselling Shaundis alone.

A portion of the non-spiritselling Shaundis called the Bardhaman (now called the Bathom) sect as loyal and powerful subjects at Kanauj was by the king of Kanauj posted on the bank of the Kalindi opposite Kanauj, then called Kalindipar and now called Khudaganj, and was entrusted with the protection of the Kalindi and the neighbourhoods under the title of Kalindipal(ak) and as such they strenuously resisted Mahmud of Ghazni, when he proceeded to invade Kanauj. Under their leader Humandas of Ghurheharh sub-caste they flourished in the Court and in imperial services during the reign of Akbar and continued as a brave and

powerful tribe for a long time till they under Khusal Rai of Tilha sub-caste offered such assistance to the English in the Rohilawar that the English became victorious. This Khusal Rai obtained the grant of a large piece of land from the English for the help and stopped the cow-slaughter by the Rohilas within it with such vehemence that a town was built by its eminent Hindus in his honor called Kotora Khusal Rai, now Moradabad. His family retained it till 1825 and retired on pension from the British Government in 1825. Formerly these Bordhaman Kalindipals or Palikas were Vaishya शस्यवणिक् or सस्यपणी भुजसा घरडी or grain-dealers and were compelled to adopt the caste-title name of Shaundi in ancient time when perhaps घरडी became confounded with शतरडी for identity in sound, or when perhaps they chose to continue contact and connection with the Shaundis or wife-merchants; but now in these countries most of the Shaundis of both the classes were pleased to borrow and adopt the glorious and famous caste-title name, Kalindipal of the formidable and most renowned Bardhaman Kalindipal, now called Bathom Kalwar. Although originally a caste-title of the non-spirit-selling Shaundis adopted by the spiritselling Shaundis it gradually came to imply in course of time manufacture and sale of spirits as the title of the spiritselling Shaundis and lost its original signification of armed warrior as the title of the Vaishya Shondi Bordhaman soldiers.

The term Kalindipal was in course of time among the vulgar, illiterate boorish people vulgarised and contracted into Kalipal or Kalpal which again was distorted into Kalbar rather Kalwar by the change of p into b and l into r according to the principle of utterance and pronunciation usual to the Hindus. Probably the forms Kalpal and Kalbar received gradual further modification and contraction into Kalal and Kalar by the dropping away of p and b respectively chiefly among the spiritselling Shaundis who alone are now-a-days known by these two terms, Kalwar continuing a general term.

When this term Kalwar turned out to be a title fixed to the spiritselling Shaundis, attempts were made among the lexicographers

to explain it in connection with spirits thus :—

कल्यं सुरायां ; कल् गर्ता । कल्यं मधुमद्यं पालयति कल्यपाल शीग्लिके । कल्य सुराविधानकल्यसंकल्य मद्याभिलाषं वा तत् पायिनां पालयति कल्यपाल शीग्लिके । (शब्दकल्पद्रुमः ; वाचस्पत्य. Monier Williams 1851 -- Vintner शीग्लिके शुण्डीर ध्वजवान् ; Distiller शीग्लिक शुण्डी कल्यपाल । Monier Williams 1879 — कल्य = Spirituous liquor ; armed ; कल्यपाल healthy ; a distiller ; कल्यपाल a protector of order ; a legitimate prince ; a distiller.

Risley's imagination, namely, Kolwala, and Nesfield's 'fancy, namely, Khairwar, are untenable as meaningless and utopian or chimerical.

Supposing Mr. Risley's suggestion to have any sense, कल्वारा, that is, कलवाला would mean owner or seller of wines. From कल मिष्ट sweet मधु honey मद्य or wine + वाला pronounced ओयाला oala or owner or seller. The distilling machinery was never among the natives termed a कल Kol or machine but a मंटी or Vint.

ध्वजवान् (Dhwajaban) means a wine-merchant ; for he was anciently required by the law of the land to fly a flag on his wine-shop for discrimination and conspicuity. It also meant a Brahman drunkard who in those days used to be punished with a permanent mark of a flag on his forehead in memory of the flag of the wine-shop.

In the southern half of the peninsula i.e. Dravid or the Deccan, south of the Vindhyas among the Ayers or Brahmans, the Chhettris or Kshatriyas, the Mudaliyer Vaishya Vania (Bania) or Agumurhiyer Marwara Kallars and the Vedalans or Shoodras, the manufacture and sale of spirituous liquors do without any prejudice, degradation or lowering in society form the exclusive profession of the Vaishya Agumurhiyer Marwar Kallars in general in Banijya or trade in grain crops, wines, and other articles except cows, in addition to Pashupalya or tending cattle, Krishi or cultivation and Kusid or banking, and are prohibited to Ayers, Chhetris and Vedalans. There they have no especial caste title name for selling wines, grains, or etc.

The Vanderis like the Percis or the sellers of Tody or juice of date, palm or cocoanut, are quite different from the Shaundis

In Rajputana and Kashmir there are no spiritselling Shaundis or Kalwars domiciled there.

In 'Madhyandini' Bajasanayee. Shukla Yajurveda the term 'Surakar' (सुराकार, सुरा Sura + कृ to make + क) manufacturer of sura or wines does appear, V. Ch. 30 kandika 11. Mantra 1.

कौलायाय सुराकारं । साध्यं यजुर्वेद ३०।१।१।

Then one and the same person used to prepare and sell som (सोम) and sura सुरा. Vide Yajurveda Chapter 19, Kondika 1 Brakshmana. Cf Chapter 21 Kondika 42.

अन्तःपात्यस्थाने गोचर्मणि एतानि स्थापयेत् सोमसुरात्रिक्रयिषः द्वीवाहा क्रीला सोमेन शयं क्रीला ऊर्णाभिर्सोक्तान् सूत्रेण लाजान् केनचिदद्रव्येन नग्नहम् पिबेद्वा ब्रीहयः शयम् विबेदा यवास्तीक्ष्णाः भृष्टक्रीहयो लाजाः सर्जलक् विफलाशुखीपुनर्नवा-चतुर्जातकपिली-गजपिप्पलीवंशावकाष्ठहृत्वाचिवकेन्द्रवारुण्यश्वगन्धा-धान्यकथवाजीवीक-हयहरिद्राहयविरुदयवब्रीहय एकीकृता नग्नहः । शयतीकमलाजचूर्णं पक्ता शतालभमाननरं तयो श्वीर्निःस्त्रावसुणं पृथक् पाचयोरादाय शयादिचतुर्णां चूर्णैः संसृज्यस्थापयेत् इयं चूर्णाचामरूपं मासराख्यम् । कात्यायण (१८।१।२२) ऋदनी चूर्णं मासरैः संसृज्य स्वाहीं त्वां शुनेति त्रिरात्रं निदधाति । एवमाचामयोजूर्णसंसर्गे मासरत्नित्याद-नाननरमोदनौ ब्रीहिश्यामाकचक चतुर्भिश्चूर्णैः संसृज्य स्वाहीं त्वेति मन्त्रेण अंशुनेति विंशध्यायसप्तविंशधा ऋचा चैकस्मिन् पात्रे चूर्णसंसृष्टावोदनौ मासराभ्यां संसृज्य त्रिरात्रं शाला नैष्टतकीणं गतं कृत्वा तत्र स्थापयेत् । अयमर्थः चक सहास्य हयोः पृथगाचाम-यद्वयम् ततः शयतीकमलाजचूर्णानां पृथक् त्रिधा कृतानां तृतीयांशं देधा कृत्वाचामयोः क्षिपेत् ततो नग्नहचूर्णं द्वेधाकृत्वैकमर्धं द्विधा विभज्याचामयोः क्षिपेत् । एवं चूर्णसंसृ-ष्टाचामयोर्मासरं संज्ञा । ततः शयतीकमलाजचूर्णाणां द्वितीयं तृतीयांशं द्विधा कृत्वैकैक-भागमोदनयोः क्षिपेत् नग्नहचूर्णं द्वितीयांशं द्वेधा कृत्वोदनयोः क्षिपेत् तत ऋदनावेकपात्रे कृत्वा तत्राचामौ क्षिपेत् ततः स्वाहीं त्वा अंशुनेति मन्त्राभ्यां चूर्णमासरैः सहोदनयो वाभ्या-लक्ष्णे संसर्गः कायैः ततस्त्रिरात्रनिधानम् शयतीकमलाजचूर्णं तृतीयांशानां प्रतिदिनं सुरायी निवापायं रक्षयामिति सूत्रार्थः । स्वाहीत्वा । सुरा सोमदेव्यानुष्टुप् सुरारूपः सोमदेवता । यजुर्वेद १८।१ ब्राह्मण ।

होता यच्चदश्विनी सरस्वतीमिन्द्रं सुचामाणमिनि स्त्रीमाः सुरामाण्यश्वागैर्न भवेच्छ्रवमैः सुताः शयै नं तीक्ष्मभिर्लाजैर्भृष्टस्त्रो मदा मासरैः परिकृताः शुक्राः पयस्त्रयोऽसृताः प्रस्थिता वी मधुसुतस्तानश्विना सरस्वतीन्द्रः सुचामा ब्रह्मज्ञा जुषन्तां सौम्यं मधु पिबन्तु

मदन्तु व्यक्तु हीतयन् । यजुर्वेद २१।४२ ।

Then Sura was prepared by rotting or infusing Br̥hi or grain crops etc. in Sōm, and was itself termed Sōm.

साहीत्वा सादुना तीव्रां तीक्ष्णान्तामचतेन । मधुमतीं मधुमता सृजामि सं सीमेन ॥ सीमोऽसि । अग्निभ्यां पचस्व । सरस्वत्ये पचस्व । इन्द्राय सुदामर्थं पचस्व । वायुः पूतः पवित्रेण प्रत्यङ् सीमो अतिसुतः (अतिद्रुतः) । यजुर्वेद १०।३१ । तैत्ति. यजु. १।८।२।३

विकटकुक्षेषु महिषी यवाग्रिम् तु विष्णुमसृम्यत् सीममपिर्वहिष्णुना सुतं यथावशम् ।

स ईं ममादि महि कर्म कर्त्तवे महासुखं सेनं सुसद्देवो दधं सत्य इन्दुः सैत्यमिन्दुम् ।

अथर्ववेद २०।८५।१ ऋग्वेद १।२२।१ ; सामवेद १।४।१२।१ ; २।१३।७

अभिसीमास आयवः पवन्ते मयं मदम् ।

ऋग्वेद २।१०।७।१४

समुद्रस्याधिबिष्टपे मथौषिणी मत्सरसीः मदच्युतः ।

सामवेद १।५।५।८, २।४।३१

यवं यवं नो अम्बसा पुष्टं पुष्टं परिस्रव ।

ऋग्वेद २।५।५।१

विशा च सीम सीमगा ।

• सामवेद २।६।२।८

इन्दो यथा तव सखी यथा ते जातमम्बसुः ।

ऋग्वेद २।५।५।२ ;

निवर्हिषि प्रिये सदः ।

• सामवेद २।६।२।८

आपापानासी विवस्वती जिवन्त उषसी भगम् ।

• ऋग्वेद २।१०।५ ;

सुरा अण्वं वितण्ते ।

सामवेद २।८।१।८

कुविदङ्ग यवमन्तो यवं विद्याया दान्यगुपूर्वं विषय ।

इहर्हिषां कृणुहि भोजनानि ये वर्हिषी नम उक्तिं यजानि ।

• अथर्ववेद २०।१२५।२ यजुर्वेद १०।२३।१ ; १।६।११ ;

युवं सुराममञ्जिना नमुचावासुरे सचाविपिपाना शुभस्यती इन्द्रं कर्मस्वावतं ।

• अथर्ववेद २०।१२५।४ ऋग्वेद १०।१३।४ ; यजुर्वेद १०।३३।१

यत् सुरामं व्यपिबः शचीभिः सरस्वती त्वामघवन्नभिषण्क् ।

• ऋग्वेद १०।१३।५ यजुर्वेद १०।३३।१ ; २।३३।१ ; २।३३।१

ब्रह्मचरं पवते तेज इन्द्रियं सुरया सीमः सुत आसुती मदाय ।

एकेष देव देवताः पिपृग्धि रसेनाज्जं यजमानाय धेहि ।

यजुर्वेद १।६।११

सुरा त्वमसि शुष्मिणी सीम एष मा मा हिंसीः स्वां योनिमाविशन्ती ।

यजुर्वेद १।६।७।१

सुराबन्तं वर्हिपदं सुवीर यज्ञं हित्वन्ति महिषा नमोभिः ।

यजुर्वेद १।६।३।१

यस्ते रसः संभूतः ओषधीषु सोमस्य शुभः सुरया सुतस्य

तेन जित्व यजमानं मदेन सरस्वतीमन्वितामिन्द्रमग्निम् ।

सजुर्वेद १८।३३।१

पशुस्य शुक्लसुवृतं जनिव सुरयः सूबाज्जनयन् रेतः

अपान्तिं दुर्धतिः काधमाना ऊवध्यं वस्तं सर्वं तदारम्भः ।

यजुः १८।८४।१

सिञ्चन्ति परिसिञ्चन्त्युत्सिञ्चन्ति पुनन्ति च

सुरयि वभ्वे मदे किंली वदहि किं त्वः ।

सजुर्वेद २०।२८।१

धानाः करभः सक्तवः परोवामः पयोदधिः

सोमस्य रूपं हविष आमिक्षा वाजिनं मधु ।

सजुर्वेद १८।३१।१

प्रस्कंभदेष्वा अनवध्यं राधसोऽस्मादृणासो विदुषेभु सुष्टु ताः

अर्चत्यैकं मदिरस्य पीतय विदुर्वीरस्य प्रथमानि पीत्वा ।

ऋग्वेद १।१६६।७

युवंदूधर्मं मधुमंतमचयेऽपी न क्षीदोऽवृणीतमेषे ।

तदा नरावन्निनापस्य इष्टी रथ्येव चक्रा प्रतिधंति मध्यः ।

ऋग्वेद १।१८०।४

यते सोम गवाश्विरो यवाश्विरो भजामहं । वातापे पीव इहवः ।

ऋग्वेद १।१८०।८

अभ्यर्चयः कर्त्तना शुद्धिमसौ वने किपूतं वन उन्नयध्वं

जुषाणीहस्यमर्म वावशे व इ द्राय सोमं मदिरं जुहोत ।

ऋग्वेद २।१४।८

प्रधा न्वस्य महती महानि सत्या सत्यस्य करणाणि वोचं

चिकद् केष्वपिवत् सुतस्यास्य मदे अहिमिंद्राजघान ।

ऋ० २।१५।१

अनावतं कर्त्तुमिष्टमपूपवंतमुक्षिणं । इन्द्रं प्रातर्जुषस्व नः ।

ऋग्वेद ३।५२।१

पुरोलाशं पचत्यं जुषस्वेन्द्रा गुरुस्व च । तुभ्यं हव्यानि सिञ्चते ।

ऋग्वेद ३।५२।२

अभूदु वो विधते रजधेयमिदा नरो दाशुषे मर्त्वाय

पिवत वाजा ऋभवी ददे वो मर्द्दि तृतायं सवनं मदाय ।

ऋग्वेद ४।३४।५

आ नपातः श्वसी यातनोपेभं यज्ञं नमसाह्वयमानाः

सजोषसः सुरयो यस्य च स्य मध्यः पात रजधा इन्द्रवंतः ।

४।३४।६

ऋजुप्री श्वेनी ददमानो अंशुं परावतः शकुनो मद्रं मदं सोमं भरहाट्हाणी देवा-
वान्दिकीं अमुष्मादुत्तरादादाय ।

ऋग्वेद ४।२६।६

अजातशक्रमजरा स्तवत्यनु स्वधामितादक्षमौयते

सुनीतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ।

ऋग्वेद ५।३४।१

आ यः सोमैज जठरमपि प्रीतामंदत मघवा मध्वो अंधसः

घदीं सगाय हंतवे महावधः सङ्ख्य भट्टिमुष्मना वधं यमत् ।

ऋग्वेद ५।११।४

हृषा वावा हृषा मदी हृषा सोमो अयं सुतः । हृषाद्रिद्र हृषाभवव हृषा ।	ऋग्वेद ५।४।१२
नियुत्तेति वामजितो अथा मरीर्यमनो न मरुतः कवचिनः ।	
पिबन्त्युत्सं यदि नासी अस्त्रन्वृर्दति पृथिवी मन्वी अंधसा ।	ऋग्वेद ५।५।५
य इ वहेत आशुभिः पिबन्तो मृदिर मधु । अथ यवांसि दधिरे ।	ऋ० ५।६।११
स सोम अमिश्रतमः सुतो भूयस्मिन्पक्तिः पच्यते अत धानाः ।	
इंद्रं नरः भुवन्तो ब्रह्मकारा उर्यथा शंसतो देववाततमाः ।	ऋ० ६।१८।४
यस्य संदावो अधसो माघो न दधिषे श्वः । अयं स सोम इंद्र ते सुतः पिव ।	ऋ० ६।४।४
इदं कसी सुतमंधः पिवा सुपूर्णसुदरं अनाभयिनु रिमा ते ।	ऋ० ८।२।१
तं ते यवं यथा गोभिः स्वादुमकर्म शीघ्रतः । इंद्र त्वास्मिन्सधमादे ।	सौमवेद २।२।१।१२
असी य एभि वोरको इहं इहं विचाकशत् ।	
इमं जंभ सुतं पिव धानावतं करंभिणमपूषवेतमुक्षिन् ।	ऋ० ८।८।१२
आपानासो विवस्वतो जनंत उषसी भगं । सुरा अणं वितन्वते ।	ऋ० ८।१०।५
एष स्य मद्यो रसोऽवचष्टे दिवः शिशुः । य इंदुर्वारमाविशत् ।	ऋ० ८।१८।५
तव त्य इंदो अघसी देवा मर्धाव्यश्रते । पवमानस्य मरुतः ।	ऋ० ८।१।३
उक्षा ते जातमंधसी दिवि यदभूम्या ददे । उयं शर्म महि श्वः ।	ऋ० ८।१।१०
अयुक्त सुर एतशं पवमानो मनवबधि । अंतरीक्षेण यातवे ।	ऋ० ८।३।८
उत त्या हरिती दश सूरी अयुक्त यातवे । इंद्रुर्विद्र इति भुवन् ।	ऋ० ८।३।८
सोमो देवो न सूर्योऽद्रिभिः पवते सुतः । दधानः कलशे रसं ।	ऋ० ८।३।११
प्र हिणूनास इंद्रोऽच्छा समुद्रमाशवः । धिया जुता अमृतत ।	ऋ० ८।३।१६
हिन्वन्ति सुरमुशयः स्वसारी जामयस्यति । महामिंदुं महियुवः ।	ऋ० ८।६।५।१
यस्य ते मद्यं रसं तीव्रं दुहन्त्यद्रिभिः । स परस्वाभिमाति हा ।	ऋ० ८।६।५।५
त्वं सोम सुर एषस्तीकस्य साता तनूना । हवीमहे सुग्याय हवीमहे युज्याय ।	ऋ० ८।६।१८
ककुहः सोम्यो रस इंद्रुर्विद्राय पूर्व्यः । आयुः पवत आयवे ।	ऋ० ८।६।८
स मृज्यमानो दशभिः सुकर्मभिः प्रमध्यमानु मातृषु प्रमं सचा	
ब्रतानिपानी अमृतस्य चारुण उभे मृचचा अनुपश्यते विशी ।	ऋ० ८।७।४
प्र ते मदासी मदिरास आसवोऽमृतत रथासी यथा पृथक्	
धेनुर्न वत्सं पयसाभि बज्रिणमिंद्रमिंदवो मधुमंत ऊर्मयः ।	ऋ० ८।८।१२
इवमूर्जे पवमानाभ्यर्षसि श्ये नो न वंसु कलशेषु सीदसि	
इंद्राय महा मद्यो मदः सुतो दिवो विष्टंभ उपमो विचक्षणः ।	ऋ० ८।३।८।६

एवा पवस्व मदिरा मदायीदद्याभस्य नमयन्वधक्षैः

परिवर्षे भग्नमग्ने रुशतं गव्युर्नो अवं परि सोम सिक्तः ।

१८७१५

तस्यिन्नां त्वेहि पवमानास्यते ... ७ यवामुर्थ्यन्तयन्तीरापन्तव मामस्यतं ... ८ लोका यव

ज्योतिष्मत्सत्र मामस्यतं क्षधीद्रायेदीपरिष्व ... ९ स्वधा च यव दत्तिष तव मामस्यतं ...

१० कामस्य यवाताः का मासपू मामस्यतं क्षधीद्रायेदी परिष्व ...

१११३७-११

भोजा जिग्यः सुरभिं योनिर्मये भोजाजिगुर्वध्वंया सुवासाः

भोजा जिग्य रंतः पेयं सुराया भोजाजिग्य ये अहताः प्रथेति ।

१०१०७८

यदी वहन्त्याश्वी आजमाना रथेणा ।

पिवन्ती मदिरं मधु तव अवांसि कृण्वते ।

सामवेद १४११५

सीदन्तसे वशी यथा गोशीते मधी मदिरं विवक्षणे । अभित्वामिन्द्र नीतुम । १४१६८

प्र सोम देव वीतये सिन्धुर्न पिप्ये अर्णासा

अशीः पयसा मदिरा न जागृविरक्षा कीशं मधुयुतम् ।

१५५५४

पवस्व मधुमत्तम इद्राय सोम क्रतुवित्तमी मदः ।

१२२५६

महि दाक्षतमी मदः ।

सामवेद १५१११

एवा पवस्व मदिरा मदायीदद्याभस्य नमयन्वधक्षुम् ।

२३३१६

इदं वां मदिरं मधुधुक्षर्त्तद्भिर्नरः । इन्द्राग्नी तस्य वीधतम् ।

२७३१२

एष स्व मद्या रसीऽनचष्टे दिवः शिशुः । य इन्द्रवारमाविशत् ।

२१०३४

पण्यं पण्यमिन्धोतार आ धावत मदाय । सोमं वीराय शूराय ।

३१८११

पवमाना अमृतस्य सोमाः शुक्रास इन्द्रवः । अभि विश्वानि काव्या ।

२१८४१

सोमस्य तनुरसि तनं व मे पाहि ।

तैत्ति० यजुः १२१११

सोमं ते क्रीणाम्यजस्वन्तं पयस्वन्तं वीर्यावन्तं मभिसृतिषाहं

शुक्रं ते शुक्रेण क्रीणामि चन्दं चन्द्रेनामृतममृततेन ।

१२७११

ज्योतिः सोमविक्रयिणि तमी मित्री न वाहि ।

१२७११

उपीते अश्वो मध्यमयामि यस्य देव दधिषे पूर्वपेयम् । उपयामगृहितोऽसि । तै. य. १४४

भोम् विश्वरूपो वै त्वाष्ट्रः पुरोहितो । देवानामासीत् स्वस्त्रीयोऽसुराणां तस्य वीणि

वीर्शान्य सिनत् सोमपानं सुरापानमन्नादनं स प्रत्यक्षं देवेभ्यो भागमवदत् परीक्षमसुरेभ्यः

सर्वेभ्यो वै प्रत्यक्षं भागं वदन्ति यथाएव परीहं वदन्ति तस्य भागं उदितस्तस्यादिन्द्रोऽविमे

दाऽदृष्टुं वै राट् विपर्यावत्तयतीति तस्य वज्रमादाय शूर्पाण्यच्छिनदत् सोमपानम् आसीत् स

कपिञ्जलीऽभवदत् सुरापानं स कलर्विक यदन्नादनं स तित्तिरिः । तै. यजुः २५१११-२

- हृदं वासास्ते हविः त्रिभिर्निद्राऽऽकल्पन्ती उक्तं नन्दं शसते । वैयस्यवेद २।२।१३ ।
- वासावीं भूय हविषा उप नः संकल्पते निमुती विचक्षतः ।
- उपो से चमोमयमयानि यस्य देव हविषे पूर्वयेयम् । वैयः २।६४।३ ।
- उ एता वासवीमपयामां वे स चात्मानं वैचक्षपाथादमुच्यत । वैयः ५५२।१२ ।
- जायते सुरा वे देवान् देवित्वतः उचानवतां देवा उपनाये नैवापामुदतः । वैयस्यवेद ६।६।१४ ।
- इन्द्रं कुपस्य प्रवक्ष्यामि शूर हरिश्चाम् ।
- पिबा सुतस्य मतेरिन्द्रमधोश्चकानश्चरुमदाय । अथर्ववेद २।५७।१ ।
- अस्य सुतस्य स्वर्गोप त्वा मदाः सुवाचो अगुः । २।५८।२ ।
- विभेदं बलं धनुर्न संसृष्टं शून् सुदो सोमस्य । इषायमानोऽऽक्रीत सोमं विनाद्रु केचपिपत सुतस्य । ७ ।
- इन्द्रमग्रे नारी पति विदित सोमो हि राजा सुमनां कथोति । २।२६।२ ।
- विभृतीः सौम्यं मध्वनमोवा उपेतन । २।२८।२ ।
- ब्राह्मणो अग्रे प्रवचो दशशीर्षो दशास्यः । स सोमं ग्रथयः पपी स अकारा रसं विषम् । ४।६।१ ।
- वि ते मदं मदावती शरणिष पातयामसि । ४।७।४ ।
- विहङ्गो वास ते पिता मदावतीनाम ते माता । ६।१२।५ ।
- गिरावरवराटेषु हिरण्ये गोषु यययः । सुरायां सिन्धुमानायां कौबालि मधुतन्मयि । ६।६२।४ ।
- यथा मांसं यथा सुरा यथाचा अग्निदेवने । यथा पुंसो हवण्यत क्षियां निहन्त्यते मनः । ६।७०।१ ।
- इन्द्रावदद्या सुतपाविनं सुतं सोमं पिबतं मयि हृतवती ।
- युवोरथो अश्वरो देवव्रीतये प्रतिस्वसरसुप यातु पीतये । ७।६१।२ ।
- यदत्रासि वप्तिवष्टि धान्यं कथाः पयः । ८।२।१७ ।
- कसं प्रवेद क उ तं चिकीत यो अस्याः इदः कस्यः सोमधामो अचित ।
- ब्रह्मा सुमेधाः सो अस्मिन् मदित । ८।१।६ ।
- यद गिरिषु पर्वतेषु गोष्वेतेषु यन्मह । सुरायां सिन्धुमानायां यत् तम मधुतन्मयि । ८।६।१८ ।
- तर्कं हृतं सुरां मध्वन्नमन्न चदामहे ।
- स नः पितेव पुत्रेभ्यः श्रेयः श्रेयश्चिकित्सतु भूयोभूयः नः सो देवैभ्यो अग्निरेभ्यः । १०।६।५ ।
- यश्च वर्णो अश्वेषु सुरायां च यदाहितम् । यदगोष्वग्निना वर्षसेनेमां वर्षसावतम् । १४।७।५ ।
- तुविवीधो वपोदरः सुवाहुरन्वसो मदी । इन्द्रोऽऽवाति निजते । २०।६।२ ।
- अभि वा हवमा सुते सुतः स्वजानि पीतये । तन्मा अगुर्वी मदम् । २०।२२।१ ।
- इममिन्द्रं नवाग्रिं नवाग्रिं च नः पियः । अमम्य हवमिः सुतम् । २०।२४।७ ।
- तच्छुर्वै पुनः । त्रिवीर्यो वक्रश्च वास तस्य वीर्यो व सुखान्तसुखपरिपुष्य वास तस्य हविः । तस्य सोमपावर्गवैव सुखमास । सुरापावर्गवैव सुखमास । तस्मिन्नेविवैव तस्य अग्नि वीर्यमग्निं प्रविष्टे । २ स यत् सोमपावर्गमास । तस्यः अविष्टः समभवत्तस्मात् स वक् स इव वक् रिच हि सोमोराजा । ३ अथ वक् सुप्रमत्तमास । तस्यः कश्चिद्विदः समभवत्तस्मात्सोमोऽभिमाथत्वा इव वक्त्वमिमाथत्वाग्निं हि सुरा पीतव्यमिति । ४

स्वाधीनां स्वादुना इति—पयश्च सुरा च भवतः । सोमो वै पयोऽगुः सुरा पयश्चैव सोम-
पौषमन्त्रस्ये सुरयान्नायः चाः वै पयोविद् सुरा सुरां पुष्पां पयः पुष्याति विश एव तत् चमं
जन्वति विशो हि चमं जायते । अतपयन्नाङ्गण १२।७।१।८ (समस्त)

ब्रह्मचरं पतते इति—ब्रह्मचरो हि चमं जायते तेज इन्द्रियमिति तेज एवास्मिन्निन्द्रियं
वीर्यं ईक्षति सुरया सोम इति सुरया हि सोमः सुत आसुत इत्यसुतसि स्यते मदा-
यति मदाययाव सोमो मदायः सुरो भावेव सोममदं च सुरामदं चावकस्य शुक्रस्य देव देवताः ।

अतपयन्नाङ्गण १२।७।१।१२

सुरापना बह्वीषं सुवीरमिति—सोमो मदाय सुरोभविष सोममदं च सुरामदं चावकस्य
यज्ञनामाः ... अतपयन्नाङ्गण १२।८।१।२

कुषिदङ्ग यवमन्त्र यवं चित् यया इति—पयो वैज्ञान् अङ्गाति सोमाश्चवो वै ययाः सोमः
पयः सोमैवैवैनः सोमं करोति । अतपयन्नाङ्गण १२।७।१।१

सुरा वर्षवर्ष ।

अतपयन्नाङ्गण १२।८।१

° N.B.—The term Kolbar or Kalwar does not appear in any Tantra, Puran or Samhita ; probably because that term very recently after the composition of those writings acquired celebrity and fame and was universally adopted by the Shaundis occupying thousands of villages in large number though in Behar, N. W. P., Oudh, etc.

CHAPTER II.

THE ORIGIN AND THE HISTORY OF THE SHAUNDI-CASTE AS PRO-
FOUNDED IN ARYA, HINDU SHASTRAS, THE SHRUTĪ AND
THE SMRITI, THE VEDAS, THE TANTRAS, THE
PURANS, THE SAMHITAS, ETC.

—The Shaundis were Royal Kshatriya in origin, and became Vaishya in *karma* or profession. Vide Agni Mohapuran, chapter 274 verse 10-1 ; Manu Samhita chapter X verse 85—93 ; etc.

Section 1.

The Shaundis, Som, Sura and Madya as in vogue about the time described in the Vedas.

In fact to state the history of the Shaundis in connection with Som, Sura, and Madya would be to narrate the best part of the whole recognised Arya Hindu Shashtra. Reverence, neutrality and abhorrence towards liquors mark the three periods or stages into which all the writings of the whole Hindu Shashtra may be divided.

According to the calculation of the Jews, the Greeks and other European nations who seem to possess rather a regular and more authentic system of history, the Jewish creation began some 4,008 B.C. or some 6,000 years ago, that is, before 1824 of the Shakabdi or the era of Shakabanipati Salivahana. This creation was the commencement of the human world after the Great Flood called the Deluge, for the Jewish Deluge itself that destroyed Further India, India, Afganistan, Beluchistan, Arabia, Persia, Turkey in Asia, etc. occurred about 2,352 B.C. or 4,287 years ago. In this Great Flood Noah with his three sons Shem, Ham and

Japheth and their four wives and all animals in pairs was saved about Ararat in Turkey and his descendants spread abroad in Turkey as the Jews, the Israelites, Samaritans, Phœnicians and so on ;

एकदा भगवान् विष्णुसम्पत्तौ तु समागतः ।

तत्संस्तुष्टं यत्पुण्यं प्रलयं सप्तमेऽवनि ।

अविष्णु पुं ३ ५१ ४ ५४७—८

भविता त्वं जनैस्तुष्टं नाभ्यमाहृष्टं सत्वरम् । चाराच शिवियागाम हिमाद्रिस्तमुनीम् । ५८

स्तुष्टस्तुष्टितो नाभमाहृष्टं सत्वरम् । अलान्ते भूमिमागत्य तत्र वासं करोति च । ५९

सरस्वत्याश्च शपेन क्तिं च भाषा महाधमाः ।

तेषां द्विः कलौरासीत् संक्षेपेन प्रकीर्तितः ।

३११५१०-१

द्विसहस्रे कलौ प्राप्ते क्तिं च भाषा शिविहता । भूमिक्ते क्तिं यो सदा नागार्पणविवर्तिता । ६०

ब्रह्मावर्तमन्ते तत्र सरस्वत्यास्तं शुभम् । क्तिं च भाषा मूसास्यसन्तः पूरितं जगत् ।

देवार्पणं वेदभाषा नष्टा प्राप्ते कलौयुगे ।

६१

तत्पञ्चमं यत्पुण्यं तु क्तिं च भाषाशतवर्षिणाः । प्रजभाषीमहाराष्ट्री यावन्तो च गुरुविकाः । ६२

whilst Manu with seven Rishis or sages and all animals by pairs was saved at Kritamala perhaps about Iran in Persia and his descendants spread forth as the Aryans or the Arya Hindus and so on ; and मनुर्वेवस्ततसेपेतपो वैभुक्तिमुक्तये । एकदा कृतमालायां कुर्वतो जलतर्पणम् । अग्निपुं २१४

तस्याञ्जल्युदके मत्स्यः सस्य एकोऽभ्यपद्यत ।

२१५

भगुनोक्तोऽप्रवीणस्यो मनुं वै पालनेरतम् । अक्षतीर्णो भवत्यास्य जगतां दुष्टं नष्टम् । ११

सप्तमे दिवसे तन्मिः प्रावविष्यति वै जगत् । उपस्थितायां नाभि त्वं बीजादीनि विधास्य च । १२

सप्तविंशतिः परिहृती निशां ब्राह्मीं चरिष्यसि । उपस्थितस्य मे यत्किं निवर्त्तयिष्ये महाहिना । १३

अग्निपुं २१४ ५, ११-२ मत्स्यपुं १५, १८, १०, १५ भागवत पुं

many present aboriginal tribes were saved on mountain-tops in India and elsewhere such as the Bhils, the Gonds, the Nayers, the Mandavars, the Santals, the Kaders, the Gakkhars, the Kookies, etc

The Greek Conqueror Seleukus and Chandragupta the king of Magadha flourished about 300 B.C. or about 2,200 years ago

According to Vayu Mohapuran part I ch. 37 verse 291—325 (cf Srimadvagbat Puran, Skandha 12 ch. 1) Sahadev the son of Jarasandha was killed at the great battle of Kurukshetra and there reigned at Magadha in a direct line from him Somadhi 58 years Shrutabandhu 64, Ayutayu 26, Niramitra 100, Sukriti 56, Brihatkarma 30, Senajit 30, Shrutangjaya 40, Mohabahu 35, Shuchi 58, Khetra 28, Bhuratna 64, Dharmanetra 5, his son 58, Subrata 28 Drirha Sen 58, Sumati 33, Suchal 22 (perhaps when Buddhism originated), Sunetra 40, Satyajit 83, Birajit 35, Arinjaya 50, Brihadrathha 32 who was killed by his officer Munika who placed on the throne his own son who reigned 23 years, Palaka 24, Bishakhypa 50 Ayaka 31, Bartibardhan 20, Prodyota 38, whom Shishunaka killed and himself became king and reigned 40 years, Shakakarna 36 Khemadharma 20, Ajatshatru 25, Khetraja 40, Bibisara 28, Darshaka 25, Udayee 33, Nonabardhan 42, Mohanandi 43 (by his Shudra wife) Mahapadma 28, Nandendu 100 ; by Machiavelian stratagem of Pandit Chanakya replaced by Chandragupta 24 Bhadrasar 25 Ashoka 26 (during whose reign Buddhism became the state religion.

Kunal 8, Bandhu. Palit 8, Indra Palit Devdharma 7, Shatadhar 8, Brihadashwa 7 superseded by Tungaraja Puspamitra 60, his eldest son 7, Basumitra 10, Tahruta or Brika 2, Pulindaka 3, Ghosh Suta 3, Bikramitra 3, Bhagbata 32, Khema Bhumi 10; succeeded by other non-Kshattriya Buddhist kings and dynasties such as Devbhumi, Bhutimittira, Susharma, Tanandha, Andhra Sindruk, Satkarni 56, Apadbadha, Nemi-Krishna, Hal, 5 Saptakas, Shishwami 28, Goutamaputra 21, Yajna Sri 2, Dandashree 3, Puloba 7, 80 Andhras 300 years, 10 Abhirs 183, 7 Gardavis 30, 10 Shaks or Scythians 103 8 Yabans 154, 14 Tushar 300, 13 Mananta, 18 Maunas, 11 Mlechhas, Monenda, Brisal, Kaulikila 96, Brisañ, Disaka, the Nags, Swarapuranjaya, etc. Kaibartas, Panchakas, Pulindas, Brahmins, Guptas and Guhas, who reigned at Magadha over Northern India more than 1,000 years.

Therefore the great battle of Kurukshetra must have happened 1,540 years or about 900 years (by deducting 640 years for Pauranik exaggeration) before Chandragupta who began to reign from 315 B.C., that is, 3,789 years or by neglecting exaggerations 3,149 years ago.

Budhism originated about 550 B.C. or 2,484 years ago.

मीर्यानन्दस्यसुतः पितृसुख्यं कृतं पदम् ।

महानन्दस्यतोजातः पितृसुख्यं कृतं पदम् ।

भविष्य पु १ । १ । ६ । ३५

एतस्मिन्नेव काले तु कालिना संस्तुतो हरिः । काश्यपादुह्वोदेवो गीतमो नाम विभुतः । ३६

वीरधर्मं च संकृत्य पद्मे प्रातवान् हरिः । दशवर्षं कृतं राज्यं तस्माच्छाक्यसुनिःकृतः । ३७

विंशद्वर्षं कृतं राज्यं तस्माच्छुद्धोदनोऽभवत् । विंशद्वर्षं कृतं राज्यं शाक्यसिंहसतोऽभवत् ।

काले प्रथमचरणे वेदमार्गो विनाशितः ।

३८

षट्दिवर्षं कृतं राज्यं सर्ववीर्या मराः कृताः । नरेषु विष्णुर्दं पतियया राजा तथा प्रजाः । ४०

शाक्यसिंहान् वृद्धसिंहः पितुरर्षं कृतं पदम् । चन्द्रगुप्तस्य सुतः पीरसाधिपतेः सुताम् । ४१

सुनूरस्य तथीहास्य यावन्नी वीर्यं त्वरः । षट्दिवर्षं कृतं राज्यं बिदुसार सतोऽभवत् । ४४

पितृसुख्यं कृतं राज्यमशोकसैनयोऽभवत् । एतस्मिन्नेव काले तु कान्यकुब्जजिजीवनः । ४५

आर्षुदे शिखरं प्राप्य ब्रह्महोममया करोत्

वेदमन्त्रप्रभावाच्च जाताश्चक्षारि भविष्याः । प्रमरसं सामवेदी च कपटान्निर्धनुविदः । ४६

अशोकं त्वयं चतुः सर्ववीर्या विनाशिताः । चतुर्वर्षाः कृता वीर्याः दिव्यशस्त्रैः प्रहारिताः । ४८

तेषामन्युर्बुधानां च ये भूपा राज्यसत्कृताः । तानिन् वृद्धिं महामागं सूतो वाक्पमयाववीह । ४९

कथयामि मुनित्रेहां पुष्पाकं प्रकलुप्तमम्

अग्निर्ब्रह्मपत्न्यां च हरिश्च मृगं विसरात् ।

भविष्य पु १ । ४ । १ । ११

इकानाच्च विनाशार्थम् आर्यैश्चैविवर्षे । जातः शिवाग्र्या सौऽपि कैलासाद् गूळकालयाह ।

विक्रमादितनामाच्च पिता कृष्णा सुमोदह ।

१ । ३ । १ । १५, १०

कर्णाग्रमपरिभष्टाः सङ्करं चोरमास्थिताः

सरित्पर्वतसंनिभ्योः भविष्यान्ति प्रजासखाः ।

अथिपु २ । ३० । १८५

वर्षशतं नैवान् वेदधर्मं लब्ध्वा नहि ।

भविष्य पु १ । ४ । २० । १८१

अतः चात्र न यथाशयः मन्त्रस्य योजनान्तरे । येनीका दानगीमन्त्रा येननीका विलोकिताः । २४

तस्य प्राप्तं महत्त्वात् स्थितोऽहं तदैवापहः । मां विलोक्य नरः कुरु कलिकासि भविष्यति । २५

So in Skandapurāṇa the struggle between Buddhism and Brahmanism.
स तु केनापि बौद्धेन नास्ति केन प्रलोभितः ।

तच्छास्त्रवर्तौ धनवान्विषयेष्वनुसक्तते ।

स्कान्द उ-ख ४७१२६

Buddhism began to decline about 200 A.D. or 125 Shakabdi, and lingered upto Shak 1,100.

बौद्धानां विषये यस्तु महापथेऽपि वै विजः ।

तस्य निष्कृति न दृष्टा प्रायश्चित्तशतैरपि ।

गीर्द पु ११११५५०

बौद्धाः पावश्चिन्त्य यत्ने वेदविनिन्दकाः । तस्माद्विजसाम्भवे यतो धर्मवद्विष्णुता । ५१

ज्ञानतोऽज्ञानतो वापि विजो बौद्धानां विषये ।

(यदि वेदेषु भक्तिमान्)

ज्ञानाच्चैस्त्वितिर्नास्ति शास्त्रानामिति निश्चयः । ५२

हहभारदीये १४१६८०

तेषां पापबाहुल्यं नरकं कोटिकल्पकं प्रायश्चित्तविहीनानि प्रोक्तान्यन्यानि च प्रभो । ५३

Jainism began about Shakabdi 500, was in full vigor about Shak 1,100 and still it lingers.

पापस्य मूलमेवं वै जैनधर्मे न संशयः । अनेन सुधाराजिन्म महाभौद्धेन पतितः ।

मानवाः पापसंचातास्तेषां नाशाय नान्यथा । पद्मपुराण २१७२५-६ (भोसलीसाहिब नामपुर)

The Brahmanya apostles, Kumarila, etc., flourished about Shakabdi 1,000.

Shankaracharya (शङ्कराचार्य) who wrote Atma-upapurāṇa and who was one of the prime movers to start the present form of modified Hinduism by beating down and removing Buddhism by inducing men by miracles and superstitious beliefs (शङ्करविजय) and his disciple Shayanacharya flourished about Shak 700 in the midst of the struggles amongst the followers of Buddhism and Brahmanya when the mind of the majority of men, princes and populace tended towards Brahminism away from Buddhism.

Gaduda (गदुदा) purāṇa states all the Chanakya Śloka framed by Pandit Chanakya, the Machiavelian minister of Chandragupta. Chaps. 94-9.

Vayu Mohapurāṇa was composed after the reign of the Gupta (the inscription of Jishnugupta being dated Sambat 58—Inscriptions from Nepal No. 9-10) and the Guha dynasties at Magadh in Northern India, long after Chandragupta and the Buddhist kings stated in order in it (2. 37. 291-325) when the Baidyas were held in esteem (Vayupurāṇa 2-8-347).

इमं तु बंधं नियमेन यः पठेत् महात्मनां प्राप्नुयैवैवसंसदि

अपत्यलाभं हि स्मरेत् सुपुत्रस्य प्रियं पुत्रं प्रैव च योजनं वक्तिम् ।

बाबुपुराण २१८१४७

Baraha Mohapurāṇa was composed at Kashi about Sambat 1621 or Shakabdi 1486.

वि-सप्तः षट् चित्तिमते सुपविष्मन्तः कालेनैव भवत्येव चरितोऽपि ।

वीरचरिते च नाश्वयजुषा नाश्वं वराहं चरितम् विहितं पुत्रायम् । वराहपु २१८१९

The Padma Purāṇa was written when kṛishi or cultivation turned out Shudra's profession or the cultivating portion of the Vaishyas turned out Shudra or was treated as such. Cf. Chasi Kairavita or

सेवाजयो नाम रूपो देवपक्षविषयः । महापद्म विजयस्य युद्धविद्या विचारदः । १२

In Bhabisyapuran is found the struggle between Buddhism and the reformed Hindu Brahmanya at first in its shaiba aspect or sect under the leadership of शङ्कर and its ultimate triumph over Buddhism and Tantriks and followers of Rama.

पतिरूपः कलाभिज्ञो भारतीय इति युतः । भविष्ये १ । ४३ । १२ । १३

स जित्वा विदुषां हृदं काशीनगरमागतः । शङ्कराचार्यमागम्य शिष्योऽभूत्तत्र मिश्रितः । १७

रौद्ररूपस्त्वयं जातः कलौप्रायं भयानके । अजिनस्य विजयैव सुतोमुत्ता जगद्गणः । १२ । १७

चेचशस्त्रेति विख्यातो हि जगेशो बभूवह । शङ्कराचार्यमागम्य शिष्याभूत्ता पराजितः । ६१

ब्रह्मचर्यव्रती कपिलां तस्थौ शृंगुपरायणः । ६२

अग्नौ पथं कठिनं स्वशिष्यान् समचोदयत् । शङ्कराचार्यमागम्य शिष्याभूत्ता स भैरवः ।

जामरं नाम स तत्र मन्दभूतं चकारह । १२ । २१२

रामपक्षे बालशर्मा शिवपक्षे तु शङ्करः । मत्समानं च शास्त्रार्थज्ञयोश्चासौ कलौचमम् । १३ । ५५

शङ्कराचार्ययतिना बालशर्मा पराजितः ।

It also describes the struggle among the Hindu Brahmanya under Baisnab sect, Shaiva sect and the Islam and the triumph of Baishnavism over all.

क्व च्छे विनाशितं यत्तुवेदाङ्गं ज्योतिषां गतिः । पुण्यवृद्धारितं तेन विधामृतं समातनम् । १४ । १२२

शूद्रेण नागवंशीयैः भंशितानि कलौयुगे । जित्वा प्राकृतभाषायाः कर्तुं सूदान् कलिप्रियाय । २ । ४८

शङ्करः शिवपक्षस्य कृष्णपक्षस्यो वै हिजः । २ । ४ । १४ । २

रामानुजेन तत्रैव भाष्यं संदर्शितो हरिः । १०० । शङ्करो कश्चित् क्षत्र भाष्ययाज्ञे समागतम् । ६८

चमपत्यो बन्धकारी सुतं प्राप्य गृहं ययौ । कबीर इति विख्यातः सपुत्रमिदुराननम् । १७ । ४०

रामानन्दस्य शिष्योऽभूत् विष्णुधर्म विशारदः । ५८

पीपानामसुतः सोमः सुदेवस्य तदाद्यभूत् । रामानन्दस्य शिष्योऽभूत् शारदा स समागतः । १७८०

वेदनिन्दां पुरस्कृत्य वीरशालमचौकरन् । तेषुवेदान् समादाय मुनिभ्यः प्रददुस्सुराः । ३० । ४७

वेदनिन्दाप्रभावेन ते सुरा कुष्ठिनोऽभवन् । विष्णुदेवसुपागम्य तुष्टुर्बुर्वीहकपिणम् । ८८

सकन्दरो क्क्वपतिः सदामर्षिणे रतः । २१ । ४१

कण्ठे चतुलसी माला जिह्वाराममयी कृता । क्क्वच्छास्त्रे वैष्णवा आचमामानन्दप्रभावतः । १४ । ११ । ५६

फनासङ्गसङ्गितो गीराङ्गी गीरविषयः । श्रीराम्दी मन्दिरं यस्य बभूव च गुण्यकरः । १ । ४ । ११ । ८

गीराङ्गं कमलाक्षं च दीप्यमानं स्वतेजसाः । तदानन्दमयी देवः शक्रः सुरः गणैः सह । १ । १२ । ८

शङ्करन्दं चकारोऽर्जुनशब्दं पुनः पुनः । दिवः प्रफुल्लितात्मासु त्रुष्टुः सर्वे तथा दिवि । १२-३

शुक्लराजाग्रशाल्या अयदेवमुचोदहम् । गीतगोविन्दनीवाद्य पठित्वाम्नोऽमाननम् । ३ । ४ । १ । ७०

नित्यानन्द आनिपुरे नदीहायफने हरिः । कबीरो नामविदेहि रैदाससु कलिजरे ।

सधनो नैमिषारक्षे संनामिषुबभूव । भविष्य पुं २ । ४ । २१ । ८३-४

Then the tradesmen holding liberal and indifferent views were much to blame.

कर्तव्यमविशेषां तु वेदानां निन्दनं च वै । कुर्वन्ति भोजका ज्ञेयाः सर्वे तु जन वैरिनः । १ । १४ । ५

येषां भार्यासंयुक्तं कर्षणं ये प्रकुर्वन्ते । उपसैषां खगत्रेष्ठ विज्ञेया धृतितास्तुते ।

Perhaps then the Danes of Oland called in India Olondaz or Gurunda traded in India ; or the English East India Company obtained charters from Queen Elizabeth to trade in India.

विकटोन्मयसम्भूतं गुरुच्छा वज्रराननाः ।

बाणिन्यार्मिहायाता गौरश्चाभीष्टपयिनः ।

०३ । ४ । २२ । ७२

ईशप्रदमते संस्थासेषां हृदयहृत्तमम् । नृनयस्य कलिकातायीं स्थापयामासुवयता । ७५

निकटे पश्चिमे देशे तन् पर्वी विकटावती । विक्रमस्य गतेराज्ये शतमष्टादशं काली ।

चत्वारिंशत्साध्यान् च तदा राजा वसुवह ।

० ७७

लार्डलोनाम विख्यातो गुरुच्छे दशमीः कृतः ।

८७

कलिपक्षे बलिर्देव्यो सुरं नाम महासुरम् । आरुह्य प्रेषयामास देवदेशे मञ्जीरिणी ।

स सुरो वार्जिलं भूपं वशीकृत्य हृदिस्थितः ।

८०

आर्यधर्मं विनाशाय तस्य बुद्धिं चकार ह । आर्यः प्राप्तास्तदानीना हिमनुरुनिवासिनः ।

सूक्तिसंस्थान्तदादेवा दत्ता यज्ञांशं योगिनम् ।

८५

एवं लक्षाच्च सम्प्राप्ता देहल्या वीर्यपयिनः । वार्जिको नाम वैराजा तेषां तत्र वसुवह । ९०

As the inevitable result of hereditary caste-system, then some hereditary Brahmans, that is, Dwijabandhus or sons or kindreds of real Brahmans were reduced to the level of Sudras.

गौरचक्रान् बाणिकान् तथा कारुक्ष्णीलवान् ।

प्रौढान् वार्षिकान् चैव विप्रान् यद्रक्तदाचरेत् ।

स्त्राण्डे का-ख १ । ४० । १२८

अश्वजितैर्मिराम्बस्य मर्यापानवतस्य च । रुधिरं तेन युद्राक्षं वेदनमविबर्जितम् । १५२

Under the circumstances no doubt the fact that most of the men now going under the caste-title Brahman and demanding undue reverence would have been surprising to the idea of the authors of the text at the time. But to respect or despise others or not to respect or despise them is a matter which entirely depends upon the free choice or caprice of the general public. The Brahmans at present whether endued with fit qualifications or not are respected now, and the Shaundis though of high royal Kshatriya origin and Vaishya profession all along are despised ; because the people like it. During the prevalence of Buddhism the people in general despised the Brahmans and the Brahmans were despised ; and they revered the Shaundis and so they were ; because the popular sentiment, notion or whim was so, i.e., the people liked it or chose it.

The Kashi Khanda of Skanda Puran was written when Shiva Sharma, a follower of the Shaiva sect started by Shankaracharya, flourished, and when to be a Brahman it became necessary to learn the Purans in addition to the vedas.

मथुरायां विजः कश्चिदभूद्देव सत्तमः । तस्य पुत्री बह्वतिजा शिवशर्मते विद्युतः । १७५३

शिवशर्मा व्रजन् सोऽथ देशाद्देवान्तरं क्रमात् । महाकालपुरीं प्राप कलिकालविबर्जितम् । १७५८०

ततः काशीं पुनःप्राव्य कल्यांते मोक्षमाप्नुयात् । वीरचरस्य पूर्वस्य भ्रातृभ्यः पश्चिमे तटे । १७५९६०

श्रुतिश्रुतिपुराणेषु ब्राह्मणाः परिकीर्त्तिताः ।

१ । २ । २५

(Certainly the body in flesh and blood of a Brahman, or the mere

wearing of the Sacred-Thread is not worthy of reverential obeisance or other respects. Vedajna Vedavit वेदज्ञ वेदविद् Brahman well-versed and well-acquainted with the Vedas is alone fit and proper to be revered with obeisance and other respects as one comprehending the Veda which is Brahma or God (ब्रह्मस्य वेदाधारः); for Brahmanmaya Veda or the Veda which is but Brahma or God alone in him is fit to be revered with obeisance; and the Sacred Thread is merely the sign to mark out the knowledge of the Vedas. Else, otherwise it will be a misuse of, and irreverence or disrespect and ruin to, that great celestial, glorious, sacred, real Bipranama or the name of Bipra, and the Brahmanmaya Veda, if obeisance and other respects be received simply in the mere name of Bipra without the real qualifications in him. The mere wearing of the sacred thread denoting that the wearer is sanctified by Brahmajnan or insight into God where it is not really so, and to pay and receive respects due only to a real Brahman but paid to and received by one merely wearing the thread without the real Brahmajnan in him, would be to misuse and dishonour that pure Brahmajnan, that holy Brahmanya and that worshipful and venerable real Brahman, if any, nay, it would be de facto Brahmabadh or murder of Brahma like the destruction or pollution of the Vedabrahma.

अनधीत्य तु यो वेदाच्छास्त्रानि पठते नरः । शूद्रतुल्यः स विश्वे यो नरकायोपपद्यते । २३।६६
नाचार फलमाप्नोति यथा शूद्रस्तथैव सः । ६७ नित्यं नैमित्तिकं काव्यं यश्चान्यत्कर्मवेदिकम् ।

अनधीयानविप्रस्य सर्वं भवति निष्फलम् ।

बृहन्नारदीय पुं ६८

शब्दो ब्रह्ममयो विश्ववेदः साक्षाद्विर स्मृतः । वेदाध्यायो ततो विप्राः सर्वान् कामानवाप्स्यति । ६९

So when Shaivapurān was composed the Brahmins melted away into the levels or strata of other Varnas showing the unsteady, transitory nature of artificial, social systems or establishments.

सदाचारयुतो विद्वान् ब्राह्मणो नाम मानसः । वेदाचारयुतो विप्रोऽप्येवैरेकैकवान् विजः । २।१।१९

अल्पाचारोऽल्पवेदश्च न्नियोजराजसेवकः । किञ्चिदाचारवान् वैश्यः कृषिवानियक्तान् तथा । २

शूद्रब्राह्मण इत्युक्तः स्वयमेव हि कार्यकः । अतृयालुः परद्रोही चण्डालविज उच्यते । ४

पृथिवीपालको राजा इतरे च निया मताः । धान्यादिभूयवान् वैश्य इतरो वणिगुच्यते । ५

ब्रह्मचरियवैश्यानां शूद्रपुत्रः शूद्र उच्यते । कार्यको ह्यलोलोऽप्येव इतरे चैव दस्यवः ।

शैवे विद्येश्वर-संहितायां २।११।९-६

At the time when Narasingha Purān was written all men were reduced to the same level of the Shudras.

कलौ प्राप्ते यथा बुद्धो भवेन्नारायणः प्रभुः । कल्किरूपं समास्थाय यथा क्लृप्स्तानि पातितः । १६।१८

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा धर्मपराङ्मुखाः ।

घोरे कलियुगे प्राप्ते विजा देवपराङ्मुखाः । नारसिंहे ५४।११

ब्राह्मणाः क्षत्रिया वैश्याः सर्वे धर्मपराङ्मुखाः । १७

शूद्रतुल्यो भविष्यति तपःसुखविवर्जितः । उत्तमा नीचतां यानि नीचाश्चोत्तमां तथा । १८

किङ्कराश्च भविष्यन्ति शूद्राणाञ्च विजातयः । २१

रामाक्षवः सवात्पशुः पक्षादनुपर्वः अनुपर्वो वस्त्रपाणिः वस्त्रपाणेः शूद्रोदनः ।

शूद्रोदनाद्बुधः बुधादादित्यबंशो निगुर्जते ।

नारसिंहे । २२।१४-५

यथा वैष्णो वरस्त्रीषु यथा गौर्गवि निष्कृता ।

ब्राह्मणस्य तथा जन्म शानहीनस्य निष्कलम् ।

शेवे ६ । ६ । १७ । १२४

लोहोड्येन प्रतप्तं निमज्ज्युदके यथा । तथा दाता युजिता च पतत्यस्त्रे तमस्यतः । १२५

The principles of Shankhya and other Darśhanas, Nirvana, Mukti, Niranjana, Kaibalya, Shuddhi, Maya, Karmaśa and other Buddhistic doctrines and tenets are available in almost all the Purans as so many internal evidences proving by themselves that they were written after the decline of Buddhism by modifying Brahmanya religion by means of incorporating such then-current and then-much-praised, main Buddhistic principles and doctrines most liked by men in general, to pacify their troubled, disturbed mind and allure them into it. The Purans were written mostly by Vaishnabs and also by Shaivas, Shakṭas, Ganapatyas, Gadudas, Sauras and other religious

पक्षैर्बचरितो यस्तु देही देहव्यात् परम् ।

अण्डान्तं बोद्धमव्यक्तमतीत्य भुवनद्वयम् ।

शेवे ५ । १२ । २१ । २३

सांख्या वैशेषिकाश्चैव यौगा नैयायिका नराः ।

सीराः ब्राह्मा स्या रौद्रा वैष्णवाश्चापरे नराः ।

२४ । १०५

वीहादध्यात् परं गौणं मेख्यं प्राक्तनं विदुः ।

वैष्णवं तत् समस्तव्यातं तस्यैव भुवनं स्थितम् ।

२६ । १०८

sects when they flourished when the *Anti-Liquor Clique* was formed in the attempts to suppress liquors. The Visnuvite or Vaisnab apostles Ramanuja, Ramananda, Kabir, Chaitanya (Shak 890), etc. flourished about Shakabda 1200—1300. Mention of all the Purans in every Puran suggests a review of them or interpolation by teachers in the long process of copying and recopying manuscripts in the absence of Caxtonian Press.

The Tantras and the Tantriks might have prevailed before and during the time of Shankaracharya. They were against the Anti-Liquor Clique.

The period of Sanhitas and Uṇa-Purans generally followed the period of Moha-Purans although Manusanhita and Atma-Puran are as old as any Moha-Puran. At this period the hatred to liquor was somewhat in writing and saying merely established. They are perhaps more recent. It continues upto date.

The distinction of Puran or Mohapuran and Upapuran was perhaps drawn among the teachers of *Tols* or in a review of them all at one time and place. Those of them that contained nobler subjects and established *Brahman-Pradhanya* ब्राह्मणप्राधान्य or supremacy of the Brahmins in a better manner by legends, myths or otherwise were considered and classed Mohapurans and the rest of lesser importance rough in aggrandising the Brahmins were reckoned Upapurans, lower in rank. No doubt one or very few were composed by Vyasa in person which perhaps were lost or replaced, enlarged or altered by diverse sects to meet their ends respectively. Most of them were composed by others in the name of Vyasa merely. But again the Mohapurans give fuller accounts of *Varnashrama-dharmachārāprayaścitta* profusely, the Upapurans tend to sketch them more abstractly than the Purans; and the Sanhitas sketch them more and more so than the Upapurans. Those that opposed

the aggrandisement of the Brahmanas and formulated against *vagmashramakarmacharaprayaschitta*, the main stay and firm bases of Brahmanya, were denounced and burned down to ashes and the writers were burned to death by the pouring of red-hot boiling oil into their mouth. Again every sect wished to call its purans Mohapurans, cf. Shaivapuram, Devi-Bhagbata, etc.

समस्तदेवतास्यो ब्राह्मणः परिकल्पितः। जीवन्मन्दतस्तस्य कः पुण्यं गदितुं क्षमः। इहोत्तरादीये १३२
पञ्चमेदी इथापाको ब्राह्मणानां च निन्दकः। आदीये वेदविक्रमे पञ्चमे ब्रह्मधार्तका १४१२५
ब्राह्मण्यदिपापानां कदाचिन्निकृतिर्नवेत्। ब्राह्मणं इति यस्यैव निष्कर्तानां सिकृचचित्।
युगे युगे च ये धर्मास्तत्र तत्र च हिजाः। तेषां निन्दा न कर्तव्या यूयदा हि ते हिजाः।

पराशर सं १५२ (पुनरुप हि ब्राह्मणाः ११४६)

• The Vedas might have been composed and chanted in Brahmarvarta, Brahmarshidesha or Madhyadesha, that is, in Aryavarta, after Baibaswata Manu and upto the time of Sudash, Basistha and Parasara, 3 generations (Vyasa, Dhritarastra or Pandu, and Duryodhan or Yudhisthirarjoun), say 100 years, before the battle of Kurukshetra, that is, from about 4200 years ago upto about 3700 or by neglecting Pauranic exaggerations about 3,100 years ago, about which time Parasara's son Vyasa (or one of his descendants or disciples adopting the glorious title Vyasa) divided the Vedas which continued to be chanted or recited for about 1,500 or 900 years upto the time of Chandragupta. *During this time liquors were held in much esteem.* Vyasa divided the Vedas and his disciples Paila, Baishampayana, Jaimini and Sumantu (सुमन्तु) read and taught them to their disciples one of whom Yajnavalkya (याज्ञवल्क्य) perhaps at the reign of King Shatanika (शतानिक) of the Solar dynasty of Hastina or Delhi who was 7th in descent from Vyasa (and not the 27th, the contemporary with Somadhi, Suchal, Sunetra, etc., when Buddhism originated vide Vabisa Puran 1-1-), repudiated what he learned called the Krishna Yajuh from Baishampayana and reproduced what is known as the Shukla Yajuh; and these two branches of Yajuh were again, perhaps in the long processes of copying and recopying, varied into innumerable versions with modifications and alterations to suit the desires and social states of diverse sects. This goes to show that the composition of the Vedas continued even after the battle of Kurukshetra. S. V. pages 12-7.

हापरे सर्वभूतानां कालः केशकरः स्मृतः।

लोभोद्धतिर्विगम्युहं तत्त्वानामविनिश्चयः।

मात्स्ये २४४ प २५

वेदशास्त्रपरिणयानं वर्णानां सङ्करस्तथा। वर्णायमपरिध्वंसः कामधेयौ तथैव च। २६

वेदव्यासैस्तुधातु व्यस्यते हापरादिषु। ऋषिपुत्रैः पुणर्वेदा भिद्यन्ते इष्टिविषमैः। ११

मन्त्रब्राह्मणविन्यासैः स्वरवर्णविपर्ययैः। संहिताकृत्यलुप्तानां संहत्यन्ते श्रुतविभिः। १२

सामान्याद वैकृताश्चैव इष्टिभिर्नैः कचित् कृञ्चित्।।

ब्राह्मणं कल्पस्त्वानि मन्त्रपरचनानि च। अन्ये तु प्रहितास्तौथैः केचित्तान् प्रत्यवस्थिताः। १४

हापरेषु प्रवर्तन्ते भिन्नवर्णायमा हिजाः। एकमाध्वर्यवं पुर्वमासीद्वैधं पुनस्ततः। १५

सामान्यनिपरीताथैः कृतं शास्त्रकुलनिन्दम्। आध्वर्यवस्य प्रस्तावै बहूधा व्याकुलं कृतम्। १६

वायु पृ १। ४८। १४—६

The Atharva Veda was composed at the time of the two greatest transitions in the history of the Hindus, one in the language and the other in the religion, namely, when the old ancient *Prakritika* language was giving place to the reformed *Sanskrit* language for the Atharva Veda contains very little *Prakritika*, and very much *Sanskrit* language, and when the old immemorial Baidika religion was giving way to that principle of faith in which extreme veneration, supreme reverence and sublime sanctity for the Brahmins were inculcated and promulgated or suggested and proposed, which though bald, bare and naked now ultimately attained to that perfection and complete state of being by preachings and missionary system through Purans, etc. after the decline of Buddhism in India, in which condition it was called Brahmanya, well-clad in the Pauranic legends, myths, and superstitious beliefs and fables.

सोमो राजा प्रथमो ब्राह्मजायां पुणः प्रायश्चदन्नौयमानः । अथर्ववेद ५ । १७ । १

इत्येनेषयाद्य आधिरस्या ब्राह्मजायेति चेदवोचत् ।

नर्दताय प्रहृष्टा तस्य एषा तथा राष्ट्रं गुपितं चक्षियस्य । २

सा ब्राह्मजाया विदुनोति राष्ट्रं यत्र प्रापादि शश उल्कुषीमान् । ४

ब्राह्मचारी चरति विविध विषः स देवानां भवत्येकमङ्गम् । ५

भीमाजाया ब्राह्मणस्यापनीता दुर्धा दधाति परमे व्योमन् । ६

वीरा ये तृह्यन्ते मिथो ब्राह्मजाया जिनस्ति तान् । ७

उत यत् पतयो दश स्त्रियाः पूर्वे अभ्राह्मणा । ब्रह्माचेष्टसमग्रहीत् स एव पतिरेकधा । ८

ब्राह्मण एव पतिर्न राजन्यो न वैश्यः । तत् सूर्यः प्रववन्नेति पञ्चम्योमानवेभ्यः । ९

राजायः सत्यं गृह्णाना ब्राह्मजायां पुणर्ददुः । १० पुनर्दाय ब्राह्मजायां कृत्वा देवैर्निकलिषम् । ११

यस्मिन् राष्ट्रे निरुध्यते ब्राह्मजाया चित्वा । १२

नास्य धेनुः कल्याणी नामङ्गान्तसङ्गते धूरम् । विजानिर्यत्र ब्राह्मणो रात्रिं वसति पापया । १८

मा ब्राह्मणस्य राजन्य गां जिकत्सो अनाद्याम् । १ । ५ । १८ । १

अचद्रुग्धो राजन्यः पाप आत्मपराजितः । स ब्रह्मणस्य गामयादय जीवानि मा श्वः । १८ । २

आविष्टिताखविषा पृदाकृरिव चर्मना । सा ब्राह्मणस्य राजन्य तृष्टैषा गौरमाया ५ । १८ । २

निर्वै चतं नयति हन्ति वर्चोभिरिवारब्धो विदुनोति सर्वम् ।

यो ब्राह्मणं मन्यते अन्नमेव स विषस्य पिबति तै मातस्य । ४

न ब्राह्मणो हिसितव्योऽग्निप्रियतनोरिव । सोमोऽस्य दायाद इन्द्रो अस्याभिशास्तिपाः । ६

अन्नं यो ब्राह्मणां मन्त्रः स्वाहवाति मन्यते ।

तेभिर्ब्रह्मा विध्यति देवपौत्रून् हवैर्धेनुभिर्देवजुतैः । ७८

तीर्णं षवो ब्राह्मणा हेतिमन्तो यामस्यन्ति शरव्यां न सा मृषा ।

अनुहाय तपसामन्तुमा क्षीतदूरादवभिन्दत्येनम् । ९

ये सहस्रमराजानासन् दशशता उत । ते ब्राह्मणस्य गां जग्धा वैतृह्व्याः पराभवन् । १०

प्रजां हिसित्वा ब्राह्मणीमसंभव्यं पराभवन् । १२

यो ब्राह्मणं देवबन्धुं हिनस्ति न स पितृणां द्यूति लोकम् । १२

इपुरिव दिग्धा वृपते वृदाङ्गुरिव गोपते । सा ब्राह्मणंस्तेषुर्चोरा तथा विध्यति पीयतः । १५ ।

भृगुं हिसिला स्रज्या वेतहव्याः पराभवन् । १६ । १

ये ब्राह्मणं प्रत्यष्टीवन् ये वाक्मिच्छन् कमीवरे । अस्ते नव्यं कृत्यायाः केशान् खादन् प्रासते । १७ ।

ब्राह्मणो पच्यमाना यावत् साभिजिज्जह । तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते हषाणं । १८ ।

सद्यो राजा मन्थमानो ब्राह्मणं यो जिघत्सति । परातत्सिच्यते राष्ट्रं ब्राह्मणो यमं जीयते । १९ ।

ब्राह्मणं यमं हिंसन्ति तदराष्ट्रं हन्ति दुष्कुलम् । यो ब्राह्मणस्य सन्ननमभि मारदं मन्यते । २० ।

तद् वै ब्राह्मण्यं ते देवा उपसारणमनुवन् । न वषं मेधावरुणं ब्राह्मण्यमभिवर्षति । २१ ।

ब्राह्मण्यं च ऋषभं दत्त्वा वरीयः कण्ठते मनः । पुष्टिं सो अन्नानां स्वं योष्ठे व पश्यते । २२ । १२ ।

अजो अग्निरजसुं ज्योतिराहुस्त्रुं जीवता ब्रह्मणे दीयमाहुः । २३ । १३ ।

पक्षीद्वनो ब्रह्मणे दीयमानो विश्वरूपा धेनुः कामदुषा स्वेका । २४ । १४ ।

ज्येष्ठं ये ब्राह्मणं विदुस्तु स्तब्धमनुसंवितुः । २५ । १५ ।

यमं देवा ब्रह्मविदो ब्रह्मज्यं हसुपासते । ये वै तान् विद्यात् प्रत्यक्षं स ब्रह्मावेदिता स्यात् । २६ । १६ ।

यस्य सूर्यश्चन्द्रमाश्च पुणर्वनः । अग्निं यज्ञस्तथास्य तस्मै ज्येष्ठाय ब्रह्मणे नमः । २७ । १७ ।

यो वै ते विद्यादरणीं याभ्यां निर्मथ्य ते वसु । स विद्वान् ज्येष्ठं मन्येत स विद्यादब्राह्मणं महत् । २८ ।

यो विद्यात् स्रवं विततं यच्चिन्नोताः प्रजा इमाः । २९ ।

स्रवं स्रवस्य यो विद्यात् स विद्यात् ब्राह्मणं महत् । ३० । २० ।

वेदाहं स्रवं विततं यच्चिन्नोताः प्रजा इमाः । ३१ ।

स्रवं स्रवस्याहं वेदाधो यद्ब्राह्मणं महत् । ३२ ।

तस्माज्जातं ब्राह्मणं ब्रह्मज्येष्ठं देवाय सर्वे अस्त्येन साकम् । ३३ । २१ ।

ब्रह्मज्येष्ठो संभृता वीथ्यानि ब्रह्मणे ज्येष्ठं दिवमाततान । ३४ ।

भूतानां ब्रह्मा प्रथमोतं अग्ने तेनाहति ब्रह्मणो स्पर्धितुं कः । ३५ । २२ । २१ । २२ । २३ । २० ।

The Rig, Yajuh and Sam Veda mention one another and signify that they were composed or compiled together or reviewed together by one person at one time and place. There is no mention of the Atharva Veda in any one of them; whereas the Atharva Veda mentions Rig, Yajuh and Sam; which implies that the Atharva Veda was composed and compiled after them or after their review and antedated by saying as compiled by Vyasa.

ऋचं साजयजामहे याभ्यां कर्मानि कुर्वते । अथर्ववेद । ३६ । १० ।

ऋचं साम यदप्राचं हविरोजोयजुर्वलम् । ३७ । ११ ।

एष मा तस्मान्मा हिंसोद्वेदः पृष्टः शचीपते । ३८ ।

यो विद्यात् ब्रह्मप्रत्यक्षं पर्वणि यस्य संभरो ऋचो यस्या नूक्षम् । ३९ । १२ ।

सामानि यस्य लोमानि यजुर्हृदयमुग्र्यते परितरुणमिहविः । ४० । १३ ।

यमं ऋषयः प्रथमजाः ऋचः सामयजुर्वही । ४१ । १४ ।

यज्ञं कुमो यजमानश्चैव सामानि मेधजा । यजुषि होवांस्तुमसेनोमुग्रं त्वं हस्यः । ४२ । १५ ।

ऋकसामयजुर्ब्रह्म उदगीयः प्रसृतं सुतम् । छिद्रं उच्छिद्यस्व रः साधोयेभिश्च तन्वहि । ४३ । १६ ।

The Atharva Veda does not mention the Puranas, Tantras, Sanhitas, etc. and no reference to Matsya, Kṛma, Baraha Bamana cf. सद्यः हिरोज्जाकृति चर्च रद्गं वडुर्व्यः कचः सामानि च्छदांसि पुराणं यजुषा सह ।

उच्छिष्टाज्जगिरे सर्वे दिवि देवा दिविशितः ।

चयर्ववेद ११। २। १४

(excepting Bīsnū's three Bikrams or steps of the sun from horizon to zenith, zenith to horizon, and horizon to horizon, and so covering the

इदं विष्णु विचक्रमै वेधा निद्वे पदम् । समूहमस्य पांसुली । सामवेद २। १८। २। १

वीक्षि । अतो पदा विचक्रमै विष्णुर्गोपा चदाव्यः । अतो धर्मानि धारयन् ।

universe), Nrisingha, Rama or Ramayana, Krishna or Mohabharata, Buddhism or Jainism, Hari, Narayana, Kalki or the Mleghhas, San-khya or other systems of Philosophy, Upanayana or other Sanskars, Brahmanya or hereditary caste system, or legendary facts and principles and सर्वस्य प्रतिसर्गस्य वंश मननरानि च । वंशानु चरितचैव पुराणं पञ्च लक्षणम् । and वर्णाश्रमी आचारः वर्णाश्रमधर्मानि प्रायश्चित्तः, or श्रित्तः, दुर्गा, काली, ब्रह्मा, and व्रत पूजा is to be met with in the Vedas. These things are innovations or novelties introduced into, and available in, the Purans only. And the Purans mention the Athharva and other vedas. This goes to show that the Atharva veda was composed previously to the origin of the Pauranika writings and after the Shukla Yajurveda of Yajnavalkya the contemporary of Satanika or Janmenjaya and previously to the rise of Buddhism about the reign of Suchal or Sunettra. Satanik Buddha of Kaushambi, 27th in descent from Vyasa and 20th in descent from Shatanik Janmenjaya of the Solar dynasty of Hastina or Delhi, flourished at the rise of Buddhism and got the title of Buddha by being a convert to Buddhism. It was composed when the rudimentary ideas of Brahmanya were in germs, or in the womb and before they were obliterated by Buddhism which could not expunge it but simply added vigour to it enough to regenerate and spread abroad on firmer and more consolidated bases. During the time described in the Athharva veda *liquors were not despised nor denounced*; but Som, Sura and Madya were held in much esteem; and perhaps the position of the Shaundis was high in social estimation. S. V. page 17.

When Buddhism prevailed under the protection of the kings of the Northern India the vedas were revered at Kanauj alone and were looked down upon elsewhere where Tripitaka and other Buddhistic books alone were respected and protected and when perhaps *liquors were revered* as before from the time of Ashoka, Chandragupta's grandson about 2150 years ago up to the time when Jainism and other modified religious writings sprang forth out of the decline of Buddhism at about Shakabdi 500, from which time Brahmanya the modified religion started by the Brahmans, spreading beyond Kanauj with its Purans, Samhitas and other legendary books commenced and the Purans and Samhitas began to be composed.

The history of Som, Sura, Madya, and the Shaundis may be gleaned from the Vedas from 487 years past to 2250 years past; from the vedas, (especially the Shukla Yajuh and the Atharva veda), the Tripitaka and other Buddhistic writings and perhaps the Tantras from 2250 years past upto Shakabdi 1100; and from Tantras, Purans, Upapurans, Sanhitas etc. from Shakabdi 1100 up to date.

In the most ancient times among the Aryans in Iran

in Persia in Central Asia perhaps and ultimately amongst the Arya Hindus in India, when

अदिति दिति (ऋग्वेद ५ मण्डल १२ सूक्त ८ ऋक् ; १०१८५३) ; दं० १०७२४, आदित्य रुद्रिय वसुदेव १०४८११, ककुद्मान १०१०२१७, सुमगल १०१०३१५, नहुंषतुर्वेद्य १०४८१८. स्वर्णी पुरुरवराजा १०१५१५, ७.१५, उर्वशी ५४१२० वृताची ५४३११ वसदस्य ७१८१३ वासदस्यव १०१३४०, ४४२१८, दिवोदास ६११६१९ पीरकुर्त्तस ७१८१३ प्रतर्दन काशिराज १०१७८११, वेन ६१४४१० यमदग्नि ८१६२१६, हरिसन्ध ८१६४२५- अर्जुन ६१८१ दाशराज अरावण १३६२५-६, चेतितान १०१८३८, वसिष्ठ १०१८११ सुदास ५१२१२ पराशर ७१८२० and सुमति ७२५१ mentioned in the body of the Rigveda flourished and worship of Indra in the pasture land full of kine or गोमतिव्रजै इन्द्रपूजा ७२७१ was in vogue; and when Riks were composed by or in the name of the Rishis or sages, namely, अत्रि-सांख्य १०१४८ अत्रि ५१३७ and अत्रिय, that is, the descendants, disciples or followers of the sect, of अत्रि—बुधगविष्ठिर ५११ कुमार ५१२ वसुयुत ५१३ इष ७ गर ८ सुतं भर ११ पुरु १६ द्वित्यक्रवाहा १८ वृशजार २ वत्रि १८ प्रयस्वत २० सस २१ विश्व-साम २२ वसुयव २५ विश्वधर २८ वसु ३० अवस्य ३१ गातु ३२ सदापण ४५ प्रतिचच प्रतिरथ प्रतिभानु प्रतिप्रभ स्तुति ४६—५० श्यावाश्व ५१५२ अंधीगु श्यावाश्व ६१०१ श्रुतवित् ५१६२ अर्चनाना ६३ रातह्वय ६५ यजत ६७ उरुचक्ति ६८ बाहुवक्त ७० पीर ७३ समवधि ७८ सत्ययवा ७९ ऐक्या मरुत् ८७ गोपवन ८८७३ आपाल ८९ ; द्युतानं मारुत ८९६ ; लक्ष्मीक देवता पितरो वा १०१४ ; अङ्गिरस and the अङ्गिरस, that is, the descendants, disciples or the followers of the sect, of अङ्गिरस—हरण्यस्तुप १३१ प्रियमेध ८२ अर्चन् हरण्यस्तुप १०१४८ कत्स ११८४४८८८८८८ २११ कर्म गातु समदे २२७ प्रभुवसु ५१३५ धरुण ५१३५ व्यश्व ८२६ विश्व मना वैश्व २३ विरुप ३४ (वैरुप—अद्राद्र १०१११ शतप्रभेदन ११३ सोमि ११४ नभःप्रभेदन ११२) सुषण्वान १०८८ ; वसिष्ठ ७१ and the वसिष्ठ, that is, the descendants, disciples or the followers of the sect, of वसिष्ठ—शक्ति ८१०८ पराशर शाक्य १६५ गोरिवीरिशाक्य ५१२८ इन्द्र प्रमति वृषगणमन्यु उपमन्यु व्याघ्रपाद कर्णयुतस्त्ववीक वसुक्त ८१८७ चिवमर्हा १०१२२ प्रथ १८१ ; ऋगुवाचसी ८१६५ and the भार्गव, that is, the descendants, disciples or the followers of ऋगु—कव ८७८ नेम १०० जमदग्नि तत्पुत्रतप १०१ प्रयोन १०२ कवि ८१७७ उज्जना काव्य ८८४ वेद ८८ पृथुवेन १०१४८ ताप्सपार्थ १०८३ सुमरग्नि ७७ इट १७१ ; कण्ववीर १३६ and the कण्व, that is, the descendants, disciples or followers of the sect, of कण्व—मिधातिथि ११२२-२३ ब्रह्मातिथि ८५ वत्स ६ पुणर्वत्स ७ सध्वंस ८ शशकर्ण ८ प्रागाधवीरकाण्व ८१८ अस्य ५२ मेध्य ५३ मातरिश्वा ५४ कश ५५ वृषध ५६ प्रस्तुव ६४४ पर्वत ८१२ नारद १३ गोपुत्र्यश्वस्ति

१४ हरिद्रिडि १८ सोमरि १८ नौपातोधि २४ नाभाक ४० विशोक ४५ पुष्टिग ५० शुष्टिग ५१
 सुपर्ण ८५८ कुबसुति ७७ कुसीदी ८१ ; सौम्यवध ११०१ पुरवरारि १०८५ ; कश्यप ८६६
 and the काश्यप—भवत्सार ५४४ रथ्य ८८७ असित ८५ निप्रवि ६३ सून ८८ भावपसर
 १०४ भूतांश १०१०६ विष्ठा १६३ इन्द्र वैकुण्ठ १०४८ इन्द्रमातर देवयानय १०१५३ शची
 पौलमी १०१५८ and the ऐन्द्र—विमद १०२० वसुक्त २८ ईषाकपि वरु संवहरि ८६ अप्रति-
 रथ १०३ लव ११८ वसुक्त वासुक्त २०-२ जय १८० सुक्त्वान २८ ; हृत्स्पति लीक्य १०७२ हृत्स्पति
 and the वाहस्पत्य आग्नेय—वत्स १०१८७ श्वेन १८८ तपुसूदा १८२ भरद्वाज ६१ (भारद्वाज
 शं यु ६४४ अग्निपावक ८१०२ पायु ६७५ वसु ८८३ कुशिक सीमररवि १२७ शास १०१५)
 मनुवैवस्वत ८२७ आपसर मनु चक्षुमज्ज्य अग्निचाक्षुष ८१०६ नार्मानेदिष्टमानवशार्थात् १०६१८२
 मानव अग्निगौचिक १८५१ वैश्वानरगौचिक ८० and the आग्नेय or followers or worship-
 pers of अग्नि—कैतु १०१५६ दीर्घतपा औचथ्यन् ११४० काचीवान् दैर्घतमस उज्जिज १११६ ; ८१
 ७४ and the काचीवत—सुकौर्षि १०१३१ शवर १६८ काचिवती घोषा १०१३८ सुहस घोषिय
 १०४१ लट्ठागर्भकर्ता विष्णु वा प्राजापत्य १०१८४ and the त्वाष्ट्र—विशिरा १८ भुवन आत्मा
 १०११५७ विश्वकर्माभीवन १०८१ साधन भीवन १५७ अरिष्टनेमी तार्च १०१७८ आत्मा—
 भुवन १०१५७ इति ८१०३ चित ८४७ सूर्यासावित्री १०८५ and the सौर, that is, the
 followers of the sect or worshippers of the sun—अभितपा १०१७ चक्षु १५८ विभाट
 १७० ; विवस्वानादित्य १०१३ यम तापस ११४ यम वैवस्वत १०१०० यमी वैवस्वती यामायण—
 शंख १५ दसन १६ देवयवा १७ संकुसुको १८ मथित १८ कुमार १३५ उर्ध्वशान १४४ प्रजापति
 परमेष्ठी १०१२८ and the प्राजापत्य, that is, the followers of प्रजापति—हिरण्यगर्भ १०१२१
 प्रजावान् १४३ पतंग १७७ यज्ञ १०० यक्षनाथन १६१ रचोद्वा ब्राह्म १०१६२ वातायण—अनिल
 १०१६८ उल्लु १८६ आद्यर्वण—हृद्द्वि १०१२० मिषगाद्यर्वण ८७ नृमेध पुरुमेध ८८८-८० शकपुत
 नरमेध १०१३२ अमहीयु ८६१ उर्ध्वय आमहीयव १०११८ संकरण मनुसांवरण नहुषमानव, ययाति
 नाहुष ८१०१ प्रियमेध ८६८ सिंधुचित प्रियमेध १०१७५ उरु उर्ध्वस्रग । कृत यशा कर्ण चय ८१०८
 अरु औरव १०१३८ हविर्धान आग्नि १०११ गाथी ११८ गाथिन ११२४ वैश्वमिध—देवरात ११४
 विश्वमिध, गाथिन ८६७ मधुच्छंदा १११-११ (माधुच्छंदा—अधमर्षण १०१८०) रेणु ८७० अथभ
 ७१ अष्टकी १०१०४ पूरव १६० कत ११७ प्रजापति (वा वाँच्य) ५४ उत्कील कात्य ११५ वान-
 देव ४१ and the वानदेव्य—हृद्द्वि १०१४४ सुवस्वान ८८ कुलमल्ल बर्हि शैलुपिरंदासुक १२६
 वारुण्य ८११० भरत अथमेध भारत ५१२७ जरत्कर्ष रैरावत सर्प १०७६ अयुद काद्रवेय सर्प ८४
 वीतह्व्य ६१५ अथर्व वेदज्य १०८१ वत्सप्रि भालदन ८६८ पुरुहन्ता ८७० सुदिति ७१ प्रागाथ
 ह्यंत ७२ सप्तवधि ७२ वयोश्च पवित्र ८६७ अथास्य ८४४ हृत्स्पति ८३८ देवल ५ प्रभुवसु ३५ अथा-
 कामायनी १०१५१ शुभः श्रेय अजिगर्ति ११२४-२० संव्यव ११५१ जुह्वज्ञायां योर्ध्वनाभ । ब्राह्म १०१०८
 आत्यस्त्रित ११०५ पुरुच्छं प देवोदासि ११२९ प्रतर्दन देवोदासि ८६६ अनागत पोदच्छं पि १११ अगव्य
 ११६५ विषर्षकालागम्य ११८१ हृद्द्वि ८७५ अगव्य ८१५ इषावाह दादं च्युत २६ पायु १०८७ पणि
 सुसुर १०१०८ कौतुहलिन सुमिध १०१०५ कुशिक १११ वसुदस्य पीरुक्तस ४४२ सुहोम ६११

पुरुमीरुः काजीरुः सीडीन ४४३ उरु विन्धवर्षि ५१२ बंधु सुबधु युतबंधु विप्रबंधु गोपायणी
 लौपायणी २४ बंधादि गोपायन १०५८ बारुच वैष्ण ५१२० वृणडीन ५१२३ नर ३५ नम ४०
 कजिन्ना ४८ मस्य सामद मान्य मेवावरणि मस्य जालन ८६० मिश्र १०११२ विष्णु १२८ सुनि
 वातरश्ना १२६ उपसुत वाटिह्व ११५ अग्रियुत (यूप) स्त्रीर ११६ नरधाता वीरनाथ १२४
 विशावसु देव गंधर्व १२६ शाङ्गा, द्रौण, सारिस्त, सवमिन् १४२ प्रविता १६४ कपोत, मेघत १६५
 ऋषत श्री छण वैरान वा शाक १६६ संवत् १०२ ध्रुव १०३ अमोवत् १०४ ऊर्धवावा बुदि १०५
 सुत आर्भव १०६ शिविर उशीनर १०७ सत्यधृति वादणी १०८ संजनन १०९ रैर मद देवसुनी ११६
 सुवेदा श्रेणी ११७ सुद पंजवन १२३ कवच ऐलूष ३० लक्ष धानाक ३५ गीतम राजनय १०४
 गीतम मोक्षा १५८ ; ८८८ एवदुनीधस ८० देवापि आदिमिन १०१२८ कृष्ण ८८५ विष्णु कर्ण
 ८६ युतकच सुकच ८२ विंदुपुतदच ८४ तिरसी ८५ शत वैष्णानस ८६६ वज्रवेष्णानस १०८८
 उचय ८५० अवत्तार ५२ हरिमंत ७२ दुवकु आदुन १०१०० सुदल ताम्य १०२ आकृष्टमास
 ८८६ चंबरीष ८८ शिखंडिनी १०४ धिष्णा ऐश्वर १०८ शिशु ११२ शिशुदीप १०९ सुपर्ण ताव्युपन
 १४४ गय प्रात ६३ वसुकर्ण वायक ६५ अयास ६७ सुमिन् बांधा ६८ मयु सापस ८४ सति,
 वाजंभर ७८ सप्तर्षि ८१०० सप्तर्षि एकर्षा १०१३० शिरिविठ १५५ and बारायण ८०, that is
 during the long period extending and ranging from the time of
 Baibaswata Manu, Boodha, Ela, Pururaba, etc. upto the time of Sudash,
 Basistha and Parasar, a short time before Vyasa. Shree Krisna and the
 Great Battle of Kurukshetra, say rather upto the time of Chandragupta,
 Bhadrasar or Ashoka, upto when the Vaidik religion might have
 prevailed, and a long time after which Brahmanya religion with its
 Purans, Samhitas, etc. might have been Started, amongst the Aryans
 तेषां मेधाविनां पूर्वं मर्त्ये स्थायन्मुक्तेऽनरे । उत्पत्तकीर्तिशस्त्राणां ह्यपरे परिपयिनः । मास्ये १४४।११
 ह्यपरे सर्वभूतानां कालः क्लेशपरी कृतः । लोभोद्धतिर्बणिग्युद्धं तत्त्वानामविनिययः । १४४।१५
 वेदशास्त्रप्रणयनं वर्णानां संकरस्तथा । वर्णाश्रम परिध्वंसः कामदेवो तथैव च । वायुपुराण १५८।१६
 in Iran perhaps and the Aryan Hindus (दिश चर्य कृत्य पर्षणि नाक्षत्र आयु
 मानुष मर्त्य मर्त्यस) in the Brahmapartha or Saraswata (ब्रह्मावर्त सारस्वत ;
 that is, the country watered by the five rivers called the Drisadwati
 or Irawati, the Shatadru, the Bitasta, the Bipasha and the Chandra-
 bhaga, all uniting into the one called the Saraswati), Panchabhuma,
 पञ्चभूमाः सरस्वतीमपियन्ति सस्रोतसः । सरस्वती तु पञ्चधा सो देशेऽभवत् खरित् । मा यजुः १४।११।१
 Panchakhiti, Panchakristi, Panchajana, Panchajanya, or the
 स प प्रधानो अभि पंच भूमा विषंधुरी मनसा यातु युक्तः ।
 विप्रो येन गच्छ्यां देवयंतीः कुवा चिद्वनममश्रिना दधाना । ऋग्वेद ७।६।१
 य एकवर्षेणीनां वसूनामिरज्यति । इन्द्रः पंच क्षीतीनां । ऋ १।७।८, अथर्ववेद २।७।१५
 यस्य विश्वानि हस्तयोः पंच क्षितीनां वसु । स्याग्रयज्ञ यी अक्षधृग्दिव्येवाश्रिर्नाहि । १।१७।१
 यद्विंद ते चतस्रो यक्षूर इति तिस्रः । यदा पंच क्षितीनामवसात्स न आभर । ५।१५।२
 एषा स्या युजाना पराक्रात् पंच क्षितीः परि सद्यो जिन्यति ।
 अभिपश्यंती वयुनां जनानां दिवो दुहिते भुवनस्य मयी ।

- सुवा आनः पथ्या जनानां पंच क्षितीनां सुवीर्षां वंती ।
 सुसहस्रभिर्बन्धभिर्मातुमत्रे हि सूर्यो रोदसी चक्षसावः । ऋ ७।७८।१
- अचिन्ना भाङ्गुवीर्या श्रीजो नृसंज्ञ एष कृष्टिषु ।
 यद्वा पक्षक्षितीनां क्षुब्धभाभर सत्ता विज्ञानि शिंखा । सामवेद १।१।१
- इन्द्रियाणि शतक्रती याते जनेषु पंचसु । इन्द्र तानि न आहणे । अथ २०।५७।५ ; ऋ १।३७।८
 ससर्परीरभरतयुग्मेभ्योऽधि श्वः पांचजन्यासु कृष्टिषु ।
- सा पक्ष्यामव्यमायुर्दधाना यां मे पक्षसि जमदघ्नो ददुः । ५२।१६
 एकं सुवा सत्यति पांचजन्यं जातं श्रयोनि यशसं जनेषु ।
 तं मे कृष्ण आशसी नष्टि दीपा कर्त्ता विमानास इन्द्र । ५।३२।११
- अदियु तत्सुपाको विभावाग्ने यजस्व रोदसी उरुची ।
 आयुं न यं नमसा राजह्वया अंजति सु प्रयसं पंचजनाः । ६।११।४
- तेन इन्द्रः पृथिवीं क्षाम वर्धत पूषा भगो अदितिः पंचजनाः ।
 सुशर्माणः स्ववसः सुणीधा भवत नः सुमातासः सुगोपाः । ५१।११
- आ वसातात्रासत्या पुरस्तादाग्निना यातमधरादुदक्तात् ।
 आ विभ्रतः पांचजन्येण राधा यूयं पात स्वस्तिभिः सदा नः । ७।७२।५ ; ७३।५
- इहि तिस्रः परावत इहि पंच जना अति धेना इन्द्रावचाकशात् । ऋ ८।३२।२२
 य आजीकेषु कृत्वसु ये मध्ये पक्ष्यानां । ये वा जनेषु पंचसु । ८।६५।२३ ; साम २।८।५।८
- तदयवाचः प्रथमं मत्तीय येनासुरा अभिदेवा असाम
 उमीद उत यज्ञियासः पंचजना मम ह्योत्रं जुषध्वं । १०।५३।४
- पंचजना ममह्योत्रं जुषतां गोजाता उतये यज्ञियासः
 पृथिवी नः पार्थिवान्पालंङ्गसोऽतरिचं दिव्यात्पात्वन्मान् । ५
- प्र सुमेधा गातुविद्विजदेवः सीमः पुमानः सद एति नित्यं
 सुवद्विजेषु काव्येषु रंतासु जनान्यतते पंचधोर । १।८२।३
- अभिष्टं विः पवमानः पांचजन्यः पुरोहितः । तमोमहे महागयं । ६६।२० ; साम २।१४।३।७
- ऋचो नामाग्नि ययुं वि नामाग्नि सामानि नामाग्नि । ये अग्रयः पांचजन्या
 अस्यां पृथित्यामधि । तेषामसि त्वष्टुमनः प्र नो जीवात वे सुव । यजु १८।६७।१
- इमा याः पक्षप्रदिशा मानवीच पक्षकृष्टयः । अथर्व ३।२४।३
- त्राज्जणएव पति न राजश्यो न वैश्यः । तत्सूर्यः प्रब्रूवन्नेति पक्षभ्यो मानवेभ्यः । ५।१७।८
- एतु तिस्रः परावत एदु पंचजना अति । ६।७५।३
- अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः
 विदेदेवा अदितिः पक्षजना अदितिर्जातमदितिर्जनितम् । अथर्व ७।६।१

Note. There being no अर्च and निषाद ; or गन्धर्वरिद्धदेवासुररचः and
 ईक्ष्मण्यगन्धर्वाप्सरसपितरः being imaginary and ludicrous.

तवेने पृथिवी पञ्चमानवा येभ्यो ज्योतिरश्नतं मर्त्येभ्य उद्यन्त सूर्योरग्निभिरातनोति । १२।७।१५

यथा यमाय हर्ममवपन् पञ्चमानवाः । एवा वपामि हर्म्यं यथा मे भूरयो सतः । १२।८।१५

यदन्तरिक्षे यद्वि वि यत्पञ्चमानुषां अनुकृन्तं तदधस्तमश्चिना । २०।१३।१०

वयमग्ने भवता वा हवीर्यं ब्रह्मणा वा चितयेना जनां अति

अस्माकं यन्ममधि पञ्चजयिषुः सख्यं यमुचीत दुष्टम् । १२।९।१०

यस्येत्साकुरुप अते रेवाकाराव्य धेतुः दिवीव पञ्च जष्टयः । १०।६०

न हि मे अक्षिपस्माच्छांतसुः पञ्च जष्टयः कुवित्सोमस्यापामिति । १०।११८।६

सद्यशिवः श्रवणा पञ्च जष्टीः सूर्यं इव ज्योतिषापस्तान

सहस्रैसाः श्रतसा अस्य रंजिमे सा वरंते युवतीं न श्रयात् । १७८।३

इमा याः पञ्चप्रदिशो मानवोः पञ्चजष्टयः ।

तत् सूर्यः प्रवृत्तेति पञ्चभ्यो मानवेभ्यः ।

अधर्व १।२४।३; ५।१०।८

अदितिद्यौरदितिरन्तरिक्षमदितिमाता स पिता स पुत्रः ।

विश्वेदेवा अदितिः पञ्चजना अदितिर्जातमदितिकनिलम् । ७।६।१

तवेने पृथिवीपञ्चमानवायेभ्यो ज्योतिरश्नतं मर्त्येभ्य उद्यन्त सूर्योरग्निभिरातनोति । १२।७।१५

यथा यमाय हर्ममवपन् पञ्चमानवाः । एवा वपामि हर्म्यं यथा मे भूरयो सतः । १२।८।१५

यदन्तरिक्षे यद्वि यत् पञ्चमानुषां अनुकृन्तं तदधस्तमश्चिना । २०।१३।२

या इतनास दुष्टरा या वाजिषु श्रवाय्या । या पञ्च अर्धणीरभीद्राणि तां इवानु । ५।८६।२

यः पञ्च अर्धणीरभि निषसाद हमेदमे । कविष्ट हपतिर्युवा । ७।१५।३

य ऋजिष्ठसमा भर पवमानं श्रवाय्य । यः पञ्च अर्धणीरभि रयिं येन वमानु । २।१०।८

समुत्वाधीभिरस्तरन् हिन्यतीः समजामयः । विप्रमाजा विवस्वतः । ८।६६।८

मां देवा दधिरे हव्यवाहमपन्नं नृजङ्गका चरंतं

अग्निर्विहान्यन् नः कल्पयाति पञ्च यामं विश्वं समतं तु । १०।५२।४

सरस्वतीहव्यहव्यीर्देवयोर्धदन्तम्, तं देवनिर्जितं दीक्षं ब्रह्मावर्तं प्रपद्यते । अनु १।१०

कुरुचैवञ्च मन्त्राय पञ्चाक्षाः सुरसैनकाः, एष ब्रह्मर्षिर्देशी वै ब्रह्मावर्तादनन्तरः । २।१८

हिमवद्विन्ध्ययोर्मध्यं यत्प्राग्विजगतादपि, प्रत्येव प्रयागाञ्च रुध्यदेशः प्रकीर्तितः । २०।२१

आसुद्रास्तु वै पूर्वादासुद्रास्तु पश्चिमात्, तयोरेवान्नरं गित्यौराव्यावर्तं विदुर्मुधाः । २।२२

जङ्गसारस्तु चरति ह्यगो यत्र स्वभावतः, स ऋयो यज्ञियो दीपो ऋच्छेदशस्तः परः । २३

एतान् हिजातयो देशान् संश्रयेरन् प्रयत्नेतः, शूद्रस्तु यस्मिन् कश्चिन् वा शिष्टोद्वेगितकर्मितः २४

Panjab (Sanskrit Panch पञ्च Persian Panj پنج meaning five + Sanskrit Ap अप् Persian ab آب meaning water) at Present, and Brahmarshidesha, and Madhyadesha in India, the intoxicating drinks Som, Sura, Madya, etc were, in excessive, perhaps daily use.

यश्चिद्वि त्वं गच्छे गच्छ उद्यन्तस्य युव्यसि । इह यन्ममन्त वद जयमानिष सुदुमिः । ५।१२८।५

असी य एषि वीरको यइ यइ विचाकयत्

इमं जंमसुतं पिव धानावंतं करमिनमपुपवंतसुकाशिनं ।

अ ॥ २१ । २

The term Som abounds throughout the Rigveda and the Samaveda (vide especially chapters 4 and 5 of Chhanda Archika and chapters 1 to 16 of Utter Archik), almost in every page, which it would be a very cumbrous process here to refer to. At that time every Arya or Hindu family used to prepare Som and other drinks for its own use under the direction and supervision of the *patrias potas* or head of the family who was in that patriarchal stage of human Society all in all to his own family, priest, lawgiver, ruler, life and death, husbandman, cultivator, etc with respect to his own family, whereof the Mitakshara law and system are but the faint and spruned survival and relic at present, Jimutabahan being only its peculiarity in Bengal and the system of Bhaiachara (भाइयाचार) being its modified form in the Panjab; and then the liquors, as such other useful articles were not marketable, that is, articles of sale or trade, (no doubt barter was resorted to in rare cases), and under the circumstances the manufacture of wines for sale or trade and the winemerchants

अर्मेभी इक्षिपं जवायाचपं शुष्टौ गोपालं वीर्ययाविपालं तेजसिजपालमिरायै कीनायं कीलायाय सुराकारं भद्राय यइयं येयसि वित्तधमाथ्यत्यायानुत्तारम् । यजु ३०।११।१-१० did not come into use and existence although the professional title, Surakar (सुराकार), perhaps individual, was in current use and existence perhaps at the last stage of the vaidik period. Yajurveda 30-11-7. कीलायाय सुराकारं । यजुर्वेद ३०।११।७ Then all Aryans or Hindus, although variously designated according to personal or individual professional titles were but one in Caste.

Section II.

There was no Hereditary Caste in the Vaidik Period.

To this last effect runs the Madhyandini Bajasaneyee Sukla Yajurveda coinciding with the Rik and Samveda, that the quality of a person noted as Bipra or Medhabi, (i.e. Brahmanism), was available and obtainable, through the intellectual faculties (exercised or acquired) in the secluded caves or outskirts of mountain ranges (such as Badarikashram, Koilas, Gandhamadan, etc) or at the confluences of rivers (such as Prayaga, Triveni, Sagar, etc). Vide Yajurveda Chapter 26, Kondika 15, Mantra 1; Rigveda Mandal 8, Sukta 6, Rik 28; and Samveda Chhadda Archika Division 1, Chapter 2, Part 3, Psalm 9.

उपहरे गिरिणा संगमे च नदीनां ।

धीया विप्री अजायत ।

अ ॥ १२८ ; साम १।२।१२ ; यजु २६।२।१

[N.B. After the fixity of Caste-distinctions at first arising naturally out of love for, at the vicinages of, or in contact with, the paternal, ancestral or hereditary profession based on spontaneous merits or fitness and at last suggested by Brahman authors in the Shastras perhaps out of selfish motives and forced and compelled by royal edicts, when professions became hereditary in defiance to real merits and natural propensities or bent of mind,

the Brahman annotators, Sayanacharya, Madhab, Mohidhar, Sridhar, et cætera, some 1100 years ago brought up on the coast of Malabar and at Kashi and some 2000 or 3000 years after the period described in the Vedas about the Panjab or the Himalayan regions thereabout, no doubt, unaware of, or without calling or inviting due and sufficient attention to, the ancient state of things, and perhaps without paying due consideration, regard and attention to the fact that the old verbal recitations themselves distinguished as Rik, Sam or Yajuh (ऋक्सामयजुः) were collected, compiled and arranged under the four groups, afterwards called according to their ancient distinctions as the Rigveda, Samveda and Yajurveda and Atharva by Vyasa (व्यास) at Kasi a short time before the Kurukshetra period when many things might have been invented, coined and inserted or omitted then and there, and being couped up within the narrow compass and sphere of then present social state about the Malabar far remote from the Panjab, at a time when the evils of the hereditary caste system did its inevitable worst by producing through the want of emulation and through idleness due to the security to the Caste advantages given by the system, Dwijabandhu (द्विजबन्धु), that is, illiterate, ignorant offsprings of wise sages, who were not able in undergoing the hardship and asceticism to befit themselves with spiritual, educational and intellectual culture to acquire the title Bipra etc, and Bratyas (ब्राह्म) or persons devoid of rites, endeavoured to misconstrue the term Bipra (विप्र) by glozing it away and making it mean Som-creeper in the Yajurveda and Indra (इन्द्र) in the Rigveda and the Samveda, two different things at three different places betraying the fanciful freaks of the annotators which is monstrous and incongruous. No doubt figuratively, by metonymy the term Giri (गिरि) may be made to mean Graba (ग्राबा) or distilling jar or piece of stone whereupon to powder spices etc (Yajuh 1-14-4-5) as Addri (अद्रि) in many instances in the Samveda (सुषाव सोममद्रिभिः Yajuh 18-2-1 ; and गिरिणा), the term Saṅgama (संगम), union, and the term Nadi (नदी), water, Dhiya (धीया), by means of human intellect and the term Bipra (विप्र), shining or spreading out in view or the shining Som (Yajuh 4-26-8). The real meaning of the term Bipra in the vedas is Medhabi (मेधावी), that is, furnished with intellectual faculties ; especially entire, complete, defectless or eon, or *prakasaman*, that is, enlightened, shining or spreading out in view,—doubtlessly the qualifications necessary for and befitting a person to be termed Bipra or Brahman ; when it was ordinary and natural to become in title (ब्राह्म ब्रह्मण्य ब्राह्मण ब्राह्मण विप्र ऋत्विक् ऋष्यः ऋषि, राजस्य ब्रह्म, अर्थ आर्थ वेद्य विश ऋषि ऋष्यणि, दास शूद्र) into which four principal groups men in general were according to individual merits or qualifications classified in the four broad senses, namely, persons in individual character noted for spiritual, educational or intellectual acquirements performing ceremonies only as priests ; who used to obtain the name of ऋष्यः, ऋत्विक्,—the spirituality or ecclesiastics ; *Brahma* or Brahman, by reciting Mantra or Stotra ; Bipra, by being Medhabi ;

and Muni or Rishi, by checking sensual appetites, purifying the heart and sticking to Tapa and Yapa ; Rajaniya or Kshattria or persons considered in individual character as belonging to the state or government including the military and the police requiring display of strength or power to protect from injury or enemy, —the sovereign body ; the Arya, Vaishya or Vish, the cultivators, cowherds, shepherds, tradesmen, bankers, &c, the men in general, —the subject body ; and Das, the household slaves or servants on pay who were not so much considered, heinous (Yajurveda 40-30-1 ; also compare Manu Samhita Chapter 8, verse 410-6), by individual merits and deserts and not merely by descent or succession as to an hereditary something. In this sense the term was used in those far, remote, ancient ages described in the Vedas when real actual merits prescribed and determined professions and titles then individual and lifelong at longest, and not hereditary ; of course the terms Kanva (कान्व), Bhargava (भार्गव), Attreya (अत्रेय), Basista (बसिष्ठ), etc. prove that the members (mostly disciples or followers) of some family were in succession sages ; and there would be no bar to it, rather it was desirable ; and after the spiritual perfection or even men then hankered. Indeed these became seeds and germs out of which sprang forth and germinated the present hereditary castesystem whereupon was based Brahmanya or the religion started by the Brahmans by modifying or changing and displacing or replacing the ancient Vaidika religion in vogue. For there came into existence many professions to meet the usages and demands of the people which are always unavoidable and irresistible. Yajurveda, Chapters 30-2.

In the following Riks, psalms and Mantras the term Bipra (विप्र) mostly used 'as an adjective is used' in the sense of Medhabi :—

समोच्च वा य आशत नरस्तोकस्य सनितौ । विप्रासी वा धियायवः ।	ऋ १ । ८ । ६
आकीं सूर्यस्य रोचनादिशब्दे वा उपबंधः । विप्रो ह्येतेषु वक्षति ।	१४ । ८
मंतारा हि स्थीयसे हव विप्रस्य मावतः । धर्तारा चपणीनां ।	१७ । २
अयं देवाय जन्मने स्तोमी विप्रभिरासया । अकारि रवधातमः ।	२० । १
तयोरिहृतवत्पयो विप्रा रिच्छति धीतिभिः । निधर्वस्य ध्रुवे पदे ।	२२ । १४
तद्विप्राग्नि विपण्यवो जागृवांसः समिधते । विष्णोर्धैत्यरमं पदं ।	२२ । २१
इंद्रवसि मनोज्ञा विप्रा हवंत उत्तये । सद्ब्रह्मा धियायवः ।	२३ । ३
स वाजं विश्वचर्चधिरवर्द्धिरस्तु तक्षता । विप्रभि रस्तु सनिता ।	२७ । ८
नि त्वा हीतरस्तुविजं दधिरे वसुविपत्तमं । श्रुतकर्णं सप्रथस्तमं विप्रा अघे दिविष्टिषु ।	४५ । ७
अभि त्वं मेवं पुनरुक्तमिधमिन्द्रं निर्भिर्मदता वस्त्रो अश्वं	
यस्यदावो न विचरंत मागुषा भुजे मंहिष्ठमभि विप्रमर्चत ।	५१ । १
स सुष्टभा स सुभा सप्तविप्रैः स्वरणाद्रिं सूर्योन्मथन्वैः	
सुरभ्यभिः कलिगमिन्द्र शक्रवर्णं रवेण दरयो दशर्व्वः ।	६२ । ४
स हि अपावर्गं असी रयीणां दाश्वयो अंशा अरंस्तुः	
एता चिकित्वा भूमा निपादि देवानां जन्म मर्मांस विद्वान् ।	ऋ ७० । ३

यथा विप्रस्य मनुषो हविर्मिदीनां भुयजः कविभिः कविः सन्	
एवा होतः सत्यतर त्वमथाग्नेन्द्रया शुक्ता यजस्व ।	७६।५
एवाग्निगौतमेभिर्हतावा मित्रेभिरक्षीष्ट जातवेदाः	
स एषु धुन्वं यीपयत्स वाजं सपुष्टिं याति जीषमा चिकित्वान् ।	७७।५
अचक्षन्मीमदंत ह्यव प्रिया अधूयतै	
अक्षीयत स्वभानवो विप्रानविष्टय्य मती योजां न्विद्र तेन्दवी ।	८२।१
जिह्वं नुमुद्रेऽवतं तथा दिशसिं बभूवुः गीतमाय दृष्टञ्जि	
आ गच्छतीमवसा चितभृगवः कामं विप्रस्य तर्पयंत धामभिः ।	८५।११
यज्ञे वां ब्रजवाहसी विप्रस्य वां भतीनां । मरुतः शृणुता हवेन	८६।२
स्मीमानेनाश्विना गृणाना वाजं विप्रायभुरणा रहंता	
अगच्छे ब्रह्मणा वाहधानांसं विश्पलां नासत्पूरिणीतं ।	११७।११
युवं वंदनं निर्वृतं जरण्यया रथं न दत्ता करणा समिन्वथः	
जेवादा विप्रं जनयो विपन्यया प्र वामव विधते हंसनाभुवत् ।	११८।७
अग्निं होतारं मन्ये दाक्षं तं वसुं सृणुं सहसी जातवेदसं । विप्रं न जातवेदसं ।	१२७।१
यजिष्ठं त्वा यजमाना हवेन ज्यैष्ठमङ्गिरसां विप्रमन्मभिर्विभ्रंभिः शुक मन्मभिः ।	१२७।२
यः शूरैः स्वः सनिता यो विप्रं वाजं तरता ।	१२८।२
शुभंती जिन्यं यथा वाजितु विप्र वाजिनं ।	१३०।६
घृतवंतमुप मासि मधुमंतं तनुनपात् । यज्ञं विप्रस्य भावतः शशमानस्य दाश्वधुः ।	१४२।२
स चंद्रो विप्र मर्त्यो मही ब्राधंतमो दिवि । प्रप्रेजे अग्ने वतुषः स्याम ।	१५०।३
आ वासुताय केशिनीरनूधत मित यव वरुण गातुमर्चयः	
अव त्माना सृजतं पिन्वतं धियो युवं विप्रस्य मन्मनामिरज्ययः ।	१५१।६
होताध्वर्युमावया अग्निमिंधो यावयामं उत्तशंस्ता सुविप्रः	
तेन यज्ञेन स्वरं कृतेन स्तिष्टेन वरुणा आ पूणध्वं न	१६२।५
उपप्रागात् सुमन्त्रोऽधायि मन्त्र देवानामाशा उप वीतपृष्टः	
अन्वे नं विप्रा कृषथो मर्दति देवाणां पुष्टे चक्षमा सुबंधुं ।	१६२।७
इंद्रं नित्यं वरुणमग्निमाङ्गरथो दिव्यः स सुपणी गरुत्मान्	
एकं सहिप्रा वरुहा वदंत्यग्निं यमं मातरिन्वानमाहा ।	१६४।४६
किमव दत्ता कृणुथः किमासाथे जानी यूः कथिदहविर्मह्वीयते	
अतिक्लमिष्टं जुरतं पथिरसुं ज्योतिर्विप्राय कृणुतं वचस्यवे ।	१८२।३
त्वे इंद्रायभुम विप्रा धियं वनेन कृतया सधंतः	
अवस्यवी धौमहि प्रशंसि सधन्ते रायो दावने स्याम ।	१११।१२
हरी तु कं रथ इंद्रस्य होजमायं सूक्तेन वचसा नवेन	
मो यु त्वामव बहवो हि विप्रा नि रौरमन्यजमाना सो अन्ये ।	१८।३

उताङ्गिष्ठा अमु श्रन्वति बज्रयः समेयी विप्रो भरतेमतीषणा	
वीसुवेवा अमु वज्र ऋणमाददिः स ह वाजी समिधे ब्रह्मपतिः ।	१४ । १९
आ वसिं देवा इह विप्र यस्मि चोशनृशतर्नि यदा ग्रीनिषु विषु	
प्रति दीहिं प्रस्थितं सीम्यं मधु पिवाघी प्राचव भागस्य ऋपणु हि ।	१६ । ४
ऋतावानं यस्मिं विप्रमुक्थ्यमा यं दधे मातरिश्वा दिवि चयं	
तं चिनयामं हरिकेशमीमहे सुदीतिमग्निं सुविताय गव्यसे ।	१७ । १९
वैश्वानराय पृथुपाजसे विप्रो अत्रा विधंत ध्रुवेषु गातवे	
अग्निं देवा अश्रुतां दुवस्यत्या धर्माणि सनता न दूदुषत् ।	१८ । १
केतु यज्ञानां विदथस्य साधनं विप्रासं अग्निं महयंत चित्तिभिः ।	१९ । ३
प्रत्यग्निरुषस्येकितः नोऽनोधि विप्रः पदवीः कवीनां ।	२० । १
आ ह्यर्थतो यज्ञतः सान्वस्यादभूदु विप्रो हव्यो मदीनां ।	२१ । ३
अध्वर्युभिः पंचभिः सप्तविप्राः प्रियं रक्षते निहितं पदं वेः ।	२२ । ७
पुर्गति धीरा अपसी मनोषा देवया विप्र उदियति वाचं ।	२३ । ५
प्र ह्येते पूर्यं वचोऽग्रे भरता वृहत् । विपां ज्योतीषि विधते न वेधसे ।	२४ । ५
तं त्वा विप्रा विपन्यको जागृवांसः समिधते । हव्यवाहममर्थं सहो वधं ।	२५ । ८
परिविश्वाग्निं सुधिताग्ने रक्ष्याम मन्त्रभिः । विप्रासी जातवेदसः ।	२६ । ८
स यंता विप्र एषां स यज्ञानामथा हि वः । अग्निं तं वो दुवस्यत दाता धी वनिता मघं ।	२७ । ३
यजिष्ठेन मनसा यस्मि देवानस्तेधता मन्त्रानां विप्रो अघ्नी ।	२८ । ५
तुभ्यं सोक्ता हृतश्रुतीऽग्ने विप्राय संत्य । ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ।	२९ । ३
वृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिधिं वृषस्यदं ।	३० । २
वाजीवाजिषु धीयन्तेऽध्वरेषु प्र यौयते । विप्रो यज्ञस्य साधनः ।	३१ । ८
अग्निं यंतुरममुररुतस्य योगे वनुषः । विप्रा वाजी समिधते ।	३२ । १२
जाता अग्नी रोचते चैकितानो वाजी विप्रः ऋषि शस सुदातुः ।	३३ । ७
स्वयं वो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकाग्नी अक्रन् ।	३४ । १०, ५, १०, ४
अगच्छदु विप्रतमः सखीयन्नमुदयत् सुकृते गर्भमद्रिः ।	३५ । ७
त इन्वस्यु मधुमहिम इन्द्रस्य शर्धो मरुतो य आसन् ।	३६ । ४
न वर्तवे प्रसवः सपीतक्तः किं युर्विप्रो नयो जीहवीति ।	३७ । ४
अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमत्तं नदीनां ।	३८ । १२
विषस्ततः सदने अर्थं तानि विप्रा उक्थेभिः कवयो गृणन्ति ।	३९ । ७
ये त्वाह्वित्य मघ वन्नवर्धन्ये शंवेरे हरिवो दे गविष्ठा	
ये त्वा नूनमनुनदंति विप्राः पिबेद्र सोमं सगणी मरुद्भिः ।	४० । ४
देवं नरः सवितारं विप्रा यज्ञे सुवृत्तिभिः । नमस्यंति धियेविताः ।	४१ । १२
अथा मातुरुषसः सप्तविप्रा जायेमहि प्रथमा वेधसी नृन् ।	४२ । १५

गव्यं द्रुं सव्याय विप्रः अत्रायंती वृक्षं वाजसंतः

अनीयंती जग्निदानस्त्रुतीतिमा आचया मोक्षते न कीमं

४।१०।१६

न द्रुत द्रुं न गृणान द्रुं जरिजे नद्यो न पिपे:

अकारि ते हरिवी ब्रह्म नयं धिया स्वार्थं रथः सदासाः ।

१०५।२१

प्र ते पूर्वाणि करणानि विप्राविद्वां आहु विदुषे करानि

यथायथा वृक्षाणि स्वनृतां पान्नि राजन्नयां विवेचीः ।

१८।१०

अहं मनुरभवं सूर्यथाहं कक्षीवां केशरिणि विप्रः

अहं कुतसमाशुं नयं गृज्जेऽहं कविरुषना पश्यता मा ।

२६।१

विहिं ह्रीवा अवीता विप्रो मंरायो अयः । वायवा चंद्रो रथिन याहि सुतस्य पीतये ।

३८।१

प्र सं त्वं विप्रमध्वरेषु साधुमग्निं होतारमीक्षते नमीभिः ।

५।१।७

एतं ते स्तोमं तुविज्जातं विप्रो रथं न धीरः स्वप्ना अतच्छं ।

२।११

त्वामग्नं वाजसातनं विप्रा वर्धति सुष्टुतं । स नो राख सुवीर्यं ।

१२।५

चतुःसहस्रं गव्यस्य पशुः प्रत्यक्षमीष रथमेध्वग्रे

घर्मश्चित्ततः प्रवृज्ये आसीदयश्मयसन्वादान विप्राः ।

१०।१५

तद्विप्रते कारणं दत्त विप्राहिं यदन्नग्रीवो अनामिमीषाः

यूणस्य चित्परि माया अग्रभूणाः प्रपित्वं यक्षप दस्यं रसेधः ।

३१।७

एवा हित्वास्तुथा यातयंतं मघा विप्रंभ्यो ददंतं शशोमि

किं ते ब्रह्माणो गृहते सनाया ये त्वाया निदधुः कामिन्द्र ।

१२।१२

प्र वो वायुं रथशुजं कृणुध्वं प्र देवं विप्रं पनितारमकैः

अधुध्यव ऋतसापः पुरंधीर्वस्त्रीणीं अन्न पत्नीरा धिये धुः ।

४१।६

महो राये वृहतीः सप्त विप्रो मयोभुतो जरिता जोहवीति ।

४३।१

अंजंति यं प्रथयंतो न विप्रो वपावतं नाग्निना तपंतः ।

४३।७

विप्रे भिर्विप्रं संत्यं प्रतयांभिरा गहि । देवेभिः स्तोमवीतये ।

५१।३

यूयं रथं मरुतः स्याहवीरं यूयस्त्विमवथ सामविप्रं

यूयमवतं भरताय वाजं यूयं धत्त राजानं शुष्टिसंतं ।

५४।१४

त्वंधं गणं तवसं स्थादिहस्तं धुनिप्रतं मायिणं दातिवारं

मयोभुवी ये अमिता महित्वा वंदस्व विप्र तुविराधसो नृन् ।

५८।२

प्र वो मिवाय गायत वरुणाय विपा गिरा । महिचवाहतं वृहत् ।

६८।१

को वामद्य पुरुषाणा वव्ने मर्याणां । को विप्रो विप्रवाहसा को यज्ञवीमिमीष ।

७४।७

आ भाव्यप्रवृषसामनीकमुहिप्राणां देवयं वाचो जस्युः इत्यादि ।

७६।१

देवीमुषसं स्वरावहंतौ प्रति विप्रासां मातभिर्जरंतं ।

८०।१

युंजते मन उत युंजते धियो विप्रा विप्रस्य वृहतो विपश्चितः । इत्यादि ।

८१।१

तद्विप्रो जायते वाव्यग्रे तद्वीरासी अभिमातिवाहः । इत्यादि

९।७।२

पौषाय स श्वसा मर्त्येषु यो अप्रये ददाग विप्रं सञ्चयैः

विप्रमर्त्यैः मर्त्यैः विप्रमर्त्यैः विप्रमर्त्यैः विप्रमर्त्यैः

१०।३

स संतपतिः श्वसा इति व्रतमपि विप्रो वि पण्येर्भक्तिं वाजं । इत्यादि ।

१२।३

विप्रं न दृष्ट्वा वपसं सुवृत्तिभिर्हव्यवाहमरतिं देवस्य जसि ।

१५।४

समिद्धमग्निं समिधा गिरा गृणे शचिं पावकं पुरो अक्षरे ध्रुवं

विप्रं होतारं पुरुवारमद्भुतं कविं सुजैरीमहे जातवेदसं ।

१५।७

त्वं दृता अमत्यं आ वहा देव्यं जगं । शृण्वन्निप्रस्यसुष्टुतिं ।

१६।६

स वो वाजाय श्वस इषि च राये घेहि द्युमत इन्द्रविभान् । इत्यादि ।

१७।१४

तस्तु नः पूर्वं पितरो नवगवाः समर्चिप्राप्तो अभिवाजयंतः ।

२२।२

त्वां होद्रावसे विधावो हवते चर्षणयः शूरसातौ

त्वं विप्रेभिर्विपणौ रशायस्वीत इत्समिता वाजस्तवा ।

२३।२

तृष सञ्चयस्य वरुणे द्रायोपसृषीषणि । विप्रो न यस्वीतयो वि यद्रोहंति सञ्चितः ।

४४।६

अविप्रं चिदयो दधदनायना चिद्वंता । इन्द्रो जीता हितं धनं ।

४५।२

प्र वीराय प्र तवसे तुराधाजा यूधिव पशुरचिरसं

स पिसृशति तन्विभ्युतस्य सृभिर्न नाहं वचनस्य विपः ।

४६।१२

अत त्वा मे हवमा जम्मातं नासत्या धीमियुं वमंग विप्रा

५०।२०

न्वेद यस्वीणि विदधान्केषां देवानां जग्न समुतरा च विपः

कृत्स्न मर्त्येषु वजिना च पश्यन्नभि चष्टे सुरो अयं एवान् ।

५१।२

इदा हि त्रिो विधते रत्नमसौदा वीराय दाश्वः सवासः

इदा विप्राय जरते यदुक्था नि ष मावते वदथा पुरा चित् ।

६५।४

वप्रे नान्यः श्वसा इति व्रतं सिचयस्यो वजिणेषु विप्रः ।

६८।३

वृतेन व्यावा पृथिवी अभौवते वृताश्रिया वृतापृषा वृतावहा

उर्वी पृथ्वी होतवूर्यं पुरोहिते ते इहिप्रा ईरते सुखमिष्टये ।

७०।४

विप्रा यज्ञेषु मानुषेषु कारुण्ये वां जातवेदसा यजधै ।

७१।२।७

उप त्वा सातये नरो विप्रासो यंति धीतिभिः । उपचरा साहसिणी ।

१५।७

युधौ हवं विपिपणस्याद्वैवीधा विप्रस्याचंती मन्त्रेषां । कृत्वा दुर्वास्तंता सविमा ।

१२।४

ये च पूर्ववृषयो ये च नूदा इन्द्र ब्रह्मानि जनयंत विप्राः

अण्ये ते संतु सख्या शिवानि यूयं पात स्वस्तिभिः सदा नः ।

२२।८

उह व्यचसे महिर्भुवोक्तमिन्द्राय ब्रह्म जनयंत विप्राः । तस्य व्रतानि न निगन्ति वीराः । ३१।११

वाजिमाजीवत वाजिनो नो धमेषु विप्रा अक्षरा व्रतज्ञाः ।

३८।८

इषां देवीं वरुणि सादयंतोऽग्निना विप्रा सुहवा हुवेन ।

४४।२

अदि स्तुतस्य नरतो अर्चयिष्या विप्रस्य वाजिनो हवौमन् ।

५६।१५

मुक्षीमो विप्रो मेवमो व्रतस्वी युष्मिन् अर्वा साहसिः सङ्गो ।

५८।४

प्र वां स निवाचकणावता वा विप्रो मन्त्रानि दीर्घमुदियविं	
यस्य ब्रह्माणि सुक्तान् अवाच आ यत्कृत्वा न शरदः इष्येत् ।	१८० । ११ । ३
राया हिरण्यया मतिरियमवकाय श्रवसे । श्रयं विप्रा मेघसातये ।	१८१ । १८
अयं ह यथा देवया उ भद्रिर्ध्वो विवर्ति सोमसुदुग्धव्या	
आ वल्गु विप्रो ववतीत इव्यैः ।	१८२ । ४
उद सोमासो अग्निमी रघुभ्रजानि ब्रह्माण्युवसस्य देवोः	
आविवांसमीदसौ धियो मे अष्टा विप्रो नास्त्या विवर्ति ।	७२ । ३
प्रति वीमघ्रीर्जरं सम्भिद्वः प्रति विप्रासो मतिभिष्टंथतः	
उंथा यीति ज्योतिषा वाधमानां विष्वा तमांसि दूरितापदेवी ।	७८ । २
विहान्पदस्य गुह्या न बोधय गाय विप्र उपराय शिञ्जन् ।	८० । ४
सोतारं विप्रः सुदिनत्वे श्रीक्षां याम्नु धावसात कन्यादुष्वासः ।	८८ । ४
मा ति एगस्तंती यक्षिण् भुजिम यंधि आ विप्रः स्तवते वरुथं ।	९६
गौर्भिर्धिप्रः प्रमतिमिच्छमान ईद्रे रथिं यशसं पूर्वभाजं ।	९९ । ४
ता हि शशंश ईक्षत इत्या विप्रास उतये । सवाधी वाजसातये ।	१०४ । ३
वि ततूर्थंते सचवन्विपोसितोऽथो विपो जमानां	
उप क्रमन्व पुरुषपमा भर वाजं मेदिष्टमृतये ।	८१ । ४
सजिता विप्रो अर्बुद्विहता हवं नृभिः शरः । सत्योऽविता विधंतं ।	२ । ३६
अयं सङ्कलविभिः सङ्कृतः समुद्रश्च पप्रथे	
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ।	३ । ४०
कद स्तुवंत नृहतयंत देवत नृभिः को विप्र श्रीहते ।	३ । १४
इमे हि ते कारवो वावयधिया विप्रासो मेघसातये ।	३ । १२
प्रजासूतस्य पिप्रतः प्र यज्ञरंत वल्गयः । विप्रा नृहतस्य वाहसा ।	६ । ८
इमा अभि प्र णोलुमे विपामयुग्म धीतयः । अघ्ने शोभिर्न दिदुतः ।	७
उपहरे गिरिणां संगमे च नदीनां । धिया विप्रा अजायत ।	२८
अतः समुद्रमुद्गतयिकित्वां अव पश्यति । यतो विपान एजाति ।	२९
उतः ब्रह्मस्या वयं तुभ्यं प्रवृद्ध वज्रिवः । विप्रा अतस्त जीव्ये ।	३१ । ३२
प्र यद्वक्षिष्टुभनिधं मरुतो विप्रो अक्षरत् । वि पर्वतेषु राजस्य ।	७ । १
कदा गच्छाय मरुत इत्या विप्रं हवम्भुनं । माडौंकिभिर्नाभमानं ।	३०
आ वां विप्र इहावसेऽहत् सोमेभिरग्निना ।	८ । ९
ये वां हंसांयश्चिना विप्रासः परिमास्यतः । एवेकाणस्य बोधतं ।	९ । ३
मतां अमत्यं स्य ते भूरि नाम मनामहे । विप्रासो जातवेदसः ।	११ । ५
विप्रं विप्रासोऽपुसे देवं मतांस कृतये । अग्निं गौर्भिर्हं कामहे ।	१६
यं विप्रा उक्थवाहसोऽभिप्रसंदुराग्रकः । हतं नृपिण्य आनन्तस्य वत् ।	१२ । ३९

इमं नैव इन्द्रं दृष्टुं विप्र इत्यर्तिं धीतिभिः । जामिं पदेन विप्रसौ प्राधरे ।	४८ । १३ । ११
तमिद्विप्रा अमस्यवः प्रवत्ततीभिः कतिभिः । इन्द्रं शीघीरवर्षमन्यया इव ।	१३ । १७
विभुतर्तति विमः चित्रशोचिषमग्निनीस्त्रिभ यं तुरं ।	१८ । २
विप्रश्च वास्तवतः सङ्क्षो यज्ञो मनुतमस्य राक्षिषु ।	१८ । १२
ते चेदग्ने स्वाध्याये त्वा वि प्र निदध्विरे वृषचसं । विप्रसो देवं सुकृतु ।	१८ । १७
यस्य ते अग्ने अन्ये अग्रय उपचिती वयी इव	
विप्रो न द्युम्ना नि युवे जनानां तव अमाणि वर्षं वन् ।	१८ । ३३
वयं हि त्वा बभ्रुमंतमवंधवा विप्रास इन्द्र येमिन् ।	२१ । ४
अतिर्धिं मानुषाणां सृष्टुं वनस्पतीनां । विप्रा अग्निमवसे प्रब्रवीक्षते ।	२५ । २५
अदभ्योऽकाशवन्ती विप्रा नविहया मती । मिहो बाजिनावर्षता सवासनं ।	२५ । २४
वयं हि वा इवामह उच्छ्रयन्ती व्यश्ववत् । सुमणिभिरुप विप्राविहगतां ।	२६ । ८
अग्निस्त्र्योषि विधातृन्या चेति विदधा कविः । स चीरैरकादशां इह यस्तु	
स तौ रेवदशां इह यस्तु प्रिययश्च ना विप्रो दूतः पविश्रुतो नभंतामन्यके समे ।	३८ । ८
यथा बालविरश्मिना गोभिर्जिप्रो अगोहवीत् ।	४२ । ५
इमे विप्रस्य वेधसोऽधरेक्षु तयज्वनः । गिरः स्तोमास ईरते ।	४३ । १
त्वं अग्ने अग्निना विप्रो विप्रेण सन्तु सता । सखा सूख्या सन्धिष्यसे ।	४३ । १४
स त्वं विप्राय दाशुषे रथिं देहि सङ्क्षिणं । अग्ने वीरवतामिषं ।	४३ । १५
विप्रं होतारमद्रुहं धूमकेतुं विभावसुं । यज्ञानां केतुमोमहे ।	४४ । १०
अग्निः शुचिप्रहतमः शुचिर्विप्रः शुचिः कविः । शुचौ रोचत आहुतः ।	२१
धीरो ह्यस्तस्य सद्विप्रो न जागर्त्वि, सदा । अग्ने दीह्यसो दावि ।	२८
शतं दासे बलूषे विप्रस्तुरश्च आ ददे ।	४६ । ३२
तुरश्चवी मधुसंतं हृतश्रुतं विप्रासो अर्कमाष्टुः ।	५९ । १०
मंष्ट्रो यजिठी अन्धरेष्वीया विप्रं भिः शुक्र मन्वाभिः ।	६० । ३
आ पुरंदरं चक्षम विप्रवचस इन्द्रं गायंतीऽवसे ।	६१ । ८
अविप्रो वा सद्विषद्विप्रो वेन्द्र ते वचः ।	८
यत् पाञ्चजन्यया तिष्ठेद्रे घोषा अष्टयत	
अक्षूचाद्वह्ना विप्रोऽयौ मानस्य स अयः ।	६३ । ७
वर्षं वति त्वे इन्द्रं विप्रा अपि अस्ति ।	६६ । १३
अयं ह्यग्निरभ्योतो विश्वजिह्वाद्विदित्सामः । ऋषिर्विप्रः काव्य न ।	७८ । १
इन्द्र य उ नु ते अस्ति राजो विप्रेभिः सन्निवृत्तः अस्माभिः सु तं समुहि ।	८१ । ४
हृदियं तमदाध्वं विप्राय सुवते गरा । मध्यः स्तोमस्य पीतये ।	८५ । ५
वयं हि वा इवामहे विपन्ववी विप्रासो बालसतये ।	८७ । ६
अद्विषंतं सुरयस्त्रि आप इव क्षिपः । अर्धंति पूतद्वचसः ।	८८ । ७

येभिं नमति चक्षसा मेघं विप्रा शुभिस्रवा ।	८८ । १२
इन्द्राय साम्नाय विप्राय वृद्धे वृद्धत् । धर्मज्ञे विपश्निने पश्यस्ये । ८८ । १ ; सा १७४ । ८	८८ । १ ; सा १७४ । ८
तमवतं न मानसिं गृणीहि विप्र शुषिणं । भिमं न यातवज्जनं ।	८८ । १२
एष देवो विप्रा कृतोऽस्तु इरांसि धावति । पवमानो अदाभ्यः ।	८८ । १२
एष विप्रैरभिष्टतोऽप्यो देवो विगाहते । दधद्रानि दास्यते ।	८८ । १२
सृजति त्वा दश क्षिपो ह्रिन्वि सप्त धीतयः । अनु विप्रा अमादिपुः ।	८८ । ४
अभि विप्रा अनूषत गावो वत्सं न मातरः । इन्द्रं सोमस्य धीतयः ।	१२ । २
अभि प्रिया दिवस्पृष्टा सोमो ह्रिन्वानो अर्षति । विप्रस्य धारया कविः ।	१२ । ८
पवमानमवस्यवा विप्रमभि प्रगायत । सुष्वाणं देवधीतयः ।	१२ । २
अभि विप्रा अनूषत मूर्धन्ययज्ञस्य कारवः । दधानाश्चरसि प्रियं ।	१० । ६
तसु त्वा वाजिनं नरो धीर्भिर्विप्रा अवस्यवः । सृजति देवतातयः ।	१० । ७
त्वं विप्रस्त्व कविर्मधु प्र जातमंधसः । मदेपु सर्वधा असि ।	१८ । २
एते पूता विपश्चितः सोमासा दध्याशिरः । विप्रा व्यानशुर्धियः ।	२२ । ३
एतं पृष्टानि रोदसोर्विप्रयतो व्यानशुः । उतदमुत्तमं रजः ।	५
तमसृजति वाजिनमुपस्थे अदितेरधि । विप्रासो अष्टमा धिया ।	२६ ।
पुष्टानो अक्रमीदभि विश्वा सृधो विचर्षणिः । शुभंति विप्रं धीतिभिः ।	४० ।
पुनानो याति इयंतः सोमो गोभिः परिक्षुतः । विप्रस्य जेष्ठातिथेः ।	४३ ।
पवस्व वाजसातये विप्रस्य गृणतो वृधे । सोम रास्व सुवीर्यं ।	.
मतीं गुष्टा धिया हृतः सोमा ह्रिन्वि परावति । विप्रस्य धारया कविः ।	४४ ।
स नां भगयं वायवे विप्रवीरः सदावृधः । सोमो देविन्वा यमत् ।	५
कविं सृजति मज्यं धीर्भिर्विप्रा अवस्यवः । वषा कनिष्कदर्षति ।	६३ । २०
वृषणं धीभिरसुरं सोमसृजतस्य धारया । मतीं विप्राः समस्वरन् ।	२१
तं त्वा विप्रा वचोविष्टः परिक्षुल्वंति वेधसः । सं त्वा सृजन्त्यायवः ।	६४ । २३
आ मद्रमा वरेण्यमा विप्रमा मनोविणं । पातमा पुरुस्पृष्टः ।	६५ । २८
ससु त्वा धीभिरस्वरन् ह्रिन्वतीः सप्त जामयः । विप्रमाजा विवस्वतः ।	६६ । ८
धनंजयः पवते कृतव्यो रसो विप्रः कविः काव्येना स्वर्चनाः ।	७८ । ५
अस्य सृजति कलशे दश क्षिपः प्र विप्रानां मतयो वाच ईरते ।	८५ । ७
त्वं सुवीरो असि सोम विश्ववितं त्वा विप्रा उप गिरस आसते ।	८६ । ३८
ऋषिर्विप्रः पुरएता जनानासुधुधौर उग्रना काव्यं न ।	८७ । ३
सौदन् ज्ञोतेव सद्ने चमूयेनस्मृषयः सप्त विप्रः ।	८२ । २
*ब्रह्मा दीवानां पदवीः कवोनासृषिविप्राणां सृष्टिषा सृजणां	
अज्ञो गृध्राणां स्वधिविर्ब्रह्मणां सोमः पवित्रमस्येति रेभन् ।	८६ । ६
सोमं गावो धेनवो बावशानाः सोमं विप्रा नसिद्धिः पृच्छमानाः ।	८७ । ३५

यज्ञो वयं सुरास निर्विजं विप्रमयं महीयुवः ।	८८ । ८८ । १
त्वं विप्रो यमर्वाऽगिरस्तमो मन्वा यज्ञं निमिष नः ।	१०७ । ६
सीमो मीढात्पुन्यते गातुविमं ऋषिर्विप्रो विचक्षणः ।	७
चनुमौघः वरुमानो मनीषिभिः सीमो विप्रमिष्टं क्षमिः ।	११
त्वां विप्रासो मतिभिर्विचक्षणं युधं हिन्वति धीतिभिः ।	२४
येना मवन्वो दध्यङ्कपातुं ते येन विप्रासं आपरे ।	१०८ । ४
आ यं विप्रासो मतिभिर्मृणंति जातवेदसं जुह्वं सङ्गानां ।	१० । ६ । ५
विप्रस्य वा यच्छ्रमानं उक्त्यं वाजं ससर्वा उपयासि भूरिभिः ।	११ । ५
अयं कक्षीवतो मङ्गो विप्रो मदे मतिं विप्रस्य वर्धयद्दिव्यसे ।	२६ । १०
अयं विप्राय दायुषे वाजा इत्यति गोमतः ।	२५ । ११
यस्य त्वमहिलं वाताप्यमयं जनः । विप्रं भा वंसङ्गीतिभिर्युक्तं सुष्टुतीनां ।	२६ । २
मंलीमहि त्वा वयमस्माकं देव पूषन् । मतीनां च साधनं विप्राणां चाधवं ।	२६ । ४
प्रत्यर्धेयं ज्ञानमश्वहयो रथायां । ऋषि स यो ननुर्हितो विप्रस्य यावयत्सखः ।	५
यो अनिष्टो दौदयदपुलं तयं विप्रास ईलतं अश्वरेषु ।	३० । ४
युवं विप्रस्य जरणानुपीयुषः पुनः कलिरक्षणं युवद्वयः ।	३८ । ८
अध्वर्युं वा मधुपाणिं सुहृत्क्षानप्रिधं वा धृतदक्षं दम्नसं	०
विप्रस्य वा यत् सवनाग्निं गच्छद्योऽत आ यातं मधुपेयमग्निना ।	४१ । ३
वाचा विप्रास्तरत वाचमयौ निरामय जरितः सीम इन्द्रं ।	४१ । १
वर्धति विप्रा मङ्गो अस्य सादने यवं न वष्टिर्दिव्येन दानुना ।	४३ । ७
रुनहाजं विप्रवीरं तक्षतं धनसूतं शुशुवांसं सुदक्षं	
दस्युङ्गनं पूर्वदिमिन्द्र सत्यमश्वभ्यं चित्तं हवणं रयिं दाः ।	४७ । ४
अश्वारवंतं रथिनं वीरवंतं सहस्रिणं शतिनं वाजसिन्द्रं ।	५
भद्रव्रातं विप्रवीरं स्वर्षामश्वभ्य चित्तं हवणं रयिं दाः ।	
ये ते विप्रं ब्रह्मकृतः सुते सचा वसुनां च दावने	५० । ७
मनीं न येनु हवनेषु तिष्ठं विपं श्रया वसुधो द्रवंता ।	६१ । ३
अयं स्तुतो राजात्वंदि वेधा अपस विप्रस्तरति स्वसेतुः ।	१६
विप्रं प्रेष्ठः स श्रेष्ठात् बभूव परा च वक्षदत पर्वदेनान् ।	२३
सरथुरस्य सतुरयो विप्रयासि श्वसच्च साती ।	२४
एवा कविस्तुवीरवो ऋतज्ञा द्रविणस्युर्द्रविणस्यकामः	
उक्तेभिरव मतिभिश्च विप्रोऽपीपयद्भयो दिव्येन जने ।	६४ । १६
ऋतं शंसत ऋतु दीध्याना दिवस्पुतासो अश्वरस्य वीराः	
विप्रं यदमंगिरसी दधाना यज्ञस्य धामे प्रथमं मनस ।	६७ । २
विप्रासो न मन्मभिः स्वाध्वो देवाध्वी न बभूवः स्वप्रसः	

- राजानी च विनाः सुसंज्ञकः क्षितीनां न मर्या अरिपंसः । १७ । ७८ । १
- परि त्वाग्निं पुरं वयं विप्रं सहस्य धीमहि । ७९ । २२
- सं त्वा शिशामि जागृच्छद्व्यं विप्रं मन्त्रभिः । ८० । २४
- यद्वीषधीः समन्तत वाजानः समिवाविभ । विप्रः स उच्यते भिष्यषीहामी वज्रातनः । ८१ । ६
- तुभ्यं गिरां विप्रवीरा इत्याना दधन्विर इन्द्रं पिबां सुतस्य । ८२ । १
- सुपथं विप्राः कवची वचोभिरिक् सतं बहुधा कल्पयंति । ८३ । ५
- इति चिद्धि त्वा धना जयं तं मर्दमर्द्रे अनुमदंति विप्राः । ८४ । ४
- अयं वैमथोदयत् पृथग्भिर्भा न्यातिजरायु रजसां विमाने
इममगुं संगमे सूर्यस्य शिष्यं विप्रा मीतिंभी रिक्ततति । ८५ । १
- जामेती रूपमकृपंत विप्रा स्तस्य धीर्षमिषस्य हि मन् । ८६ । ४
- गव्यं इन्द्रं सख्याय विप्रा अथायंतो वषणं वाजयंतः । ८७ । २
- यं कुमार प्रावर्तयो रथं विप्रैरभ्यम्रि । तं सानानुप्रावर्तत समिती नान्याहितं । ८८ । ४
- अथौ वा गिरी अभ्यर्षं विद्वाग्वीषां विप्रः सुमतिं चकानः । ८९ । ३
- अस्य प्र जातवेदसो विप्रवीरस्य सौड्डुषः । महीमियमिं सुष्टुतिं । ९० । २
- यं व्रतेषु क्षितय म्पर्षमाणा यं युतोषु तुरयन्ती हवन्ति ।—यजमान ।
- यं शरसाती यमपामुपजन्मन् विप्रासो वाजयन्ते स इन्द्रः । सामवेद १ । १ । ८ । ६
- अभित्यं मधं पुरुषुतस्मियमिन्द्रं गोभिर्मदतावस्वो अर्णवम् ।—इन्द्र ।
- यस्य द्यावो न विचरन्ति मानुषं भुजं मंहिष्ठमभि विप्रमर्षत । साम १ । ४ । ३ । ७
- इन्द्राय साम गायत विप्राय उहते उहत् । ब्रह्मकृतं विपश्चिते पनस्व ।—मंधावी ।
- सामवेद १।४।४।८ ; २।६।७।४ ; अथर्ववेद २०।५।२।५
- अस्तीषत स्वभानवा विप्रा नविष्टया मतौ योजा न्मिन्द्र ते तं हरी ।—ऋत्विक् । साम १।४।७।७
- प्र व इन्द्राय उहन्तमाय विप्राय गथं गायत य जुगोषत ।—मंधावी । १।४।१०।१०
- अग्निं होतारं मन्त्रे दास्वन्तं वसाः सुतं
- सहस्रो जातवेदसं विप्रं न जातवेदसम् ।—अग्निं वा मंधावीव्यक्ति । ४।१२।८ ; २।२०।५।१
- पुनानो अक्रमीदभि विश्वा रुधां विचर्षणिः
- यश्नन्ति विप्रं धीतिभिः ।—साम । साम १ । ५ । १ । २ ; २ । ५ । ४ । १८
- पुनानः सोम जाग्रविरव्यावारैः परि प्रयः
- त्वं विप्रो अभवीऽहिरत्सम सप्ता यशं मिमिव नः ।—सोम । ५ । ५ । ८
- यक्ता वि यन्त्यसुराय निर्णिजे विपामये महीयुवः ।—सोम वा मंधावीव्यक्ति । ५ । ८ । ७
- ऋषिर्ब्रह्मः पुर एता जनानास्त्वध्वीरं उग्रुना काव्युन ।
- स विद्विदेदं निहितं यदा सामपीषां शुक्लं नाम गोनाम् ।—उग्रना । २ । १ । १ । ८
- एष प्रवेन मन्त्रना देवा देवैरभ्यम्रि । काव वप्रेष बावधे ।—यजमान ऋत्विक् । २ । ३ । ५
- ता हि अश्नन् इह त्वा विप्रास उतये । सदाधो वाजसातये ।—मंधावीजन । ३ । २ । १२

स्तेनं गावी धेनवी वावशाः सोमं विप्रो मतिभिः वृक्षमार्गः ।—मेधावी सोता । सा २।४।५
मेभिं नमन्ति चक्षसा मेघं विप्रा अभिस्त्रे ।—जन । ५।५।५

विप्रा नक्ष्त्रा दूष्यन्तीर्नृते येन विप्रास आपिरे ।

देवानां सुते अक्षतस्य चानथि येन अवास्याश्रत ।—अक्षिरस । ५।६।५

ब्रह्मा देवानां पदवीं कवीनामृषिर्विप्राणां मङ्गिनी सुगाणाम्

अग्नेयी सुप्राणां स्वधितिवर्णानां सोमः शिविवमस्यंति रेभन् ।—मेधावी जन । ५।६।८

रायाः हिरण्यया मतिरियमहंकाय शवसे । इयं विप्रा मेघसीतये ।—प्रजा । ७।३।५

तं त्वा विप्रा वचोविदः परिक्षुण्वन्ति धर्षेसिम् । सं त्वा सृजन्यायवः ।—प्राज्ञ । ७।४।२

त्व विप्रस्यं कविमंघ्रं प्र जातमन्त्रस्य । मदीषु सर्वधा असि ।—सीम । ७।६।२

आमन्त्रसा वरेणसा विपसा मनीषिणन् । पान्तसा पुष्ट्यङ्गम् ।—सीम । ८।२।११

प्र वो मिवाय गायत वरुणाय विप्रा गिरा । मृष्टिस्तदावतं वृष्टत् ।—वाक्य । ८।३।४

इन्द्रा याहि धियेषितो विप्रजुतः सुतावतः

उप ब्रह्माणि वाधतः ।—यजमान ; सोत । सा २।८।१८ ; यजुः २।०।८।१ ; अ २।०।८।२

शिशुं ब्रह्मणं हव्यं सृजन्ति शुक्लान्ति विप्रं मरुतो गणेश

कविर्गोभिः काव्येन कविः संतर्सासः पविदमस्यंति रेभन् ।—सीम । साम २।८।१।१

सृजन्ति त्वा इक्ष क्षिपी द्विन्ति सप्त धीतयः । अनु विप्रा असादिषुः ।—सोता । ८।१।७

पवमानमवस्यवी विप्रसुभि प्र गायत । सुप्वाणं देववीतये ।—सीम । ८।२।२

अभि विप्रा अणूषत गावी वत्सं न धेनवः । इन्द्रं सोमस्य पीतये ।—जन । ८।३।२

अभि प्रिया दिवः कविर्विप्रः स धायथा सुतः । सीमी द्विन्वे परावति ।—सीम । ८।३।८

एष विप्रैरनिष्टतोऽपी देवो वि गाहते । दधद्रवानि दाशुषे ।—सोत । १०।१।५

एष देवी विप्रा जतोऽतिह्वरसि धावति । पवमानो अदाभ्यः ।—अक्षुणि । १०।१।८

प्रजा स्रतस्य पिप्रतः प्र यद्भरन्त वरुणः । विप्रा स्रतस्य वाहसा ।—मेधावी सोता । १०।८।६

आ गाहविर्विप्र स्रतं मतीनां । सीमः पुनाने असदचमूषु

सपन्ति यं मिथुनासो निकामा । अध्वर्यवो रथिरासः सुहस्ताः ।—सीम । ११।२।१

स वाजं विश्वचर्मनिरवन्निवस्तु तक्षता । विप्रभिरस्तु सजिता ।—कल्तिक । १२।५।३

वाजीषु वाजेषु धीयुतऽध्वरेषु प्रणीयत । विप्रो यज्ञस्य साधनः ।—अरि । १३।५।८

समिहमपि समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवं ।

विप्रं ह्योतारं पुष्टवारमद्रुहं कविं सुचैरीमङ्गं जातिवेदसम् ।—अपि । सामवेद २।१५।४।४

आ पुरन्दरं ब्रह्मन् विप्रवचस इन्द्रं गायन्तोऽवसे ।—वच । १६।१।१०

अयं सङ्गसृष्टिभिः सङ्कृतः समुद्र इव परमेषु ।

सत्यः सो अस्त्र मङ्गिमा गृणे श्रवी यज्ञेषु विप्रराज्ये ।—सुतशस्त्रसंख्य । १६।४।४ ; यजु ३।३।८।१

तुरण्वी मधुमनं हृतयुतं विप्रासो अहंमातृषुः ।

अजं रयिः परमेषु वृक्षां श्रवीऽजो स्नानास इन्द्रवः ।—कल्तिक । १६।४।६

तद्विप्रासो विपश्चुवी जायवांसः समित्यते

विश्वोयत् पयं पदम् ।—मेधावी जन ।

साम २।१८।१५ ; यजुः ३४।४४।१

विभूत रातिं विप्र चित्तशीचिषमग्निमीडिष्क जलरम्

अस्य मेध्यस्य सोमस्य सोमरे प्रेमधराय पूर्व्यम् ।—सोमरक्षषि ।

साम २।१८।१५

स मान्त्रेति तिरी अन्तानि मेथो मीढात्स्मिन्वाजयुः

अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रो भिक्तविभिः ।—ऋत्विक् ।

१८।३।८

अग्निः प्रज्ञे न जन्मना शुभान्नक्षत्रां स्वांम् । कविर्विप्रे न वादधे ।—मेधावीक्षीता । १८।१।१

आ भात्यग्निरुषसास्त्रनीकस्तद्विप्राणां देवया वाचो अम्युः ।—मेधावीक्षीता । १८।४।७

उरुव्यवसि महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन् विप्राः

तस्य व्रतानि न निनन्ति धीराः ।—अन्न, हविः ; प्राज्ञ ।

२०।३।५

युधो हवं विपिपानस्याद्रेवीधा विप्रस्यार्चतो मनीषाम्

कृत्वा दुवांस्यन्तमा सचेसा ।—प्राज्ञवशिष्ठ ।

२०।३।८

यजिष्ठं त्वा यजमाना ऊवेम ज्येष्ठमङ्गिरसां विप्र मन्त्रभिर्विप्रंभिः शुक्र मन्त्रभिः ।

परिजानामिव द्यां ह्यंतारं चर्वणीनाम्

शोचिष्कं श वषणं यमिसा विशः प्रावन्तु जूतये विशः ।—अग्नि ।

५।२

अन्नमनीमदन्त ह्यव पिथा आखूषत ।—मेधावीपिटगण ।

यजुः ३।५१।२

अखीषत स्वभानवो विप्रा नवीश्या मती योजा न्विन्द्र ते हरी ।

११।४।१ ;

युज्जते मन उत युज्जते धियो विप्रा विप्रस्य वृहती विपश्चितः ।—ऋत्विक् । ५।१४।१ ; ३५।२।८

मनो न येषु हवनेषु तिष्ठं विपः श्रया वनुयो द्रवन्ता ।—मेधावी ।

७।१७

ग्रहा उजानुतयो व्यन्तो विप्राय मतिम् । तेषां विशो प्रयानां वोऽहमधमूर्जम् समयमम् । ८।४।१

वाजिवाजेष्वत वाजिनी नो धनेषु विप्रा अमृता ऋतज्ञाः ।—मेधावी । ८।१८।१ ; २१।१२

परि त्वान्ने पुरं वयं विप्रं सहस्य धीमहि ।—मेधावी । अथर्ववेद ७।७५।८ ; ११।२६।१

अण्वे नं विप्रा ऋषयोऽमदन्ति देवानां पुष्टे चक्रमा सुवसुम् ।

२५।३०।१

ये त्वा नूनमनुमदन्ति विप्राः दिवेन्द्र सोमं सगणो मरुद्भिः ।—मेधावी ।

३२।६३।१

अभीमं महिमा दिवं विप्रो वभूव सप्रथा ।—संपूर्ण ; मेधावी ।

३८।१७।१

अह्यच्छुक्रं ज्योतिषो जनिष्ठाम द्युमन्तो विवसन्तु विप्राः ।

अथर्ववेद ४।१।५

यदिचिन्नुत्वा धना जयन्तं रणे रणे कनुमदन्ति विप्राः ।

५।२।४

विप्रस्य वा यच्छ शमान उच्छथ्योऽवाजं ऋषयः उपयासि भूरभिः ।

१८।१।२२

If one that became Bipra meaning Medhabi or *imelligent*, wise (sage), in the above passages, was termed Bipra meaning Medhabi or intelligent, wise, sage; would that be sufficient for inferring that then hereditary Caste-system was current?—Would that be a cogent reason therefor?

In the following Psalms, Riks and Mantras the terms ब्रह्म, ब्रह्मान, राजन्य, क्षत्र, विश and दास appear in the sense of individual

titles characterizing the men in general :—जरिष्ठ, होता, अथर्व्यु, कृत्विक्, धीर, कृषि, कवि, विद्वान्, ब्राह्मण, विप्र etc. being merely professional terms. ब्रह्म, सोमं, उक्थ, गाथा, गृथान etc. being professional terms.

उदु ब्रह्मायैरुत यवस्येन्द्रं समर्थं महुया वशिष्ठः।

आ यो विश्वानि श्रुत्वा ततानोपश्रोता न ईवती वचांसि ।—सोव । सामवेद १।१।१०८ गायन्ति त्वा गायविणोऽर्चन्त्यर्कमर्किनः ।

ब्रह्माण स्वा शतक्रत उदं शनिव येमिरे ।—कृत्विक् । ऋ १।१०।१ सा १।१।१११ ; १।१०।११३

ब्रह्माण इन्द्रं महुयन्तो अर्कं रवईयमहुये हन्तवा उ ।—कृत्विक् । १।१।१०१३

आ त्वा ब्रह्मयुजा हरो वह तामिन्द्रं केशिना । ऋ ७।१७।१ ; १०।११२ ; १८।२ ; ७८।८ ;

उप ब्रह्माणि नः श्रेण । —ब्रह्मन्मन्त्र ; सोव । सामवेद २।१।१।८

ब्रह्माण स्वा युजा वयं सोमपाविन्द्रं सोमिनुः । सुतावन्तो सचामहे ।—ब्राह्मण, कृत्विक् । ८

सुह्मावन्तो हवामहे प्र ते अश्रोतु कुच्योः पेन्द्र ब्रह्मणाशिरः ।

प्र वाह शूर राधसा ।—सोव ।

२।२।३।३

मौ पु ब्रह्मव तन्द्रयुधुं वो बाजानां पति । मत्स्व सूतस्य गोमतः ।—ब्रह्म ।

३।६।३

तिस्रो वाच ईरयति प्र वक्रिः कृतस्य धीतिः ब्रह्मणो मनीषाम् ।

गावो यन्ति गोपतिं पृच्छमाणाः सोमं यन्ति मतथोन्नावशानाः ।—परिहट् सोम । ४।३।१४

अभि ब्रह्मीरणूषतं यद्भीर्हं तस्य मातर । मर्जयन्तीर्दिवः शिशुम् ।—ब्रह्मसम्बन्धाय । ५।२

बोधो सु मे मधवश्वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम् ।

ईमा ब्रह्म सधमादं जुषस्व ।—अन्न, हविः ।

५।५।३

आ तिष्ठ हवहृन्धं युक्ता ते ब्रह्मणा हरी ।

ऋ १।८।४३ ; अथर्व २०।८।४३

अर्वाचीणं सुते मनो यावा कृणीतु वधुना ।—सोव, मन्त्र ।

६।७।८ ; यजुः ८।३३।१

इन्द्रायार्हि तूतुजान उपब्रह्माणि हरिवः ।

सुते दधिष्व नयन् ।—सोव, अन्न ।

८।३।६ ; यजुः २०।८।१

यद्वा रुमे रुशसे श्यावके रूप इन्द्र मादयसे सचा

कण्ठसखा सोमिभिर्ब्रह्माहस इन्द्रा यच्छन्था गहि ।—कण्ठसविषय ।

९।७।८

अग्निमीळे पुरोहितं यज्ञस्य देवदत्तविजं । होतारं रवधातमं ।—अग्नि ।

ऋ १।१।१

अग्निः पूर्वोभिर्नृषिभिरीडो नूतनैरुत । स देवा एह वक्षति ।

२

ब्रह्म च नो वसो सचेंद्र यज्ञं च वर्धय ।

१।१०।४

ब्राह्मणाद्भिर् राधसः पिवा सोमसृत् रजु । तवेद्भि सख्यमसृत् ।

१५।५

तत्त्वा यामि ब्रह्मणा वदमानसदा शास्ते यजमाना हविर्भिः ।

२४।११

प्र वः शर्धांय दृष्वये त्वेदुन्माय शुषिणे । देवतं ब्रह्म गायत ।

३७।४

कखासो वां ब्रह्म कण्ठं त्यजरे तेषां सु श्रेणुतं हवं ।

४७।२

इदं न हि त्वा राधंतुर्मयो ब्रह्मणोद्र तव यजनि वर्धना ।

५२।७

यद्यत्विजो व्रजने मातृपासः प्रयस्वंत आयवो जीमन्तैः ।	६० । १
अस्मा इदु प्र तवसे तुराय प्रथी न हर्मिं सोमं माहिनाय	
मृचीषमायाभिगव भीहर्मिंद्राय ब्रह्माणि राततमा ।	६१ । १
एवाते हारियोजना सुवर्तोद्रे ब्रह्माणि गोतृमासो अक्रन् ।	६१ । २
सनायते गीतम इंद्रे नव्यमतस्तद्वद्राज हरियोजनाय ।	६२ । १
अकारि त इंद्रे गीतमेभिर्वंक्षाण्योक्ता नमसा हरिभ्यां ।	६३ । २
अथा ते अंगिरसमाग्ने वेधस्तमप्रियं । वीषेन ब्रह्म सानसि ।	७५ । २
इत्या हि सोम इन्द्रो ब्रह्मा चकार वर्धनं ।	८० । १
शतैनमन्वनीमवुरिंद्राय ब्रह्मोद्यत्तमर्चन्नु स्तराज्यं ।	८० । २
तस्मिन् ब्रह्माणि पूर्वधेद्रे उक्था सममतीर्चन्नु स्तराज्यं ।	८० । ३
युनज्मि ते ब्रह्मणा कैशिला हरी उप प्र याहि दधिषे गभस्तयोः ।	६
प्रा चैर्देवासः प्र णयंति देव्यं ब्रह्मप्रियं जीषयंते वरा इव ।	८३ । २
ब्रह्मकृष्णं तौ गीतमासो अर्कैरुध्वं नुनुद्रे उत्सधिं पिवध्वे ।	८८ । ४
अग्नीषोमा ब्रह्मणा वावधानीकं यज्ञाय अक्रथुः लोकां ।	९३ । ६
त्वमध्वर्युरुत होतासि पूर्यः प्रशास्ता पोता जनुषा पुरोहितः ।	
विश्वो विद्वां आर्त्विज्या धीर पृथस्यग्ने सख्यं मा रिषामा वयं तव ।	९४ । ६
यो विश्वस्य जगतः प्राणतस्यतियो ब्रह्मणे प्रथमी गा अविंदत्	
इंद्री यो दस्य रभरां अवातिरन्मरुत्वतं सख्याय हवामहे ।	१०१ । ५
त्वायेद्रे सोमं सुवुमा सुदच्छ त्वाया हविश्चक्षमा ब्रह्मवाहः ।	१०१ । ८
ब्रह्मा कृणोति वरुणी गातुविदं तमीमहे ।	१०५ । १५
यदिंद्राग्री मदथः स्वि दुरोणे यद्वद्राजि राजनि वा यजत्रा ।	१०८ । ७
एतानि वां श्वस्या सुदानू ब्रह्मां गृणं सदमं रोदस्योः ।	११७ । १०
ब्रह्म कृण्वंती वषणा युवभ्यां सुवीरासो विदथसां वृद्धम ।	११७ । २५
ता विद्वांसा हवामहे वां ता मो विद्वांसा मन्म वीचेतमय । प्रार्थयमानो युवाकः ।	१२० । ३
अस्तोढ वं स्तोम्या ब्रह्मणा मेऽवीवधध्वमुशती रुषासः ।	१२४ । १३
अस्माकं ब्रह्मोतयेऽवा पृतसुषु कासु चित् ।	१२८ । ४
अचित्तं ब्रह्म जुजुषुर्युवानः प्र मित्रे धाम वरुणे गृणंतः ।	१५२ । ५
आ धेनवी मामतयमवतीर्ब्रह्मप्रियं पीपयन् सखिन्नूधन् ।	६
पित्वो भिक्षेत वधूनानि विद्वानासाविवांसन्नदितिमुबध्येत ।	
अस्माकं ब्रह्म पृतनासु सखा अस्माकं वृष्टिर्दिव्या सुपारा ।	१५२ । ७
यदुगं जाधे वषणमग्निना रथं घृतेन नी मधुना चैवसुसुतं	
अस्माकं ब्रह्मपृतनासु जिह्वतं वयं धना शरसाता भजेमहि ।	१५७ । २
न मा गरन्नद्यो मातृतमा दासा यदीं सुसुसुब्रमवाधुः	

श्रीरो यदस्य वैतनी वीतक्षत्स्वयं दास उरी अंसावपि न्ध ।	१५८ । ५
अपामरं यतीनां ब्रह्मा भवति सारंथिः ।	१५८ । ६
सुवेत ता हविषी अध्वरेषु सर्वा ता ते ब्रह्मणा सुदयामि	१६२ । १०
चत्वारि वाक्परिसिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः	
गुह्यं ब्रौणी निहिता नैर्गयति तुरीयं वाचो मनुष्या वदन्ति ।	१६४ । ५
कस्य ब्रह्माणि कुसुपुयुवानः की अध्वरे ऋतः आपवन्ति	
श्रेणी इव भजतो अंतगिजे तेन महा मनसा रौरमाम ।	१६५ । २
ब्रह्माणि मे मतयः शं सुतासः शुष इयति प्रभतो मे अद्रिः ।	४
अं पु वर्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ।	१६५ । १४
यथा पूर्वस्था जरितभ्यः इन्द्र मय इवापो न तूष्यते बभूव ।	१७५ । ६ ; १७६ । ६
ये ते वषणां वषभाष इन्द्र ब्रह्मयुतो वषरथासो अत्याः ।	१७७ । २
अयं यज्ञो देवया अयं मियेष इमा ब्रह्माख्ययमिन्द्र सोमः ।	४
अं सुष्ठुत इन्द्र याज्ञवाङ्मुप ब्रह्माणि मान्यस्य कारीः ।	५
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ।	२ । १ । २
त्वं ब्रह्मा रयिविदुर्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरंध्या ।	१ । ३
प्राची यावाण्यथिवी ब्रह्मणा कृधि स्पर्णं शुक्रमुषसो विदिदुःतः ।	२ । ७
वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनां अति ।	२ । १०
दधन्वे वा यदोमनु वोचदब्रह्मानि वेरु तत् ।	५ । ३
यो रथस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरिः ।	१२ । ६
य सुन्व तमवति यः पचंतं यः संग्रंतं यः शशमानसूती	
यस्य ब्रह्म वर्धनं यस्य सोमो धस्येन्द्र राघः स जनास इन्द्रः ।	१२ । १४
प्र ते नावं न समने वचस्युवं ब्रह्मणा यामि सवनेषु दाष्टमि ।	१६ । ७
अधाकृणो प्रथमं वीर्यं महद्यदस्याये ब्रह्मणा शुष्ममेरयः ।	१७ । ७
मम ब्रह्मोद्र याज्ञच्छा विन्वा हरी धुरि क्षिप्वा रथस्य ।	१८ । ७
ब्रह्माख्यं त इन्द्र ते नवीय इषमूर्जं सुक्षितिं सुक्लमग्नेः ।	१८ । ८
स धेस्वः कामं क्षीपरदियानो ब्रह्माख्यतो नूतनस्यायोः ।	२० । ४
सो अग्निरसामुषया कुसुप्वान् ब्रह्मा तृतादिंद्री गातुमिच्छन् ।	२० । ५
ज्येष्ठरात्रं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्भूतिभिः सौद सादनं ।	२३ । १
उक्षा इव सूर्यो क्षीतिषा मही विश्वेषामिज्जनिता ब्रह्माणामसि ।	२३ । २
ब्रह्मद्विषसापनो मन्युमौरसि वृहस्पते महि तप्ते महित्वनं ।	२३ । ४
वीरंषु वीरौ उप पृच्छि नस्व यदीशानो ब्रह्मणा वेचि मे हवं ।	२४ । १५
इंधानो अपि वनवद्गुप्यतः कृतब्रह्मा शुश्रुवद्रातहव्य इत् ।	२५ । १
आ नो ब्रह्माणि मरुतः समन्वयो नरा न शंसः सवनानि गंतन ।	३४ । ६

तं नो दात मरुती वाजिनं रथ आपानं ब्रह्म वितथद्विवेदिवे ।	
हिरण्यवर्णान् ककुहान्यतस्तु चीं ब्रह्मण्यंतः शंस्यं राध ईमहे ।	३४ । ११
तुभ्यं सुतो मघवन् तुभ्यमाभ्यतस्तुमस्य ब्राह्मणादा दृपत् पिव ।	३६ । ५
जीष्यग्ने समिधं जीष्याङ्गतिं जीषि ब्रह्मजन्तं जीषि सृष्टिं ।	३७ । ६
ब्रह्माणेव विदथ उक्थैशासा द्रुतेन हव्या जन्तां पुरवा ।	३८ । १
एतानि वामश्विना वर्धणानि ब्रह्म स्तोमं गृह्यसमदास्ते अक्रान् ।	३९ । ८
इमा ब्रह्म सरस्वति जुषस्व वाजिनौ वति ।	४१ । १८
उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि ।	४३ । २
समिधंस्य श्यमीणः पुरस्ताद् ब्रह्मवन्वानो अजरं सुवीरं ।	४५ । २
तं न्वीरासः कवय उन्नयंति स्वाध्वी मगसा देवयंतः ।	८ । ४
उत नो ब्रह्मन्नविष उक्थेषु देवहृतमः ।	१३ । ६
यावद्वीशि ब्रह्मणा वंदमान इमां धियं शतसीयाय देवीं ।	१८ । ३
अमिचायुधी मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद्विदुः ।	
दासवदब्रह्म कुशिक्रास एरिर एकएकी दमे अग्निं समीधिरं ।	२९ । १५
उदवह रक्षः सहस्रलुमिन्द्र वशा मध्यं प्रत्ययं श्यणीहि	
आ कीवतः सल्लुक् चकथं ब्रह्मद्विषे तपुषि हृतिमस्य ।	३ । ३० । १७
गवाशिरं मंथिनमिन्द्र शुक्रं पिवा सोमं ररिमा ते मदाय	
ब्रह्मकृता मारुतेना गण्येन सजोषा रुद्रैस्तृपदा वषस्य ।	३२ । २
ब्रह्मकुतस्तन्वा वावधानो भूरिदाव आपृणद्रोदसी उमे ।	३४ । १
ब्रह्मणा ते ब्रह्मयुजा युगज्मि हरी सखाया सधमाद आशू	३५ । ४ ; अथर्ववेद २० । ६ । १
इमा ब्रह्म ब्रह्मवाहः क्रियंत आ वरुणः सौद । वीहि शूर पुरोलाशं ।	४१ । ३
तुभ्यं ब्रह्माणि गिर इन्द्र तुभ्यं सत्त्वा दधिरं हरिवां जुषस्व	
बोध्यापियवसो नूतनस्य सखे वसी जरितभ्यो वयो धाः ।	५१ । ६
प्र ते अग्नीतु कुर्व्याः प्रेद्र ब्रह्मणा शिरः प्र वाह भूर राधंस ।	१२
य इमं रोदसी उमे अहमिन्द्रमतुष्टवं । विश्वामित्रस्य रक्षति ब्रह्मदं भारतं जगं ।	५३ । १२
विश्वामित्रा अरासत ब्रह्मेन्द्राय वज्रिणे ५ करदिन्नः सुराधसः ।	६ । १३
उत ब्रह्मण्यगिरी जुषस्य सं ते शस्तर्दववाता जरत ।	४ । ३ । १५
स ते जानाति सुमतिं यविष्ठ य ईवते ब्रह्मणे गातुमैरत् ।	४ । ६
अकारि ब्रह्म समिधान तुभ्यं शंसान्युक्थं यजते व्यू धाः	
होतारमग्निं मनुषी नि वेदुर्नस्यंत उश्रिजः शंसमायोः ।	६ । ११
उत या अग्निरध्वर उतो गृह्यपतिर्दमे उत ब्रह्म नि षोदति	८ । ४
उतिभस्तमिषणो दुव्वहृती नि मायावानब्रह्मा दस्युरतं ।	१६ । ८
एवेन्द्राय वषभाय वीष्णि ब्रह्माकर्म भगवो न रथं ।	१६ । २०

नूत्त इन्द्र नूत्तान इधं जरिते मयीन पीपेः ।	१६।२१० ; १६।२११ ; २०।१११ ; २१।१११ ;
अकारिते हरिवी ब्रह्म नव्यं धिया स्थाम रथ्यः सदासाः ।	२२।१११ ; २३।१११ ; २४।१११
ब्रह्म सोमं मघवा सोमसुक्या यो अश्वानं शवसा विभदति ।	४।२२।१
स वृत्तहृत् हव्यः स ईशः स सुष्टुत इन्द्रः सत्यराधाः ।	
स यामन्ना मघवा मत्याय ब्रह्मण्यते सुश्वये वरिवी धात् ।	२४।२
धीरासो हि हा कथयो विपश्चितस्तान् प्लुता ब्रह्मण वेदयामसि ।	३६।७
स इत्क्षति सुधित ओकसि स्ते तस्मा इत्ता पिन्वते विश्वदानो ।	
तस्मै विशः स्वयमेवा नमंत यस्मिन् ब्रह्मा राजनि पूर्वं एति ।	५०।८
उप ब्रह्मा श्रणवच्छस्यमानं चतुःशृंगोऽवमीक्षीर एतत् ।	५८।२
वसां राजानं वसति जनानामरातयो नि दधु संत्विषु ।	
ब्रह्मण्यवे रव तं सृजंतु निंदितारो मिंदासो भवंतु ।	५।२।६
अग्निस्तु विश्वस्तमं तु वि ब्रह्माणसुक्तमं । अतुतं श्रावधत्पतिं पुत्रं ददाति दाशुषे ।	२५।५
उतै ब्रह्माणी मरुतो मे अयेंद्रः सोमस्य सुषुतस्य पेयाः ।	२८।३
इन्द्र ब्रह्म क्रियमाणा जुषस्व या ते शविष्ठ नव्या अकर्म ।	१५
अनवस्ते रथमश्वाय तच्चन्वष्टा वज्रं पुष्ट्रहृतं दुग्धमंतं	
ब्रह्माण इन्द्र मृह्यंती अर्कैरवधंयन्नहये हंतवा उ ।	३१।४
विश्वे ते अत्र मरुतः सखाय इन्द्र ब्रह्मानि तविषीर्मवधंन् ।	१०
न ते त इन्द्राभ्य आदृष्यायुक्तासो अब्रह्मता यदसन् ।	३३।३
अजातशत्रुमजरा स्वर्वत्यु सधामिता दक्षमीयंतं	
सुनीतन पंचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ।	३४।१
अस्मा इत् काव्यं वच उक्थमिंद्रोय शंस्यं	
तस्मा उ ब्रह्मवाहसे गिरा वधंत्यवयो गिरः शुभंत्यवयः ।	३८।५
गुह्यं स्यं तमसापव्रतेन तुरीयेन ब्रह्मणा विंददतिः ।	५।४०।६
शव्णो ब्रह्मा युयुजानः सपर्यन् कौरिणा देवन्नमसोपशिक्षन् ।	८
ब्रह्म प्रियं देवहितं यदस्माहं मित्र वरुणे यन्मयोभु ।	४२।२
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमत्या यज्ञियानां ।	४
इमा ब्रह्माणि वर्धनाश्विभ्यां संतुशंतमा । या तस्मान् रथां इवावीचाम वृहन्नमः ।	७३।१०
कं यायः कं इ गच्छथः कमच्छा युं याथे रथं । कस्य ब्रह्मानि रथ्यधी वयं वासुप्रमसीष्टये ।	७४।३
प्र सन्नाजी वृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रुताय ।	८५।१
त्वं नः पाश्वंहसी जातवेदो अघायतः । रक्षा णी ब्रह्मणस्त्ववे ।	६।१६।३०
ब्रह्म प्रजावदा भर जातवेदो विचर्षणे । अघे धृद्वीदयद्वि ।	१६।३६
एवा पाहि प्रमथा मंदतु त्वा शुधि ब्रह्म बाह्वस्तेत गीर्भिः ।	१७।३
सुवीरं त्वा स्थायुधं सुवज्रमा ब्रह्म नव्यमवसे ववत्यात् ।	१७।१३

तूवंत्रीजीयान् वसस्तवीयान् कृत ब्रह्मद्रो वृद्धमहाः ।	२० । ३
अर्चामसि वोह ब्रह्मवाहो यादेव विद्म तात्वा मह्यं ।	२१ । ६
स तु सुवीन्द्र नूतनस्य ब्रह्मव्यती वीर कारुणायः ।	२१ । ८
स नो वक्षदनिमानः सुब्रह्मद्रो विश्वान्वर्ति दुर्गच्छणि ।	२२ । ७
आ जनाय द्रुह्ये पाथिवानि दिव्यानि दीपयोऽन्तरिक्षा	•
तपा वषष्टिशतः शोचिषा तान् भद्राद्विषे शौच्य चामपैथ ।	२२ । ८
सुत इत्वं निमिष्य इन्द्र सोमे सोमे ब्रह्मणि शस्यमान उक्थ	२३ । १
सुते सोमे स्तमसि शंसदुक्थेन्द्राय ब्रह्म वर्धनं यथासत् ।	२३ । ५
ब्रह्माणिहि चक्षुषे वर्धनानि तावत् इन्द्र मतिभिर्विविषः ।	२३ । ६
स सोम आमिश्रतमः सुतो भुव्यस्मिन्पक्तिः पच्यते संति धान	
इन्द्रं नैरः स्तुवंतो ब्रह्मकारा उक्था शंसन्तो देववाततमाः	२४ । ४
कदा भुवन्यच्ययाणि ब्रह्म कदा सोमे सहस्रपोष्यं दाः	•
कदा सोमं वासयोऽस्य रायाः कदा धियः करसि वाजरवाः	२५ । १
कर्हि स्विच्छिद्र यज्जरिवे विश्वप्सु ब्रह्म कृणवः शविष्ठ ।	३
तं वो धिया परमया पुराजामजरमिद्रमभ्यनूय्यर्कः	
ब्रह्मा च गिरो दधिरे समन्विताह्य सोमा अधिवर्धंदिन्द्रं	३८ । ३
वर्धाय यज्ञ उत सोम इन्द्रं वर्धाद्ब्रह्म गिर उक्था च मन्त्र ।	३८ । ४
उप ब्रह्माणि शृण्व इमा नोऽद्या ते यज्ञस्तन्वे वयो धात् ।	४० । ४
अध्वर्यो वीर प्र महे सुतानामिन्द्राय भर स ह्यस्य राजा	•
यः पूर्वोभिहत नूतनाभिर्गोभिर्वावधे गृणताष्टवीणां ।	६ । ४४ । १३
सखाया ब्रह्मवाहसिऽर्चत प्र च गायत । स हि नः प्रमतिर्महो ।	४५ । ४
ब्रह्माणं ब्रह्मवाहसं गोभिः सखायं स्तुमियं । गो न दोहसे हुवे ।	४५ । ७
प्रवं रयीणां युजं सखायं किरिचोदनं । ब्रह्मवाहसमं हुवे ।	४५ । १८
अव त्वे इन्द्र प्रवतो नोर्मिर्गिरो ब्रह्मानि नियतो धर्वन्ते ।	४७ । १४
अभि त्वं वीरं निर्वणसमचेन्द्रं ब्रह्मणा जरितर्गवेन ।	५० । ६
अति वा यो मरुतो मन्यते नो ब्रह्म वा यः क्रियमाणं निमित्सात् ।	
तपूषि तस्मै वृजिनानि संतु ब्रह्मद्विषमभि तं शोचतु धीः ।	५२ । २
किमंग त्वा ब्रह्मणः सोम गोपां किमंगुत्वाहुरभिश्क्षिपां नः ।	
किमंग नः पश्यसि निद्यमानान् ब्रह्मद्विषे तपुषि हेतिमस्य ।	५२ । ३
यां पुषण् ब्रह्मचोदनोमारां विभर्षाष्टणं । स्या सुमस्य हृदयमा रिख किंकिरा कृणु ।	५३ । ८
इदाहि त उषो अद्रिसानो गोवा गवामंगिरसो गृणन्ति ।	
व्यर्केण विभिद्ब्रह्मणा च सत्या नृणामभवद्देवहूतिः ।	६५ । ५
आ वामश्चासौ अभिमातिषाह इन्द्राविष्णू सधमादो बहन्तु ।	

जुषेयां विश्वा हवना मतीनामुप ब्रह्मणि शृणुतं गिरी मे ।	६८ । ४
इन्द्राविष् पिवतं मधो अस्य सोमस्य दक्षा जठरं पृथेयां ।	
आ वामं धांसि मंदिराण्य अद्रूप ब्रह्माणि शृणुतं हव मे ।	६८ । ७
अवर्षेष्टा परा पत्न शरव्ये ब्रह्मसंशिते ।	७५ । १६
यो नः स्त्रीं अरुणो यश्च निष्ठी जिधांसति । देवास्तं सर्वे धूर्वतु ब्रह्मवर्म ममांतरं ।	७५ । १८
नू मे ब्रह्माण्यथ उच्छ साधि त्वं देव मवर्षद्वाः सुषूदः ।	
रातौ स्यामीभयास आ ते यूयं पात स्वस्तिभिः सदा नः ।	७१ । २० ; २५
असादि हतो वज्रि राजगणानघिर्ब्रह्मा नृषदने विधतां ।	
द्वीश्व यं पृथिवी वाहधाते आ यं हंता यजति विश्ववारं ।	७ । ५
अग्ने याहि दूत्यं मां रिषण्यो देवां अक्का ब्रह्मकृता गणैः ।	
सरस्वतीं मरुतो अश्विनापो यच्छि देवान्ब्रधेयाय विश्वान् ।	८ । ५
सुतङ्गा यज्ञः सुशमा वसुनां देवं राधो जनामां ।	१६ । २
धेनुं न त्वा सूयवसे दुदुचद्रूप ब्रह्माणि सख्यी वसिष्ठः ।	१८ । ४
सना ता त इन्द्र भोजनानि रातहव्याय दाणुषे सुदासे ।	
वृषे ते हरो वृषणा धुनज्मि व्यंतु ब्रह्माणि पुरुशाक वाजं ।	१८ । ६
नू इन्द्र शूर सवमान ऊतो ब्रह्मजुतसन्त्वा वाहधस्व ।	
उप नो वाजान्मिमीक्षुप लीन्यूयं पात स्वस्तिभिः सदा नः ।	१८ । ११
बोधा नुमे मघवन्त्वचमेमां यां ते वसिष्ठा अर्चति प्रशस्तिं । इमा ब्रह्म सधमादे जुषस्व ।	२२ । ३
तुभ्येदिमा सवना शर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणामि । त्वं हृभिर्हव्यो विश्वधासि ।	७
उदु ब्रह्माण्येरत यवस्येन्द्रं समर्थं महया वसिष्ठ	
आ यो विश्वानि शवसा ततानोपयाता स इवतो वचांसि ।	२३ । १
युजि रथं गवेषण हरिभ्यामुप ब्रह्माणि जुजुषाणमस्युः ।	३
आ नो विश्वाभिरुतिभिः सजोषा ब्रह्म जुषाणो ह्ययंश्च याहि ।	७ । २४ । ४
न सोम इन्द्रमसुतो ममाद नाब्रह्माण्यो मघवानं सुतासः ।	२६ । १
ब्रह्माय इन्द्रोप याहि विद्वानं वाचस्तं हरयो संतु युक्ताः ।	२८ । १
यो अर्चतो ब्रह्मकृतिमविष्टो यूयं पात स्वस्तिभिः सदा नः ।	२८ । ५ ; २९ । ५ ; ३० । ५
ब्रह्मखीर ब्रह्मकृतिं जुषाणोऽवांचौनो हरिभिर्याहि तूयं ।	
अखिद्रू च सवने मादय स्वीप ब्रह्माणि शृणुव इमा नः ।	२९ । २
इमे हि ते ब्रह्मकृतिः सुते सधा मधौ न मज्ज आसते ।	
इन्द्रे कामं जरितारी वसूयवो रथेन पादमा दधुः ।	३२ । २
एवेद्रू कं दाशराजं सुदाशं प्रावदिन्द्रो ब्रह्मणा वी वसिष्ठाः ।	३३ । ३
जुष्टौ नरो ब्रह्मणा वः पितृणामघमव्यथं न क्लिप्ता रिषाथ ।	४
उतासि मैवा वरुणो वसिष्ठोर्वश्वा ब्रह्मन्मनसोऽधि जातः ।	

द्रष्टुं स्तुतुं ब्रह्मणा दैव्येन विश्वे देवाः पुस्तरे त्वाददेत ।	७३।३।४
आदित्या रुद्रा वसवो जुषन्तेदं ब्रह्म क्रियन्नाथं नवीयः ।	७३।१।४
प्र ब्रह्मेतु सदानादृतस्य विरश्मिभिः ससृजुं सूर्यो गाः ।	७३।१
वयं नु ते दास्यामः स्वाम ब्रह्म कृण्वन्तो हरिवो वसिष्ठाः ।	७३।४
यो ब्रह्मणे सुमतिमायजाते वाजस्य साती परमस्य रावः	.
सीचंत मन्त्रं मघवानो अयं स्रुं चयाय चक्रिरे सुधृति ।	६०।११
प्र वा मन्त्रान्युचसे नवानि कृतामि ब्रह्म जुजुषन्निमानि	६१।६
शुश्रुवांसा चिदश्विना पुरुषस्यभि ब्रह्माणि चचार्य ऋषीणां	७०।५
यो वं यज्ञो नासत्या हविषान्कृतब्रह्मां समर्थो भवति०	.
उप प्र यातं वरमा वसिष्ठमिमां ब्रह्मान्युच्यंते युवभ्या ।	७०।६
इमा ब्रह्माणि युवयून्मन्त्रयं पात स्वस्तिभिः सदा नः ।	७०।७ ; ७१।६
कृतं नो यज्ञं विदयेषु चारुं कृतं ब्रह्मानि सूरिषु प्रशस्ता	८४।३
इदं श्रौको महि दैव्यः सिषक्तु यो ब्रह्मनो देवकतस्य राजा ।	८७।३
देवी देवस्य रोदसी जनित्री ब्रह्मस्यति वाहधतुर्महिला	.
दद्याय्याय दक्षता सखायः करद्ब्रह्मणे सुतरा सुगाधा	८७।८
मृवत्सवं शशयाना ब्राह्मणा व्रतचारिणः ।	.
वाचं पश्यन्त्यजिन्वितां प्र मंडूका अवादिषु ।	१०३।१
ब्राह्मणामी अतिरात्रे न सीमे सरो न पूर्णमभितो वदंतः	१०३।७
ब्राह्मणासः सोमिनो वाचमक्रत ब्रह्म कन्वतः परिवत्सरौषं	.
अध्वर्यवो घर्षिणः सिध्दिदाना आविर्भवन्ति गुह्या न केचित् ।	१०३।८
ब्रह्मद्विषे क्रत्यादे घोरचक्षुषे हेषो धत्तमनवायं किमोदिने	१०४।२
यां वां ह्योवां परिहृणोमि मघयेमा ब्रह्माणि वृपतीव जिन्वते	७।१०४।६
यच्चिदि त्वां जना इमे नानाहवंत ऊत्यर्थे ।	.
अस्माकं ब्रह्मदमिद्र भुतु तेऽहं विश्वा च वर्धेण ।	८।१।३
एह हरी ब्रह्मजुजा अस्मा वचतः सखायं । गीर्भिः श्रुतं निर्वणसं ।	८।२।२७
तत्त्वा यामि सुवीर्यं तद्ब्रह्म पूर्वचित्तये । येना यतिभ्योभगवे धनेहितेयेन प्रस्फुटिमाविध	१३।८
कणासन्त्वा ब्रह्मभिः सोमवाहस इन्द्रायच्छंत्वा गहि ।	४।२
नि षु ब्रह्म जनानां याविष्टं तूयसा गुतं । सो षन्वा उपारतं ।	५।१३
प्र तमिंद्र नशीमहि रयिं गोमं तमश्चनं । प्र ब्रह्म पूर्वचित्तये ।	६।८
इदो ब्रह्मेद्र ऋषिर्द्रिः पुरु पुरुहूतः । महान्महीभिः शचीभिः ।	१६।७
आ त्वा ब्रह्मयुजा हरी बहवामिद्र केशिना । उप ब्रह्माणि नः शृणु ।	१७।२
ब्रह्माणस्ता वयं युजा सोमपामिंद्र सोमिनः ।	१७।३
सुतावंतो हवामहे अथर्ववेद	अथर्ववेद । २०।३।२ ; ४७।८
सखाय आ शिषामहि ब्रह्मेन्द्राय वज्रिणे । सुष ऊ षु वो वृत्तम्युय धृणवे ।	२४।१

वी'वज्जाति'वजात इत्सुनध्वं पचाति च । ब्रह्मेदिन्द्रस्य चाकनत् ।	३१।१
न नूनं ब्रह्मणाष्टयं प्राप्नुनामसि सुन्वतां । न सीमी'अप्रता पपे ।	३२।१६
पन्य'इदुप'साधत पन्य उक्थानि शंसत । ब्रह्मा कृणोत पन्य इत् ।	३२।१७
प्र व उयात्र निष्टुरेऽधाङ्'ह्वाव प्रसन्धिणे । देवत' ब्रह्मगायत ।	३२।२७
ए'द्र याहि पीतये मधु शविष्ठ सीयं ।	
नायमच्छामधवा शृण्वद्विरो ब्रह्मोक्था'च शुक्रतु ।	३३।१३
ब्रह्म जिवन्तमुत जिवन्त धियो हतं रक्षांसि सेधतममीवाः ।	
सजीवसा उषसा सूर्यणन च सीमं सुन्वतो अश्विना ।	३५।१६
चवं जिवन्तमुत जिवन्तं नृन् हतं रक्षांसि सेधतममीवाः ।	१७
धेनुजिवन्तमुत जिवन्तं विशो हतं रक्षांसि सेधतममीवाः ।	१८
प्रेदं ब्रह्म हवतूर्येष्वावथ प्र सुन्वतः शचीपतः इ'द्र विद्याभिद्वितिभिः ।	३७।१
प्र ब्रह्माणि नभाकवदिन्द्राग्निभ्यामिरज्यत ।	
धा सप्तवृधमर्णवं जिह्मवारमपोरुत इ'द्र ईशान श्रीजसा नभंतामन्यके समे ।	४०।५
मा त्वा मूरा अविष्यवो मीपह्रस्वान आ दभन् । माको' ब्रह्मविषो वनः ।	४५।२३
आ त एता वचीयुग्मा हरी गृभ्ये सुमद्रथा । वदी' ब्रह्मभ्य इद्ददः ।	४५।३८
अस्तावि मन्म पूर्यं ब्रह्मो'द्राय वोचत ।	
पूर्वो'र्द्धतस्य वृद्धती'रनुषत सोतुर्मेधा अष्टचत ।	८।५।२८
यष्टत्विजो ब्रह्मधा कल्पयंतः सचेतसो यज्ञमिमं बह्वृति	
यो अनूचानी ज्ञाज्ञाणो युक्त आसीत्का खित्तव यजमानस्य संविन् ।	५८।१
सप्त हीतारस्तमिदीलते त्वाग्ने सुत्यजमङ्गयं	
भिनत्स्यद्रिं तपसा वि शोचिषा प्राप्ते तिष्ठ जनां अति ।	८।६०।१६
आ याहि कृण्वाम त इ'द्र ब्रह्माणि वर्धना	६२।४
दिवो' मानं नोत्सदन्सीमपृष्ठासी अद्रथः । उक्था ब्रह्म च शंस्या ।	६३।२
उक्ता मदंतु सोमाः कृणुष्व राधो अद्रिवः । अथ ब्रह्मविषो जहि ।	६४।१
यस्य हवभो वुवा तुविषोवो अनानतः । ब्रह्मा कसं सपर्यति ।	८।६४।७
त्वमिह्वाब्रह्महते कास्यं वसु देष्टः सुन्वते भुवः ।	८।६६।६
अयं चा ते अपूर्ये'द्र ब्रह्माणि वचहन्—	६६।११
पिंगा परि चनिष्कहदिद्राय ब्रह्मोद्यत' ।	६८।८
अभि गंधर्वमदणदुधे पु रजःस्वा । इ'द्री ब्रह्मभ्य इहृषे ।	७७।५
त्वं सीम तनूकृद्गो द्वेषेभ्योऽन्यकृतेभ्यः । उष यंतानि कृण्व' ।	७८।३
प्र व इ'द्राय वृद्धते मरुतो ब्रह्मार्चत । उवं हनति वचह्रा शतक्रतुर्वज्रेण शतपर्वणा	८८।३
उप ब्रह्माणि सवनानि ववहा परमज्या ऋचीषमः ।	८०।१
ब्रह्मा त इ'द्र गिर्वणः क्रियंते अनतिङ्गता—	८०।३
मो यु वज्रैव तंद्रयुर्मुवी बाजानां पते । मत्स्वा सुतस्य गीमतः ।	८२।३०

प्र पर्वता अनवत प्र गावः प्र ब्रह्माणो अभिनचंत इन्द्रं च	६६१५
वार्यन्ता यथाभिर्बध्ति शूरं ब्रह्माणि । वावध्वांसं चिदद्विवो दिवेदिवे ।	६८८
अभिराज्जीरवृषत वहीकृतस्य मातरः । मैस्रं ज्यंते दिवः शिशुम् ।	६९२१५
तं त्रिपृष्ठे एवं ध्रुवेरथे युजंति युतेव । ऋषीणां सप्तधीतिभिः ।	६९२१७
यत्ते पवितमर्चिष्यग्रं विततमंतरा । ब्रह्म तेन पुष्पीहि नः ।	६९३२३
यत्ते पवितमर्चिष्यदग्रं तेन पुष्पीहि नः । ब्रह्मसवेः पुष्पीहि नः ।	६९३२४
हरिरोपशंकुणुते नभस्यस्य सप्तसिरे चण्डो ब्रह्म निर्णिजे ।	७१११
इच्छेयासो अस्मि न चारवो ब्रह्मब्रह्म ये जुजुषुर्हविर्विः ।	७०१३
ब्रह्म प्रजावद्रश्मिष्यपत्यं पीत इन्द्रं द्रमस्य याचतात् ।	८६४१
अभिसंलिपा भुवनस्य राजा विदद्भातुं ब्रह्मण्यं पुयमानः ।	८६११०
तिस्रो वाच ईरयति प्र ब्रह्मकृतस्य धीतिं ब्रह्मणो मनीषा ।	८७३४
तच्चा रिष्टं कृतं भित्त्यगब्रह्मा सुत्वं तमिच्छंतीं द्राघेदो परि स्व ।	८९१२७१
ब्रह्म च ते जातवृद्धो नमस्येयं च गीः सदमिदधनी भूत् ।	९०४३०
युजे वां ब्रह्मपुर्व्यं नमोभिर्वि श्लोक एतु पथ्येव सूरैः ।	९३११
अग्निष्ठद्विश्वाद्गदं कृणोतु सीमन्त यो ब्राह्मणां आविवेश ।	९६१६
आन इन्द्र पृच्छसिऽस्माकं ब्रह्मोदयत । तत्त्वा याचामहेऽवः शुण्यं यद्वन्नमानुषम् ।	२२१७
तंभ्यो गोधा अययं कर्षदितये ब्रह्मणः प्रतिपीयं त्यज्रेः ।	२८१११
प्र देवता ब्रह्मणं गातुरेलपो अक्छा मनसो न प्रयुक्ति—	२९०१
हिनीता नो अध्वरं देवयज्या हिनीत ब्रह्म सनये धनानां—	३०११
ब्रह्महिषो विष्वगेनो भरेरत तद्देवानामवी अद्यावन्पीमहे ।	३६१८
सब्रह्मणं देववंतं ब्रह्मसुखं गभीरं पृथुबुधमिन्द्र—	४०१३
अहं दां गृणते पुर्व्यं वस्त्रं ब्रह्म कणवं मन्त्रं वर्धनं—	४८११
भवस्त्वमिन्द्र ब्रह्मणा महान् सुवो विश्वेषु सबर्नेषु यश्चिद्विः—	५०१४
वराय ते पात्रं धर्मणे तना यज्ञो मन्थो ब्रह्मोदयतं वचः ।	५०१६
अहं ह्यीता न्यसीदं यजीयान् विश्वे देवा मरुतो मा जुनन्ति	
अक्षरहरश्मिनाध्वर्यवं वां ब्रह्मा समिद्वति साहुतिर्वी ।	९१०५२१२
इदमित्या रौद्रं गूर्मवचा ब्रह्म क्त्वा सत्यामंतराजौ	
क्राणा यदस्य पितरा मं हनेष्टः परंपत्पक्षे अहन्ना सप्तहोतृन् ।	६९११
अयं नाभा वदति वलु वो गृह्ये देवपुत्रा ऋषयस्तच्छृणोत न	
सब्रह्मण्यरंगिरसी वो अस्तु प्रति गृह्णीत मानवं सुमधसः ।	९४६२१४
ब्रह्म गामश्च जनयंत ओषधीर्बनस्पतीन् पृथिवीं पर्वततां अपः	
सूर्यं दिवि रोहयंतः सुदानव आर्यां व्रतां विस्मजंती अधि अस्मि ।	६५१११
विश्वं देवाः सह धीभिः पुत्रं भा मनीर्यजता अमृता ऋतज्ञाः	
रातिषाचो अभिषाचः स्वर्गदः स्वर्गिरी ब्रह्म मूक्तं जुषेरत ।	६५११४

सरस्वातीभिर्वरुणी दृतवतः यूषा विश्वमर्हन्मा वायुरश्विना

ब्रह्मकृती अष्टता विश्ववेदसः शर्मनी यंसन् त्रिवरुधमंहसः ।

६६।५

आदित्या बद्रा वसवः सुदानव इमा ब्रुक्ता शस्यमानानि जिन्वत ।

६६।१२

हृदा तष्टेऽनु मनसो जवेषु यदब्राह्मणोः संयजंते सखायः

अवाह त्वं वि जुहुर्वेद्याभिरोहब्रह्मणो वि चरंतु त्वे ।

७१।८

इमे ये नार्वाङ्मन परस्परंति न ब्राह्मणासो न सुतेकरासः

त एते वाचमभिपद्य पापया सिरिस्तं त्वं तन्वते अप्रजज्ञयः ।

७१।९

ऋचां त्वः पोषमासो पुपुष्वान् गायवं त्वी गायति शक्करीषु

ब्रह्मा त्वी वदति जातविद्यां यज्ञस्य माचां वि मिमीत उ त्वः ।

७१।११

अश्वप्रघो न वाचा प्रघा वसु हविषंती न यज्ञा विजानुष

सुमारुतं न ब्राह्मणमर्हसे गणमस्त्रीष्येधां न शोभया ।

७७।१

अग्नये ब्रह्म ऋभवस्तत्तुरग्निं मह्यमवोचामा सुवृत्तिं

अग्ने प्राव जरितारं यविष्ठाग्ने महि द्रविममा यजस्व ।

८०।७

सहस्य मन्यो अभिमातिमस्मै रुजन्मृषन् प्रष्टणन् प्रेहि शत्रून्

८४।३

उयं ते पाजो नन्वा रुक्त्रे वशी वशं नयस एकज त्वम् ।

परा देहि शालुष्यं ब्रह्मभ्यो वि भज्य वसु—

८५।२९

सूर्या यो ब्रह्मा विद्यात्सं इदाधूयमर्हति ।

८५।३४

सूर्यायाः पश्य रुधाणि तानि ब्रह्मा तु शृण्वति ।

८५।३५

समानमस्मा अनपावदत्तं ज्ञाया दिवो असमं ब्रह्म नव्यं

वि यः पृष्ठेव जनिमान्यर्थं इन्द्रशिकाय न सखायमीषि ।

८६।३

पुरुषि हि त्वा सवना जनानां ब्रह्माणि मंदन् गणताम्रवीणां ।

१६

ब्राह्मणोऽस्य मुखमासीद्वाह राजन्यः कृतः

उरु तदस्य यदश्वाः पद्भ्यां शूद्रो अजायत । अथर्व ११।६।६ ; यजुर्वेद ३१।११।१ ; १०।९०।१२

तव प्रशास्ते त्वमध्वरीयमि ब्रह्मा चासि गृहपतिश्च नो दमे ।

अग्नि ।

९१।१०

यस्मै कृणाति ब्राह्मणास्ते राजन् पारथामसि ।

९७।२२

उपब्रह्माणि हरिषो हरिभ्यां सोमस्य याहि पीतये सुतस्य—

१०४।६

अव नो वजिनाग्निशीघ्राणा वनेमानृचः । नाब्रह्मा यज्ञ ऋधग्जोषति त्वे ।

१०५।८

तमेव ऋषि तसु ब्रह्माणमाह यज्ञस्य सामगासुक्थशांसं

स शुक्रस्य तन्वी वेद तिस्रा यः प्रथमी दक्षिणया रराध ।

१०७।६

इत्सेनैव याद्य आधिरस्या ब्रह्मजायेयमिति चेद्वोचन्

न हताथ प्रष्टे तस्य एषा तथा राष्टं गुपितं क्षत्रियस्य ।

१०८।३

देवा एतस्यामनन्दं पूर्वं सतऋषयस्तपसे ये निषेदुः

भीमा जाया ब्राह्मणस्योपनीता दुर्धा दधाति परमे व्योमम् ।

अथर्ववेद

१०८।४

ब्रह्मचारी चरति विविर्षावः स देवानां भवत्येकमंगं—

अथर्ववेद

१०८।५

- पुनर्वे देवा अददुः पुनर्मनुष्या उत्तमः राजानः सत्यं कृत्स्नमा ब्रह्मजायां पुनर्ददुः ।
 पुनर्दाय ब्रह्मजायां कृत्वा देवैर्निकल्लिखं— अथर्ववेद १०६।७
 सतीनमनुरन्थायो अद्रि सुवेदनामकृषी ब्रह्मणे गां । ११२।८
 सहस्रधा पंचदशानुक्था यावद्यावापृथिवी तावदित्तत्
 महसधा महिमानः सहस्रं श्रावदृक्क विष्ठितं तावती वाक् । ११४।८
 वदन् ब्रह्मावदतो वनीथान् पुनर्भापिरपृणंतमभिध्यात् । ११७।७
 त्वया वयं शाश्वतश्चै रणेषु प्रपश्यंतां युधेन्यानि सूरि
 सोदयामि त आयुधा वचोभिः संते शिशामि ब्रह्मणा वयांसि । १२०।५
 लुषाणी अघ्रे प्रति हयं मे वचो विश्वानि विद्वान्वयुनानि सुकृती
 घृतनिर्णिग्ब्रह्मणे गातुमेरय तव देवा अजानघन्ननुव्रतं । १२२।२
 यं कामये तं तसुयं कृषींमि तं ब्रह्माणं तसृषिं तं सुर्मधां । १२५।१
 अहं रुद्राय धनुरातनोमि ब्रह्मद्विषं शरवे हंतवा उ— १२५।६
 सोमं राजानमवसेदग्निं गीर्भर्ज्वामश्चि । आदित्यान्विष्णुं सूर्यं ब्रह्माणं च ब्रह्मस्यति । १४१।३
 इमा ब्रह्मेद्र तुभ्यं शंसि दा वृथो वृथा शूर शवः
 तेभिर्भव सकुतुर्येषु चाकनुत वायस्व गणत उत्त स्त्रीन् । १४८।४
 निररव्रीमथवा तं दध्नाति ब्रह्मणाग्निः संदिदानी रचीहा बाधतामितः— १६२।१
 तपुर्मुधा तपतु रचसो ये ब्रह्मद्विषः शरवे हंतवा उ— १८२।३
 पावसाणीः स्वस्थयणीः सुदुषा हि घृतशुतः
 ऋषिभिः संभृतो रसो ब्राह्मणेष्वसृतं हितम् ।—ऋत्विक् । सामवेद २।१०।७।३
 उत्ता भदन्तु सोमाः कृणुष्व राधो अद्रिवः
 अथ ब्रह्मद्विषी जहि ।—प्रब्रह्म, वेद वा ऋत्विक् । २।११।१।८
 आ त्वा सहस्रमा शत युक्ता रथे हिरण्यये । (ऋग्वेद ८।१।२४)
 ब्रह्मयुजा हरय इन्द्रकेशिनी बहन्तु सोमपीतये । इन्द्र वा ऋत्विक् । २।१२।२।३
 ब्रह्म प्रजावदाभर जातवेदो विचर्षणे । अघ्रे यद्दीदयद्विधि । अन्न वा अग्नि । २।१२।३।३
 आ नी विश्वासु हव्यभिन्द्रं स मत्सु भूषत
 उप ब्रह्माणि सवनानि वचहन् परमज्या ऋचोषम् । स्तोत्र वा अन्न २।१४।१।४
 आग्ने विश्वेभिः प्रिभिर्जीषि ब्रह्म सहस्रत
 ये देववा य आयुष तेभि र्षीं नक्षिया गिरः । अग्नि, अन्न वा स्तोत्र । २।१४।२।१
 त्वं नी अघ्रे अग्निर्निर्ब्रह्मयज्ञं ह वक्ष्य—अग्नि अन्न वेदपाठ ।
 त्वं नी देवतातथे राधो दानाय चांदय । २।१४।२।३
 अग्निं सूनुं सहसो जातवेदसम् दानाय वार्यानाम्
 हिता यो मुदसृसी मय्येष्व । होता मन्दतमो विशं ।—यजमान, प्रजा । २।१५।२।१०
 एह हरी ब्रह्मयुजा सम्मा वचतः सखायां इन्द्रं गीर्भर्गिर्वमसम् । स्तोत्र । २।१८।१।२
 इने हि ते ब्रह्मकृतः सुते सखा मधो न मखा आसते

इन्द्रे कामं जरितारी हसुयको रथेन पादमा दधुः । वेद वा सोत्र । २।१८।१८

अस्माविमन्मपुष्यं ब्रह्मन्दाय वीचत

पूर्वोर्ध्वतश्च ब्रह्मती रनुषल्य सोतुर्मेधा अष्टचते । वेद वा सोत्र । २।१८।२८

अद्युक्षापी, वषण्मग्निना रथं हृत्तन नी मधुवा चक्षुस्ततम् । बल ता चक्षुः ;

अस्माकं ब्रह्म नृत्तनासु जित्वितं वयं धना शूरसाती भजिमहि ।

ब्रह्मतेज ; सोत्र । २।१८।५।५

एष ब्रह्मा य ऋत्विज इन्द्रो नाम श्रुतो गृणे ।

२ २०।१।४

अयं स हीता यो विजन्मा बिन्वा दधे वार्याणि श्रवसा

मर्त्यो यो अस्मै सुतुको ददाश्व ।

२।२०।१।२

अबस्तृष्टा परा पत शरव्ये ब्रह्ममंशिते

थर्ववेद १३।१८।५

गच्छामिचान् प्रपद्यस्व मानीषां कं च ऋच्छिष । मन्त्र ।

२।२१।१।५

ऋषिमना च ऋषिकृत् स्वर्षाः सहस्रनीध पदवीः कवीणाम्

तृतीयं धाम मरिचः सिधासंतुको विराजमनु राजविष्टुप् । सोम । २।२१।२

यो नः स्वोऽरण्यो यस्य निष्ठो जिघांसति

यजुर्वेद १।२७।३ ; १।१८।२

देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरं शर्म वर्म ममान्तरम् ।

२।२१।१।२४

ध्रुवमसि पृथिवीं दृष्ट्वा ब्रह्मवनि त्वा चक्षवन्ति स जातवन्तु पदधामि ।

आहव्यस्ववधाय अग्ने ब्रह्म गृभ्नीष । प्रौढ कर्म ।

यजुर्वेद । १।१८।१

एतुंते देव सवितर्यज्ञः प्राहु ब्रह्मस्यतये ब्रह्मणे ।

२।२१।१

व्रतं कृणुताग्निर्ब्रह्माग्निर्गच्छो वनस्पति र्यज्ञियः ।

वेद ४।११।१

उखावेतं धूर्वाङ्गौ युज्येषा मनसु अधीरहनी ब्रह्मचौदनौ

सस्ति यजमानस्य गृह्णातु गम्यताम् ।

परब्रह्म सोता । ४।३३।२।३

सं ह्यसि ब्रह्मवनिः चक्षवनि स्वाहा ।

सोत्रवल । ५।१२।३

ब्रह्मवनिता चक्षवनि रायस्यवनि पर्युहामि

ब्रह्मा दृष्ट्वा चक्षं दृष्ट्वायु दृष्ट्वा प्रजां दृष्ट्वा ।

यजुर्वेद । ५।२७।२-३ ; ६।१।३ ४

सोमः पवतेऽस्मै ब्रह्मणेऽस्मै चचायास्मै सुन्वते यजमानाय पवते एष

७।२१।१

ब्राह्मणमयं विद्ध्यं पितृमन्तं पैतृमस्य ऋषिमाष्यं सुधातु दक्षिणम् । ऋत्विक्

७।४६।१

सं ब्रह्मणा देवकृतं यदांसि सं देवानां सुमतौ र्यज्ञियानां स्वाहा ।—वेद । ८।१५।२

ऋधर्गया ऋधगुता शमिष्ठाः प्रजामन्यश्नुपयांसि विद्वान् स्वाहा ।

८।२०।२

आदित्यान् विश्वं सूर्यं ब्राह्मणस्य ब्रह्मस्यति स्वाहा ।

८।२६।१

इममसुष्यपुत्र मसुष्ये पुत्रमस्ये विश एष वोऽमी राजा सोमोऽस्माकं

ब्राह्मणानां राजा

८।४०।२ ; १०।१८।२

ब्रह्मं स्वं ब्रह्मासि सवितासि सत्यग्रंसवः । ऋत्विक् । १०।२८।२ ब्रह्मस्यतिना

ब्रह्मणा । १०।३०

वसन ऋतुब्रह्म द्रविणम् । *

१०।३०।१

संशितं मे ब्रह्म संशितं वीर्यं बलम् संशितं चक्रं जिह्वं यस्याङ्गमस्मि पुरीहितः ११८११०
उदे वा बाहू अतिरसुवर्चो अथो बलम् । क्षिणामि ब्रह्मणामिवागुन्नयाम सां

अहम् १८२११

सीद त्वं मातुरस्या उपस्थे विश्वाम्यघ्रे बभूवुर्नानि विद्वान् यजुर्वेदे १२११५११

ओषधयः समवदन्तं सोमेन सह रात्रौ यस्मै कर्णोति ब्राह्मणस्य राजन्

पारशामसि १२१२६

त्वामोषधे सोमो राजा विद्वान् यज्मादसुच्यत

८८

ब्रह्मजज्ञानं प्रथमं पुरस्तस्मिन् सीमतः सुखो वेन आबः ।

१२१३

अभि त्वं रुद्रा वसवो गृणन्तिन्वा ब्रह्मपीपिहि सौभगाय अपामसि विश्वकर्मा

१४१५

मूर्धावयः प्रजापतिश्चन्द्रः । चक्रं वयो मयुन्द्रश्चन्द्रः

विष्टभ्योवयोऽधिपतिश्चन्द्रः । विश्वकर्मावयः परमैष्टी चन्द्रः

४

अग्नेर्भागोऽसि निष्कामा आविस्तृतं ब्रह्मस्य तं विष्टत् सीमः

२४

इन्द्रस्य भागोऽसि विश्वीराधिपत्यं चक्रं स्युतं पञ्चदशः सीमः

९

वृषचक्रां भागोऽसि धातुराधिपत्यं जनित्रं स्युतं सप्तदशः सीमः

३

सुब्रह्मा यज्ञः सुश्रमी वसूनां देवं राधो जनानाम् ।

१५१३४१२

इष्टं सीतल्य आभर, वाजिन, सूरय, श्वसस्युत ।

४११२३

येन ऋषयस्तपसा सवनायन्निम्बाना अग्निं स्वराभरन्तः ।

१६१४०

येन देवा देवेष्वधि देवत्तयामन्ये ब्रह्मणः पुर एतावो अनङ्ग जीव ।

१७१४१६

तस्य पुषा प्रववे चारि विश्वा भुवनानि गोदाः ।

४२१२०

उद्गामं च नियामं च ब्रह्म देवा अवोवधन्

ऋत्विक् ।

६४१४

विद्वानग्ने रघे पुरो अग्निर्भवेह ।

६६११

उप ब्रह्म शृणव च्छस्यमानं चतुःश्रङ्गोऽवसीद् गौर एतत्

८०१२

अल्पतामात्मां यज्ञेन कल्पतां ब्रह्मा

वेद ।

१८२१२१२

स न इदं ब्रह्म चक्रं पातु तस्मैः स्वाहा वाट्ताभ्य स्वाहा ।

ऋत्विक् ।

१८२३

अथै ब्रह्मणेऽथै सवाय महि शर्म यच्छ स्वाहा ।

४४११

रुचं नो धेहि ब्राह्मणेषु रुचं राजसु स्तुवि । रुचं विश्वेषु शृष्टुमसि धेहि ।

रुचारुचं । ४८

तदा यामि ब्रह्मणा वन्दमानस्तदा शास्त्रे यजमानो हविर्भिः ।

अं गतेन सुकृता सु लोकां यम च ऋषयो जस्युः प्रथमजा पुराणाः

५२ ; ५८

धमश्चदग्निरिन्द्रो ब्रह्मदेवो ब्रह्मस्यतिः । सचेतसा विश्वदेवा यज्ञं प्रावतु नः ।

चतुर्मुख । ४६

या ते पवित्र मासेषाम्ने विततमन्तरा । ब्रह्म तेन पुनातु मा । परब्रह्म

१८१४

अज्ञात् परियुतो रसं ब्रह्मणा व्युपिवत् चक्रं पयः सीमं प्रजापतिः ।

ऋतेन स मिन्द्रियं । गायत्री ; बलं ।

१८१७५

प्रश्निनी भेषज्येन तेजसं ब्रह्मवर्चसयामि पिबामि । अस्त्रालत वेदादि कीर्त्ति ।

यत्र ब्रह्म च चतुर् च सम्यक् चर सह । तं लोकं पुण्यं प्रशयं यत्र देवा सहप्रणिता ।

वेदादि ; चतुर्नाथ ; चल ; श्रुतलक् चविध । २०।२५

तत् त्वा यामि ब्रह्मणा दूरो देवोर्दिशो महीब्रह्मादेवो वृक्षस्यति । २१।१६

तिस्र इडा सरस्वती भारती मरुती विश्वः । इन्द्र ; प्रजा । २।१

स्रष्टात्वादेवेभ्य प्रजापतये ब्रह्मन् भन्तुस्यामिदेवेभ्यः प्रजापतये तेन सवामम् ।

परब्रह्म ; श्रुतलक् । २२।४

ब्रह्मा यज्ञेन कल्पतां व्याधी महारथा जगतां दीग्धी यज्ञेन कल्पताम् ।

साक्षा । २२।३३

ब्रह्मा कृष्णश्च नीलवतु । नमोऽग्रये । चन्द्र । २३।६० संश्रितो अप्सूसा जा सोम

ब्रह्मो गवः । १४।२

विवक्षत इव ते सुखं ब्रह्मन् मा त्वं वदी बह ।

श्रुतलक् । २३।२५।१

ब्रह्मसूर्यसमं ज्योतिर्द्यौं समुद्रसमं सरः ।

इन्द्रः पृथिव्यं वर्षीयान् गोन्तु माचा न विद्यते ।

२३।४८

एतद् ब्रह्म पञ्चलहामसि त्वा खिन्नः पति सेवसे ए

२३।४५

अयं सोमो वृष्णीषश्च स रेतः ब्रह्मायं वाचः परमं व्योम ।

२३।६२

सुचेवती हविशा अक्षरे सव्या ते ब्रह्मणा सृष्टयमिमन्वा

२५।४

ब्रह्मराजन्वाभ्यां शूद्राय चाप्याय स्त्ररे चारणाय ।

२६।४

या च विषदुष सत्ता ते अग्ने ब्रह्माणसे यज्ञसः सन्तु मान्ये ।

१७।२

त्वामग्ने वृणते ब्रह्मणा इमे शिवो अग्ने संवरणे भवा नः ।

३

होता यच्चत् वाचस्यतीः सुपायना ऋतावधोहारी ।

२८।२८

देवी हिरण्ययी ब्रह्माणमिन्द्रं वयोधसम् । ब्रह्माणसः पितरः सोम्यासः ।

शवे नो द्यावा पृथिवी अग्नेऽसाः ।

२९।४७

ब्रह्मणे ब्रह्मणम् चत्वाय राजन्यं मरुद्गो वैश्वं तापसे शूद्रं ।

३०।५

यो देवेभ्य आतपति यो देवाणां पुरीकृतः । पूर्वी यो देवेभ्यो जातो नामो रुचये ब्रह्मणे ।

परब्रह्म । ३१।२०

रुचं ब्रह्म जग्यन्ती देवा अग्ने तदस्वन् । अस्त्वेवं ब्रह्मणे विद्यामस्य देवा असन् वसे ।

नरब्रह्म ; मेधावी । २१

तदेवाग्नि सदादित्यस्तवायुस्तदुचन्द्रमाः । तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः ।

परब्रह्म ३२।१

इदं मे ब्रह्म च चतुर् बीमे त्रियमश्रुताम् । मेधा, ब्रह्मज्ञान ; चतुर्नाथ ।

११

ब्रह्मार्नि मे मतयः शंसुतासः शुभ इत्यति प्रभृती मे अद्रिः । मन्त्र ।

३३।७४

प्र व इन्द्राय वृक्षते मरुतो ब्रह्मार्चत । सामसोऽत्र

९६

विश्वे देवाः शान्तिं ब्रह्मसालिः सर्वशान्तिः । वेद ; परब्रह्म ।

३६।१०

ध्वे विन्वस्व । ऊर्जे पिन्वस्व । ब्रह्मणे पिन्वस्व । जगदाय विन्वस्व । मेधां चतुर्धा वीर्यं वन ।

अनीत्यस्ये नृत्मान धारय ब्रह्मधारय चतुर्धा धारय विंशं धारय । ४८।१४

मयि न्वदिन्द्रियं हृदयसि दक्षमाय क्रतुः ।—विष्वक्पणवेद ।

धर्मेस्त्रि यद्वि राजति विराजा ज्योतिषा सह ब्रह्मणा तेजसा सह । १८।२० ; १८।११

ब्रह्मणे स्वाहा ब्रह्महत्याय स्वाहा । इषा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्त्रियमिहम् ।—परब्रह्म । ४०।१

हिरण्ययेन पात्रेण सत्यस्य पिहितं सुखम् ।

योऽसा वादित्ये पुरुषः सोऽसावहम् । योम् खं ब्रह्म ।—परब्रह्म । ४०।१७

ततस्परि ब्रह्मणा (भित्ते) शाश्वदान उच्यते मन्योरुदियं न्यामि । अथर्ववेद । १।१०।१

मा ते विष्वक्पुसतारी अग्रे ब्रह्मणसे यशसः सन्तुमान्ये । १।६।१

त्वामग्रे ऋषते ब्राह्मणा इमे शिवी अग्रे संवरणे भवा नः । २।६।१

आदित्यं विष्णुं सूर्यं ब्रह्माणं च हृदस्पतिम् । ३।२०।४

उत्तेनां ब्रह्मणे दद्यात् तथा स्योना शिवा स्यात् । ३।२८।२

तत् कान्यो ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः । ३।३०।४

अचीम ब्रह्म यो वेद तद् वा अनतु ह्यी व्रतम् । ४।११।११

संवत्सरं शशयाना ब्राह्मणा व्रतकारिणः । वाचं पर्जन्यं जित्वतां प्रमण्डुकां अवादिदुः ४।१२

ब्राह्मणेन प्रयुक्तासि कल्वेन नार्षदेन । ४।१८।२

अगस्त्यस्य ब्रह्मणा संपिण्णमहं क्रिमीन ५२।१० अग्निना ब्रह्मणा...हृदस्पते ब्रह्मणा २६।१२

यद् ब्रह्मभि यंदृषिभि यंद देवै विदितं पुरा ६।११।५

पुनर्मे लिन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।

पुनरग्रयो विष्णवा यथा स्याम कल्पयन्ता मिच्छेव । ७।७०।८

If in the above passages, ब्रह्म meant *hymns* or *supplications to god* and ब्रह्मण वा ब्राह्मण meant reciters of hymns, विद्वान्, educated or learned, ऋत्विक्, well-versed in rites जरित makers or reciters of prayers, होता, offerers of Sacrifices by pouring clarified butter into the sacrificial fire &c., would that be a sufficient, cogent reason for inferring that there existed hereditary caste-system then during the vaidik period unless there be found some direct, plain expression or texts therefor, to that effect or end ?

In the following Riks, psalms and Mantras, the terms राजन्, चतुर् ; विश, वैश्य, अर्य, आर्य ; शूद्र, दास ; etc appear in the sense of Sovereign-Body ; Subject Body ; Serfs or Hirelings.

अग्निमग्निं हवीमभिः सदा हवंत विश्वपतिं हव्यवाहं पुरुषप्रियं । ऋग्वेद १।३।१२।२४

न हि ते चतुर् म सहो न मन्युः वयस नामो पतयंत आपुः । वीर्यं चतुर्धा च । १।२४।६

जराबोध तद्विबुद्धि विशेषेण यज्ञियाय कोमं रुद्राय हृशीकं । २।३।१०

प्र वो यज्ञं पुरुषां विशां देवयतीनां अग्निं सूक्तेभिर्हवीभिरीमन्तु यं योमिदन्व ईसते । २।६।१

वेषामन्त्रेषु पृथिवी जुजुषां इव विश्वपतिः। भिया यामिषु रेजने ।	१।३७।६
अथः केन प्रचीतं हति राजन्निर्भये चित् सुचिन्ति दधे ।	४०।८
प्रो. चारतु मरुती दुर्मदा इव देवासः सर्वथा विद्या ।	३८।५
• होतारं विश्वदेवतं मं हि त्वा. विश्व इधते ।	४४।६
पतिर्वाध्वराणामग्रे दूतो विश्वामसि ।	•
प्रथक् देवानं विश्वः प्रत्यङ्मुदेवि मानुषान् प्रत्यङ् विश्वं स्वर्गं शे ।	५०।१
ये त इन्द्र ददुषी वधयंति महि चवं स्यविरं हृष्यां च ।	५४।१
स शिष्टमधि धा युजमस्ये महि चवं जनावालिन्द्र तव्यं ।	
रक्षां च नो मजोनः पाहि. सूरौनाष्ठे च नः स्वपत्या इवे धाः ।	११
वर्जि वज्रसं विदूषस्य केतुं सुप्रव्यं दूतं सद्यो अर्थं ॥ •	
विजन्मानं रयिमिव प्रशस्तं रातिभरङ्गमवे मातरिश्वा ।	६०।१
पुत्री न जातो रन्वी दुरीषे वाजी न प्रीतो विशो वि तारीत ।	
विशो यदङ्गे वृभिः सनीला अपिदेवत्वा विश्वान्यश्याः ।	६८।३
गर्भो यो अपां गर्भो वनानां गर्भस्य स्थातां गर्भस्य रथा ।	
अद्री अदक्षा अंतर्दूरीषे विशो न विश्वो असृतं स्वाधीः ।	७०।२
इंद्री अखन्यं शिञ्चत् वि भजा भूरिते वसु भक्षोय तव राक्षसः ।	८१।६
प्र ये शंभते जनघो नृ. सप्तघो यामनृदस्य सूनवः सुदंससः ।	
रीदसी हि मरुतश्चक्रिरे वधे मदंति वीरा वितथेषु वृष्ययः ।	८५।१
• तस्य व्रतं रचतं पातमंइसी विश्वे जनाय महि शर्म यच्छतं ।	८९।८
विशां गोपा अस्य अरंति जंतवी द्विपञ्च यदुत चतुष्पद क्षुभिः ।	९४।५
तमीक्षत प्रथमं यज्ञसाधं विश्व आरीराजतस्यं जसानं ।	९६।३
विशां गोवा जनिता रदस्योदेवा अपिं धारयन्द्रविणीदां ।	४
युवं तावां रिव्यस्य प्रशसने विश्वां ज्यघो असृतस्य मज्जना ।	११२।३
याभिः सुदान औशिजाय वणिजि दीर्घश्रवसे मधु कोशो अचरत्	
अक्षीवतं होतारं याभिरावतं ताभिकाषु उतिभिरश्विना गतं ।	११
अवाय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्ये ।	११३।६
रयिं सुखं स्वप्नमायुः सुवीर्यं ना सत्या वहं ता ।	११६।१८
इमां ते वाचं वसूंत आयवो रथं न धीरः स्वपा अतृचिषुः सुखाय त्वामतृचिषु ।	११७।६
उतो विह्वलतोऽर्वा विश्वां ववर्जुषीषां ।	११८।६
प्र सु ज्येष्ठं निचिराभ्यां वृहन्नमो इव्यं मतिं भरता. मृलयज्ञां स्वदिष्ठं मृलयज्ञां ।	
अयेनोः चवं न कुतश्चानुधे देवत्वं नू चिदाधुवे ।	११६।१
अभि विजन्मा विहृदन्नज्यते संवत्सरे वाहवे जग्धमो युगः । अपि ।	१४०।२
अभि विजन्मा वी रोचनानि विश्वा रजांसि युध्वानो अस्यात् ।	
होतार वजिष्ठी अपां सधस्ये । अपि ।	१४८।४

अथं स हीता यी विजन्ता विन्ता७ दधे वायाणि अबन्ता ।—अग्नि।	१।१४८।५
अथो ह अवमधि धत्त सया यो वा विविष्मन्मसा ददाश्च ।	१५७।६
सुगन्धं नो वाजी स्वरा पुंसः पुत्रा७ सत विन्तापुषं रयिं ।	१६२।२२
दृष्टस्तन्दस्य नु विशः परिहृक्तं मुदानवः । अज्जानं कर्तं जीवसे	१७१।१
बुवे वः सुधीमानं सुवृत्तिं विशामप्रिमतिथिं सुप्रयसं ।	१७४।१
शमस्तमिन्द्र वाहधानो अथो दासीर्विशः सुयेण सन्ताः ।	११४
सनेम ये त जतिभिसरतो विन्ताः सध आयेंण दस्युन् ।	१८
धनेमा विन्ता च्यवना कृतानि धो दांसं वर्यमधरं गुहाकः ।	१२४
सो अयः पुष्टीर्विच इवाभिनाति अदक्ये धत्त स जना स इन्द्रः ।	५
यो नामरै सहवसुं निहंतवे पृच्छाय च दाशवेशाय आवहः ।	१२८
अरज्यो दस्युन् समुनन्दभीतये सुप्राव्यो अभवः सास्युक् थः ।	८
स हव इन्द्रः कृण्वयोनीः पुरंदरी दासीरैरयदि ।	२०७
इमा सातानि वेत्यस्य वाजिनो येन जना अभये सुवृते विशः ।	२४।१००
स इज्जनेन स विशा स जन्मना पुत्रैर्वाजं भरते धना वृभिः ।	२८।१
इत्यवालप्रिरजरश्मनीहृतो दूतभी विशामतिथिर्विभावसुः ।	१।२।१
विशां कविं विश्पतिं मानुषीरिषः संसीकृण्वत्सधितिं न तेजसे ।	१०
यदौ विशो मानुषीदेवयंतोः प्रयस्त्वौरीलते अक्रमचिः ।	६।१
अदाभ्यः पुर एता विशामप्रिमानुषीणां । तूर्णो रथः सदा नवः ।	११५
इन्द्रापी नवतिं पुरो दासपत्नीरधुनुतं । साकमेकेन कर्मणा । १२।६ ; तैमि० बजुः १।१।१७।१	
दौदिवांसमप्यं ववौभिरस्य धीतिभिः ऋक्थो अग्रिमिंधते हीतारं विश्पतिं विशां । १।१।५	
अस्तीदमधिंमथनमसि प्रजननं कृतं । एतां विश्पत्नीमा भराग्रिं मंथाम पुर्वथा ।	२८।१
इन्द्रं क्षितौनामसि मानुषीणां विशां देवीनामुत पूर्वथा वा ।	१४।१
नि धौमिदस्य गुहा दधाना सत सचाय रोदसी समंजन् ।	२८।१
दिवो नपाता विदथस्य धीभिः अवं राजानां प्रदिवो दधाते ।	५
आ याहि पूर्वोरति अर्धनीरा७ अयं आशिष उप नो हरिभ्यां ।	४३।२
स्वश्वास्ता सुरथा मर्जयेमास्ते अवाणि धाम्येरनु द्यन् ।	३
अर्चामि ते तुमतिं घोषार्वाक्सं ते वावाता जरतामियं गौः ।	७४।४।८
अयमिह प्रथमो धायि धादभिर्हीता यजिष्ठो अध्वरेखीश्वः ।	
यमप्रवानो भृगवो विरुक्तुर्वनेषु चित्ते विभवं विश्विषे ।	७।१
अग्रिरीशे इहतेः अविषस्याग्रिर्वाजस्य परमस्य रायः ।	
दधाति रवं विधते यविष्ठो व्यानुषङ्गमन्याय स्वधीवान् ।	४।१।१
त्वं सदा७ इन्द्रं तुभ्यं ह वा अनुचरं मंहना ममत्त यौः ।	१७।१
ममश्च ते मघवन्मांसो निविबिध्वा७ अप इन् जघाम ।	
अथा निधित् ससरो बभूवाज्जिरो दासस्य सं पिषधवधेन ।	१८।८

बाह्मणस्तविषीर्यस्य पूर्वार्थो न क्षममभिभुति पुण्यात् ।	४१२११
धत्त त्वा मय आर्था सर्वोरेन्द्र पारतः । अर्नाच्चि रद्यावेधी ।	१०१२८
अस्त्रापयद्भीतये सङ्गल विंशतं हथैः । दासानामिन्द्रो मायया ।	२१
मम हिता राष्ट्रं क्षत्रियस्य विश्वायेर्विन्ने अष्टता यथा नः ।	
भ्रातुं सचंते वरुणस्य देवा रीजामि कृष्टेरुपमस्य वज्रेः ।	४२११
विशं कविं विष्पतिं मानुषीणां युचिं पावकं घृतपृष्ठमग्निं ।	
नि हीतारं विश्वविदं दक्षिणे स देवैः वनते वायानि ।	५१४१३
अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।	
अग्री राये स्वाभुवं स प्रीती याति वार्यमिषं कीटभ्य आ भर ।	६१३
त्वामग्ने अतिथिं पुर्व्यं विशः शोचिच्छेकं गृह्यपतिं निषेदिर ।	८१२
त्वामग्ने मानुषीरीकते विशो हीवाविदं विविचिं रजयातमं ।	९
त्वामग्ने पुरुषी विश्वविशे वयोदधासि प्रजया पुरुष्टुतः ।	५
सत त्वयं शिशुं यथा नवं जनिष्ठारणी धर्तां मानुषीणां विशामग्निं स्वध्वरं ।	८१३
प्रातरग्निः पुरुप्रियो विशः क्षवेतातिथिः । विश्वानि यो अमर्त्यो हव्या मर्तेषु रथ्यति ।	१८११
प्र विश्वसामन्न चिवदचां पावकभोचिषे । यो अध्वरे ज्यौर्हो हीता मंद्रतमो विशि ।	२२११
इन्द्राग्री शतदा ध्वन्मधे शुवीथे । क्षवं धारयतं वृद्धिर्वि सूर्यभिवाजरं ।	२७१६
वि यु मृधो अनुषा दानमिन्द्रवृद्धन् गवा मचवत्नं संचकानः ।	
अन्ना दासस्य नमुचेः शिरो यदवर्तयो मनवे गातु निच्छन् ।	३०१७
युगं हि मामग्राया आदिदिद्र शिरो दासस्य नमुचे मधायन् ।	८
स्त्रियो हि दास आयुधानि चक्रे किं मा करन्नवला अस्य सेनाः ।	
अंतर्ह्यस्यदुते अस्थ धेने अथोपमैद्युधये दस्युमिन्द्रः ।	८
पुरु यत्त इन्द्र संत्युक्था गवे चकर्षोर्विरासु युध्यन् ।	
ततत्ते सूर्याय चिदीकसि स्त्रे वषा ममत्सु दासस्य नाम चित् ।	३३१४
वषा ह्यसि राधसे जज्ञिषे वृषि ते शवः स्रुक्षत्वं ते धृवन्मनः सवाहमिन्द्र पौंस्यं ।	४
सरोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो । अधानो विश्ववर्षणे युक्ता सुचवमंहय ।	३८११
रुं हि हवस्य मनसस्य चित्तिभिरेवावदस्य यजतस्य सध्रिः ।	
अवत्पारस्य स्रुनवाम रखभिः सविष्ठं वाजं विदुषा चिदध्यं ।	४४१०
एता धियं कृष्णवामा सखा योऽप या माता ऽष्टणुत व्रजं गोः ।	
यथा मनुर्विशिशिप्रं जिगाय यथा वणिग्वं कुरापा पुथीषं ।	४५१६
कदु प्रिथार्थधात्रे मनामष्टे स्वचवाय स्वयशसे मष्टे वयं ।	
आमिन्वस्य रजसो यदश्च आ ऽ आपो वषाभा वितनोति मायिनो ।	४८११
सखा यदि पितुमंतमिव अयं रजं दधाति भर इतवे विशे ।	४
अग्ने शर्घेतना गवं विष्टं रुक्मे भिरंजिमिः ।	
विशो अद्य मर्ततामव ह्वये दिवश्चिद्रीषादधि ।	५६१

अक्रवृक्षा सुकृते पश्या यं दासार्थं वरुणोत्सासंतः ।

राजानां चवमद्वयोयमाना सहस्रस्यूषे विभृथः सह हो ।

५।५५

युवं नो वेषु वरुण चवं हस्य विभृथः । उरुणो वाजसांतये कृतं राये सस्ये ।

६५।६

सहस्र्यां मे यजता देव सते रुशद्वि ।

सुतं सोमं न हस्तिभिरा पङ्क्तिभिर्वातं नरा विभृता वर्चमानसो

७

ता हि चवमविकृतं समागम्यन्माश्रते । अथ व्रतेव मानुषं स्वर्णधात्रि दधंतं ।

६५।२

वलिन्वा देवा निष्कृतमादित्या यजतं हङ्क्ते । वरुणमिन्द्रायमन्वविष्टं चवमीशायि ।

६७।१

आ यद्योनिं हिरण्ययं वरुण निद्रु सदथः । धतारा चर्षणीनां यतं सुक्तं रिशादना ।

६७।२

तानः शक्तं पाथिवस्य मङ्घो राथो दिव्यस्य मङ्घि वां चवं देवेषु ।

५।६८।३

द्वौ शोचना वरुण त्वौ हल द्यून्नीषि मित्र धारयथो रुजांसि ।

५।६८।१

वांहधानावमतिं चन्द्रियास्यानु व्रतं रचमाणावजुयं ।

८

त्वं मिश्रो अनधो दीव्यो नो दिवो अग्रे वृद्धता रोचनेन ।

६।१।७

विशां कविं विश्वपतिं शश्वतीनां नितोशयं हवमं चर्षणीनां ।

६।१।८

वेषि सध्वरोयतामग्रे होता दमे विशां । सध्वो विश्वपते कृणु जुषस्व हव्यमंगिरः ।

२।१०

स चित्र चित्रं चितयंतमग्रे चित्रचक्र चित्रतमं वयोधां ।

चंद्रं रथिं पुरुवीरं हङ्कतं चंद्रं चंद्राभिर्गुणते युवस्य ।

६।६।७

अपासुपस्थि महिषा अगृभ्णत विशो राजानसुपतस्युक्तागमियं ।

आ दूतो अग्रिमभरद्बिबस्वतो वैश्वानरं मातरिश्वा परावतः ।

६।८।४

युगेयुगे विदथ्य गृणद्ग्रीऽग्रे रथिं यशसं चेद्दि नव्यसीं ।

पथ्येव राजन्नघशंसमजर नोचा नि हस्य वनिनं न तेजसा ।

अस्माकमग्रे मघवत्सु धारयानामि चवमजरं सुवीर्ये ।

वयं जयेम शतितं सहस्रिणं वैश्वानरं वाजसघ्रेतवीतिभिः ।

८।६

अग्रे मित्रो न वृद्धत ऋतस्यासि क्षत्रा वामस्य देव भूरेः ।

१३।२

अग्निरिष्टिं प्रचेता अग्निर्येधस्तम ऋषिः । अग्निं होतारमीलते यज्ञेषु मनुषो विशः ।

१४।२

इमसू पु वो अतिथिसुवर्षुधं विश्वासां विशां पतिं सृजसे गिरा ।

१५।१

अग्रे यदस्य विशो अध्वरस्य होताः पावकशीचे वेहं हि यज्वा ।

१४

त्वं होता मनुर्हितो वज्रिरासा विदुष्टुरः । अग्रे यच्च दिवो विशः ।

१६।८

ते ते मग्ने लोता इषयंती विश्वनायुः । तरंती अर्यो अरातीर्वन्तंती अर्यो अरातीः ।

२७

आ यं हस्ते न खादिनं शिशुं जातं न विभ्रति । विश्वामग्निं स्वध्वरं ।

४०

प्रश्नेनो न महिरमंशुमकौ शिरो दासस्य नमुचेर्मथायन् ।

प्रावणमीं सायं सभक्तं पृणयाथा सनिषा संस्वसि ।

२०।६

अभिः सुध्ये मीषतीरारण्यं न निवस्य व्यथया मन्युमिन्द्र ।

आभिविश्वा अभिर्युजो विष्वोराथ्याथ विशोऽव तारोर्दासीः ।

२५।२

अनु ते दाधि मङ्घ इन्द्रियाथ सचा ते विश्वमनुहवह्वले

सा विट् सुवीरा मरुद्भिरसु सनात्सङ्गतौ पुण्यन्ती वृषः ।	॥५॥५॥
इत्थं नो मित्रो अयंसा सुजातो राज्ञां सुचवी वरुणो सुहृन्तो ।	८४।१
आ राजाना मङ्ग ऋतस्य गोपा सिन्धुपती क्षत्रिया यातमर्वाक् ।	२
मित्रक्षत्री वरुणो देवी अर्थः प्र साधिष्ठेभिः पथिभिर्नयन्तु ।	१
अनायं वरुणो मित्रो अयंसा अयं राजान आश्रित ।	६६।११
प्र वा मंधासि मयान्वस्युररं गंतुं इतिषी वीतये मे । तिरि अर्थो इवमानि सुतं नः । ७॥८॥२	७॥८॥२
उप त्या वज्रो गमती विशं नो रक्षोदृष्टा संभृता वीक्षुपाणी ।	७१।४
अयं वामर्द्धेऽवसे अक्षीवस् विश्विषं हि गच्छथः ।	७४।१
युवां नरा पश्यन्मनास आयं प्राचा पश्यंतः पृथुपश्यं वयुः ।	
दासा च इवा इतमार्थाणि च सुदासुमिन्द्रावरुणावसावतं ।	७८११
अव सिंधुं वरुणो द्यौरिव स्यादद्रक्षो न श्रुतो मृगस्तु विमान् ।	
गंभीरशंसो रजो विमानः सुपारहवः सत्वे अस्य राजा ।	८७।८
सो पु वरुण मृग्ययं गृहं राजन्नहं गमं । मृल सुचव मलय ।	८८।८
यवेमि प्रश्नु रन्निव इति नं भाती अद्रिवः । मृला सुचव मलय ।	८८।२
क्रत्वः समङ्ग दीनता प्रतीपं जगमा युचे । मृला सुचव मलय ।	८८।२
अपां मध्ये तस्थिवांसं लणाविदज्जरितारं । मृला सुचव मलय ।	८८।४
नं वा उ सोमो हजिनं हिनोति न क्षत्रियं मिथुया धारयंतं ।	
इति रक्षो इत्थासवदंतमुभाधिद्रस्य प्रसितौ श्रयाते ।	१०४।१३
अध ग्राथीगिरति दासदत्यानासंगो अग्रे दशभिः सङ्घैः ।	८१।१३
आ वक्ष्ये पराकात्पूर्वीरशं तावज्जिना । इषी दाधीरमत्यां ।	८५।११
समस्य मन्यवे विशो विश्वा नमंतं कृष्टयः । समुद्रायेव सिंभवः ।	८६।४ ; ४५।११
पुरुवा हि सट्टङ्कसि विशो विश्वा अनु प्रभुः । समत्सु त्वा इवामङ्गे ।	११।८
अदानो पौरकृतस्यः पंचाशतं वसदस्युर्बधून् । मंदिष्टो अयः सत्पतिः ।	१८।३६
उग नो वाजिनौवस् यातमृतस्य पथिभिः ।	
येभिलृष्टिं वषणा चासदस्यवं मङ्गे क्षत्राय जित्वथः ।	२।७
तं इवेम यतस्तु चः सुभासं यक्रमोक्षिं । विशामग्निमजवं प्रवसीया ।	२३।२०
स्तुष्टौर्द्रं व्यैश्वदनुर्मिं वाजिनं यमं । अर्थो गयं मंहमानं वि दाष्टवे ।	२४।२२
क्षतावाना नि वेदतुः सास्त्राज्याय सुक्रतू । धृतरता क्षत्रिया क्षत्रमाश्रतुः ।	२५।८
यदथ सूर्यं उद्यति प्रियक्षवा ऋतं दधं ।	
यन्निष्कुचि प्रनुधि विश्ववेदसो यदा मध्यंदिने दिवः ।	२७।१८
ते नो गोपा अपाच्यास उदक्त इत्या न्यक् । पुरंस्तात् सर्वथा विश्वा ।	२८।३
अत्राय त्वमवसि न त्वमावयि शश्वीपत इन्द्रं विश्वाभिरुतिभिः ।	३७।६
अपि वष पुराणवद्वततेरिव गुपितमोजी दासस्य दंभय ।	४०।६
विश्वो राजानमङ्गुतमध्यचं धर्मणामिनां । अग्निमङ्गु स उ अवनतु ।	४५।२४

त्वं नः सोमं विभ्रुती बयीषास्त्वं स्वर्विदा विशा वृचचा ।	८।४८।१५
यथार्यं विभ्रु आर्यो दासः श्रेवधिपा मरिः	
तिरचिदये रश्मि पवीरवि तुभ्यत्सी अज्यते रयिः ।	५१।२
प्रति ते तस्यवे हक् राधो अदर्शं क्रयं । द्यौर्न प्रयिता श्रवः ।	५६।१
दश मन्त्रं रौतकृतः सहसा दस्यवे हक्ताः । नित्याद्रायो अमङ्गत ।	९
शतं मे गर्दभानां शतसूण्यावतीनां । शतं दासा अति सजः ।	५६।२
श्रीचा श्रीषिष्ठ दौदिहि विशे मयो रास्त्वं सोमे महा असि ।	
देवानां शर्मन्मम संतु सूरयः श्रवूषाहः स्वगृधः ।	६०।६
त्याम्न अविद्या अथ आदित्यान्वाधिवामश्चै । सुमन्तीका अभिष्टये	६०।१
त्वं न इन्द्रं कृतयुस्त्वानिदो नि तं पसि ।	
मध्ये वसिष्वा तुविष्टम्बोर्वीर्नि दासं शिञ्जथी ह्येः ।	७०।१०
अग्निं सृष्टं सङ्घसी जातवेदसं दानाय वार्याणां ।	
हिता यो भूदधती मर्त्येषा हाता मन्द्रतमी विशि ।	७१।११
अग्निं वो देव यज्यथाग्निं प्रयज्यध्वरे । अग्निं धीषु प्रथममग्निमर्धत्यग्निं चैवाय साधसे ।	१२
पुरं न धृष्टवा रुज कृष्ण्या बाधितो विशा । अति वञ्जुत वामवः ।	७१।१८
विश्वीविश्वी वो अतिथिं वाजयंतः पुरुप्रियं ।	
अग्निं वो दुयै वचः स्तुषे शशस्य मन्त्रमि । सर्व्यं प्रजा । सामवेद	२।१५।४।१ ; ७४।१
मा नो देवानां विशः प्रजातीरिवोसाः । कशं न हासुरक्ष्माः ।	७५।८
सु नो विभ्रु अर्यं आ सदा गृण्यति कारवः । मरुतः सोमपीतये ।	८४।३
अथ द्रुसो अंशमत्या उपस्थेऽधारयचन्वं तिलिषाणः	
विश्वी अदीवीरभ्या चरतीर्वाह्यतिना युजेंद्रः ससाश्चै ।	८६।१५
त्वं ह त्वदहवभ चर्षणीनां घनी हवाणां तविषो वभूय	
त्वं सिंधूरुजसलभानान् त्वमपी अजयो दासपत्नीः ।	१८
परस्व देववीरति पवित्रं सोम रंक्षा । इन्द्रमिन्द्रो हवा विश ।	८।२।१
पवमानो अभि सृषो विशी राजिव सौदति । यदौ सृण्वति वेधसः ।	७।५
मचीर्न आ परस्व नो जहि विश्वा र्षप हिषः । इंदो सखायमाविश ।	८०
अथ त्वं द्रुष्टं विभ्वं विचक्षणं विराभरदिवितः श्येनो अश्वरे	
यदी विश्वो हवते दक्षमार्था अग्निं हितारमघ धीरजायत ।	१०।११।४
धनुर्हस्तादादानीं सतस्यान्ने सचाय वर्चसे बलाय ।	
अनेव त्वमिह वर्यं सुवीरा विश्वा सृषो अभिमातोर्जयेम् ।	१८।८
अर्यो विशां गातुरेति प्र यदानुद्दिषो अंतान् । कविरभं दौघानः ।	२०।४
त्वं तान् हवह्वये चोदयो नृन्कापांये शूर वज्रिवः ।	
गुह्या यदौ कधीनां विशान् अतश्च वसां ।	१०।६२।१०
हरो न्वस्य या वने विदे बलिन्द्रो मघे मघर्था हवहा श्रवत ।	

समुवाज नमुवाः पत्यते शरीरवस्थीनि दासस्य नाम धित् ।	
यो नो दास आसी वा पुत्रपुतादिव इदं युधये चिकेतति ।	कृष्ण १०११२
अस्माभिष्टे सुवहा संतु श्रववस्तथा वयं शान्त्वनुशाम संगमे ।	१०११
प्रातयावाणं विभ्वं विशेविशे वस्तीर्वस्तीर्वहमानं धियां श्रमिण	४०११
युवं कवी षः पर्यन्तिना रथं निशी न कुत्सी अरितुर्नशाययः ।	४०१६
प्रातयुजं नासत्याधि तिष्ठथः प्रातयावाणं मधुवाहनं रथं	
विशी येन गच्छथो यज्वरीर्नरा कीदृशियज्ञं होतमंतगन्धिना ।	४११२
विशं विशं मधवा पर्यग्रायत जनानां धेना अववाकशदृष्टवा । (यस्याह शक्रः...)	४११६
अतः स्मृत्वा विशां दम्ना निधर्मणार्थं वैरीयते नृन् ।	४
अहं स यी नववास्त्वं वृद्धद्वयं सं वृतेव दासं हतकारुणं ।	४२१६
अहं युष्मस्य ग्रथिता धर्म्यं न यो रर आर्यं नाम दस्यवे ।	४२११
अहं सूर्यस्य परि यास्यामिभिः प्रेतशेभिवंहमानं भीजसा ।	
यन्मा सावो मनुष आह निर्जिज कृष्कृषे दासं कृत्यं दधेः ।	७
अग्निर्विद्वान्यज्ञं नः कल्पयति पंचयामं विवृतं समतंतुं ।	५२१६
अराधि होता निषदा यज्ञीयानभि प्रयांसि सुधिनानि हि ख्यन् ।	
यज्जानहै यज्ञियान् हंत देवाँ ईलामुहा हुंसाँ आज्येन ।	५११२
इदं चवासमातिषु रथमोष्ठेषु धारय । दिशोव सूर्यं दृशे ।	६०१५
इयं मे नाभिरिह मे सवस्यमिने मे देवा अयमग्नि सर्वः ।	६११९
विजा अह प्रथमजा खतस्येदं धेनुरदृष्ट्वायमाना ।	६२१०
अत दासा परिविषे अहिष्ठी गोपरीणसा । यदस्तुर्वच मामह् ।	
धृतप्रताः अतिथा यज्ञनिष्कृती वृद्धद्विवा अध्वराणामभिधियः ।	६६१८
अग्निहीतार अतसापो अदुहोऽपो अष्टजन्नं व्रततुमे ।	
यदौ सुनिवा विशो अय इधने हृतेनाकृतो अरतौ दर्वियुतन् ।	६९११
समज्या पर्वत्यावसूनि दासा हवाण्यायां जिगेथ ।	
शर इव धृगुश्रवणी जनानां त्वमग्ने प्रतनायुँरभिष्या ।	७६
देवाशिते पुष्टता जातवेदी महिमानं वाध्युच प्र वीचन् ।	
यत् संश्रुष्टं मातुषीर्विश आथत्वं दभिरजयत्वाहवेभिः ।	६९१८
त्वं जघंथ नमुचिं मस्यस्युं दासं कृष्णानं कृपये विमार्थं ।	७११७
अग्निं विशं ईक्षते मातुषीयां अग्निं मनुषी नहुषी वि जाताः	
अग्निर्गीधवीं पथ्यास्तस्याग्ने गैत्युतिष्ठं तं आ निषता	८०१६
एकी वज्रनाभसि नमुषीक्षितौ विशं विशं युधये सं जिग्राधि ।	८४१४
आ नः प्रजां जनकतु प्रजापतिराजरसाय समनक्त्यंमा ।	
अदर्ममंलोः पतिषीक्षमा विशं शं नो भव विपदे स्युं चतुषदि ।	८५१४१

देवं जातं जन्मो नाति मर्तिने विश्व आ जेति विश्वोऽविश्वं, विश्वं । अथर्ववेद १०८, ११२

वदन्त्य वीक्ष्य वि पश्येय मन्मथी वशीं चक्षुः प्रकृता आहुरन्त्य

यस्य वीक्ष्योऽप्यस्य तत्त्वमाश्रयादिजनस्य हेत्यस्य चक्षुरित् ।

८११७

अंतर्बन्धं त्रिधा त्रिको वचमिन्द्राभिदासतः ।

दासस्य वा मघवन्नायस्य वा सुमुतयंवया वचं ।

१०२१३

ता ईं विप्रो भ राजानं वचना । वीभद्रेऽसौ अपऽनादतिष्ठत् ।

११४८

अथर्वसमिन्द्र गुर जातो दासोर्विश्वः सूर्यस्य सखाः ।

गुहाहितं गुह्यं गृह्णन्मपसु बिभ्रन्मसि प्रभ्रवणे न सोमं

अर्चो वा गिरी अथर्वं बिदातृवीचं विप्रः सुमतिं अर्क्षामः ।

१४८२३

इन्द्र अथमभि वामनोऽजायथा वचम अर्चयिनी ।

अपानुदो जनममित्रयंतमुहं देव्यो अरुणोऽहं लोकं ।

१८०१३

यज्ञिषासि अत्रिषास्यदित्युभयतः—अग्नि ।

तैत्तिरीय यजुः । ११२७१२

ता नः शक्तं पाश्चिं वस मङ्गो राधो दिव्यस्य । महि वा अतं देवेषु ।—वर्षं । साम । १८८१३६

अदाभ्यः पुर एता विश्वामग्निमानुषीणां । तूर्णो रथः सदा ववः ।—प्रजा । २११५१११

इन्द्राग्नीनवतिं पुष्टौ दासपत्नीरधुनुतम् ।

शक्नोमीकनं कर्मणा ।—शरीरचकृतं ।

तैत्तिरीयः । ११११४११, २११६११४

विप्रोर्विश्वो वो अतिथिं वाजयंतः पुरुप्रियं ।

अग्निं वो दुयै वचस्तुषे शुषस्य मन्मथिः । सर्वप्रजा ।

२११५१४१

यस्यायं विश्व आर्योदासः शेषधिपा अथिः ।—धनस्त्वानि प्रभु ; अत्यः ।

२३१८२

तिरसिदर्थे वयमे पवीरवि सुभ्येत् सी अज्यते रायः ।

१६१४१५

सनस्य मनवे विप्रो विन्वा नत्तन ऊटय, समुद्रायेव सिन्धवः ।—व्यासः ; प्रजा । १०१४१४

जरावोध तद्विष्टि विश्वं विश्वे यज्ञिषाय ।

सोमं वद्राय दृशीकम् ।—यजमानः ; प्रजाः ।

१८११०

अथि हिं वाजिनं विश्वे ददाति विश्वअर्चयिः ।—यजमानः ; अनुष्यः ।

१८१३२

विप्रः पूर्वीः प्रथम अर्चयिषाः ।—प्रजा ; अनुष्यः ।

२०१३४

अथिं सुखाय दधिरे पुरो जनाः । विरा देव्यं मानवा युगा ।

५१८

चिदसि मगार्शि धीरसि दक्षिषासि अत्रिषासि

अत्रिषास्यदितिरस्युभयतः शीर्षो ।—सीम ।

माध्यं यजुर्वेद । ७११८

तथैर्विश्वः सदर्शनं पूर्वैरथमुपौ विहव्यो यथासत् ।—प्रजा ।

८४१११ ; १०१२४

भृशं वः स्वः सुप्रजाः प्रजाभिः स्वान सुवीरा त्रीरेः सुपोषाः प्रीवैः ।

८५१११

अथस्योत्तमसि । अथस्य जरायुक्षि । अथस्य वीजिरसि । अथस्य नाभिरसि । १०१८, १०१९, १०१९

महि अतं अत्रिषाय वत्तानाः । १०१४ वीष अतः अतं द्रविषं । १११५० अतुर्विष्टमिषं । १२

अथावा अथपतिर्वैधति दिव्यं पाहि ।

१०११०

मृषांसि राङ्गुमासि धवसां जमनांसि धरणा	
आयुषे त्वा वचसे त्वा ज्ञाये त्वा चेमाव त्वा ।	अथर्ववेद १४।११
एवमिदं यजमानं देवीसु विद्यो मातृवीर्यानुवर्त्तमानो भवं तु ।—प्रजा ।	१४।८६
प्रति ज्ञेये प्रतितिष्ठामि राङ्गे प्रत्यङ्गेषु प्रतितिष्ठामि गोषु । प्रत्यङ्गेषु...—अथर्ववेद ।	१४।१०
वक्षणे ज्ञानमिन्द्रियं भर्गव सविता शिष्यम्	
वसुमा ज्ञासा वलं दधाना वृक्षमाशत ।	७२
त्युधा ज्ञवा मज्जन्ति सुहृषी...—अतः वाची अदिति ।	११।५
तिष्ठ इडा सरस्वती भारती भरती विशः ।—इन्द्र प्रजा ।	१८
वैरूपेण विद्यो जसा हविरिन्द्रे वयो दधुः ।—प्रजा ।	१५
सत्येन रेवतीः अतं हविरिन्द्रे वयो दधुः ।—अतः वाचा ।	१८
यद्वरिषो यवमति न पुष्टं पशु मन्थते ।	
शूद्रा यदयं जारा न पाषाण धनायति —भृत्या दासी ; धनी ।	११।३०
यद्वरिषो यवमति न पुष्टं वहु मन्थते ।	
शूद्रो यदयं जारो न पीषमनुमन्थते । धनवती स्त्री ।—भृत्य, दरिद्र ।	११
अनागास्तं नो अदितिः ज्ञातो अतं नो अन्धो वनतां हविषान् ।—अतः पुत्रं वलं ।	१५।४५
अवमये सुयमस्तु तुभ्यमुपसता वधतां तु अनुष्टुतः ।—वीर्यम् ।	१७।४
जनेषां ज्ञायुः सं भवस्व ।—वीर्यम् ।	५
देवीविंशः प्रायासिष्ठां सुमीने सुधीते वसुवने वसुधैवस्य बीतां यज ।—प्रजा ।	१८।१४
हीताय चत्न स्नाह्योक्तो रग्निं गृहपतिं पृथग्वरुण मेवजं कवि ज्ञानमिन्द्रं वयोधसम् ।	१३
अवस्य त्वा परस्त्राय ब्रह्मणस्तस्य पाहि ।	
विशन्त्वा धर्मं वा यममनुक्रामान् सुविताय नम्यसे ।—वीर्यम् ; मंधा ; वल ।	१८।१८
जनेषां स्त्रीं स्नेह संरभस्व मित्रेषां मित्रधा यतस्व ।	
सजातानां मध्यमेष्ठा राजानये विह्वल्यो दीदृहीह ।	अथर्ववेद १।६।४
यथा ब्रह्म च अतं च न विभीतो न बिभ्यतः एवमिं प्राचक्ष्माविभेः ।	११।५।४
संशितं इदं ब्रह्म संशितं वीर्यं वलं संशितं अन्नमजरमस्तु शिष्यैषामात्म पुरोहितः ।	१।१८।१
ए यो दासा आञ्जनस्य तन्मा वक्षास आदहि ।	४।१।८
तथाहं सर्वं पश्यामि यथ शूद्र उतार्यः ।	४।२।१४
इममिन्द्र वर्धय अमियं न इमं विशन्मिह त्वं ज्ञातुम् ।	४।२।११
वर्धं जनाणामनयमस्तु राजिन्द्र शशुरभय सर्वम्वयो ।	३
विद्योविशः प्रविश्यां समीपे समी सृष्ट त्वं ज्ञातुम् ।	११।१२
उतपुनः पितरं अनुजीके ज्येष्ठ ५।१।८ ; संतं शिशानि ब्रह्मणा वयांसि ।	१।५
शूद्रो मिच्छ प्रवर्धतां तन्मा नू जीर भूतु हि ।	५।२।१।४
मैत्र्यम् जननिव श्रेयधिं तन्मानं परिदृष्टसि ।	१४
अस्य अतं शिष्यं महीं उदित्विध वर्धया त्वमम् ।	६।५।५।१

If one that became *Medhabhi* or 'intelligent, wise or sage' was termed *Bipra*, if *Brahman* meant one that was *reciter of Brahman or hymns or prayers*, if one that acquired *Kshattria* or strength was termed one that was *Kshattria* or *strong, bold and brave in war or powerful to protect others from enemy or injury or to keep the peace and maintain the government*, if *Dasa* or *shudra* meant one that was *dasa or household slave or servant*, and if *Vaishya* meant one that was *Vaishya, i.e. the common people, the ordinary mass or populace, composed of shepherds, cowherds, cultivators, tradesmen, merchants, bankers, etc. the men in general in ordinary daily pursuits extant at the time*, would there then be sufficient, cogent reason or ground for inferring that there then existed hereditary caste system of the present stereotyped form and character extant and current at the *vaidik period*, without some overt, direct, flat, express texts or passages to that end or effect?

In denouncing against the enemies in war such terms as *Asur* (असुर) or *sober or mighty ones*, *Rokshah* (रक्षः) or *Cannibals*, *Mridha* (मृध) or *murderer Kidnapper or marauder*, *Britra* (वृत्र) or *clouds or drought*, *Amitra* (अमित्र) or *unfriendly ones*, were used for the enemies in protecting the *Devasena देवसेना* (2/21/1/8) under the charm of *Mantra मन्त्र* in *Brahmayajna ब्रह्मयज्ञ* perhaps.

वि रक्षी वि रक्षी जहि वि हवस्य हवः रुज ।

वि मनुमिन्द्र हवःमनुमिवस्यमि दसतः । ऋग्वेद; साम २/२१/१/८ ; अथर्व १/११/१३

But the following stanza or psalm shows that the war described was rather spiritual in nature. To wit compare

भद्रं वे वरं हवते भद्रं युजति दक्षिणं ।

भद्रं वैवस्वते चतुर्विधा जीवती मनः ।

भद्रं कर्णेभि शृणुयाम देवा भद्रं पश्येमाक्षभि यजत्रा ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनुभिः ऋशेर्नाह देवहितं वदायुः ।

• ऋग्वेद । १/०१/६४/२, १/८८/८ । साम २/२१/१/२६ ; यजु २५/२१

In रक्षो न भीमः कुचरो गिरिष्ठा परावतः आ जगत्या परश्व

रुक् संश्राय पविमिन्द्र तिम्रं वि श्वं तादृहि वि रक्षी नुदस ।

ऋग्वेद १/०१/८०/२ ; साम २/२१/१/२५ ; माथं यजुः १/८०/१ ; अथर्व ३/८८/३

Indra fierce as an uncleanfooted lion on hills is supplicated to come from a distance and drive away the enemies with the keen thunderbolt ; and in it there is no hint to any fierce mountaineers enslaved by the Aryan Hindus in war. For it is also addressed to Bishnu विश्व, the king and General of the gods, to defend against the spiritual foes. *vide. yajurveda* 5/20 ; 36/8-20.

॥ श्री विश्वस्य राजति ॥ श्री नी असु विपदे श्री चतुषदे । ऋग्वेद १०।१६५।१ ; यजुः ३६।८
श्री नी निमः श्री वरुणः... ; श्री नी वातः पवता... अक्षानि श्री भवंतु... श्री नी देवी-

रमिष्टय आपी...

यजुः ३६।८-१०

And there is nothing in it to infer, that some of the mountain-Deers were conquered and lived as Das forming the whole Sudra varna, although the term Das was rarely applied to the enemies in the sense of slave. For it is for a different reason addressed to Bisnu in yajuh.

प्र तद्विष्टः सवते वीर्येण सगो न भीमः कृशरो गिरिष्ठा

यस्वीरुषु विषु विक्रमनेष्वधिचिर्यति भुवनानि विष्ठा।

माध्यं यजुः ५।२० ; ३६।८-२० अथर्ववेद ।

ॐ २३।५

The term Asura (असुर) in the sense of powerful appears in

वि सुपर्णो अंतरिक्षाण्यस्यद्रभोरवेपा असुरः सुग्रीवः ।

जैऽदानीं सूर्यः कश्चित् कतमां खां रश्मिरस्या ततान् ।

ऋग्वेद । १।३५।७

हिरण्यवसो असुरः सुग्रीवः सुवलीकः स्वर्वा यत्नवाक् ।

अपतिवन्नक्षसो यातुधानानस्याद्देवः प्रतिदीवं गृह्णान् ।

२५।१०

इहस्यन तपुषाश्वे विध्य त्रकाहरसो असुरस्य वीरान् ।

यथा नचंय द्रुपता पुरा विदेवा जहि ब्रह्ममखाकिमिन्द्र ।

२।२०।४

प्राप्तये इहते यज्ञियाय ऋतस्य इण्ये असुराय मन्य ।

भूतं न यज्ञ आख्येऽसुपूत गिरं भरे इवभाय प्रतीची ।

५।१२।१

अनखंता सत्पतिर्मानवे मे गावा चेतिष्ठो असुरी मघोनः ।

वैहण्यो अग्ने दशभिः सङ्ख्यैर्वैश्वानर वारुणशिकेत ।

५।२०।१

प्र अंतमा वरुणे दीधितौ गौमित्रं भगमदिति नूनमश्याः ।

पृषद्योनिः पंचहोता अश्वोत्तर्तपंधा असुरी मयोधुः ।

४२।१

स्वसि नी मिमीता मन्विता भगः स्वसि देव्यदितिरनवर्षः ।

स्वसि पूषा असुरी दधातु नः स्वसियावा पृथिवीसुचेतुना ।

५।५१।११

प्राप्तये विवशुचे धियंघेऽसुरस्ये मन्य धीतिं भरध्व ।

भरे हविर्न वर्हिषि प्रीणानी वैश्वानराय यतये मतीनां ।

७।११।१

इमां वा मिवावरुणा सुहृत्तिनिधं न हृण्वे असुरा नवीयः ।

३६।३

तिस्रमायुधं मरुतामनोकं कसा इन्द्रं प्रति वज्रं दधर्ष ।

अनायुषासो असुरा अदेवायकेश ता अप वप खलीविन् ।

८।६६।८

न ते सखा सख्यं वष्टेतत्सलज्जा यत्पुरुषा भवाति ।

नक्षत्रासो असुरस्य वीरा दिवो भर्तार उधिया परि ख्यन् ।

१०।१०।१

ऋतं श्री संत ऋजु होध्याना दिवस्युषासो असुरस्य वीराः ।

विभ्रं पदमगिरसो दधाना दशस्य धाम प्रथमं मनैत ।

१०।१०।१

अवन्ती वा ये रथिन्तः सातौ वनं वा ये सुयुधं सुयुती धुः

इव एवाप्तसुरी जज्ञत यां यवत्यता मनसा निस्त यां ।०

साध्यं यजुः १४।७५। १

अथी जाता असुरा मायिनी यथ्येः पाशेरुत्तिनी ये चरन्ति ।

तां से रथ्यामि हरसा जाववेदः सङ्कष्टदृष्टिः सपमान् प्रवचन् पादि युक्तः ।

इत्याव देवा असुरान् धदायन् ।

अथर्ववेद । १२।६२।१ ; १०।१२५।५

The Yajurveda Consists of directions and mantras or incantations for performing religious rites and ceremonies, such as चतुर्मास्य अग्नि-चयन इत्यादि राजसूय वाजपेय सोषामणि अग्निष्टोम अश्वमेध नरमेध सव्यमेध and lastly उपनिषद् or ethics ; while the Samveda consists of praises or invocations to इन्द्र सोम अग्नि मित्र वरुण सूर्य उषा प्रथा विश्व इन्द्र etc. requesting them to come and drink Som. with occasional prayers for wealth, kine, horse, hero, i.e. sons, etc. (राधा रथि वसु अश्व गी धेनु नात्र अन्न जैव वीर) in this world and lastly for safe guidance against the spiritual enemies to the world to come. Compare.

आ विवाभ्या परिरापलमांसि च ज्योतिर्धतं रथस्तस्य तिष्ठसि

इहस्यः भीमममिवदंभनं रथोदधं गीवभिदं स्वविदं ।

ऋग्वेद । २।२३।३

इथेमधतादिरुजा सङ्कष्ट जडि रथो भववन् धयस ।

३।३०।१६

यं चीदने रथसो देववीतावचक्रेभिसं मरुतो नि यात ।

५।४२।१०

मुवीरं रथि माभर जातवेदी विचर्षणे । जडि रथांसि मुकतो ।

६।१६।२८

अग्निं देवासी अग्नियमिधने इतद्वतमं । यिना वसुन्वाभता इहङ्का रथांसि वाजिना

५८

अग्निं नं शुष्कं वनमिदं हेतो रथो नि अत्यशानि नं भीमा ।

६।१८।१०

तव इत्यदिन्द्र विश्वमाजी सलो पुनीचमरी या इ सिधप ।

२०।१३

धिष्व वज्रं गभस्वो रथोद्व्याय वज्रिवः । सासहीष्ठा अभि सृष्टः ।

४५।१८

भरहाजाय वीर न गिरे दाहता रथांसि पुनदंससा स्यः ।

६३।१०

पादि नो अग्ने रथसो अजुष्टात् पादि धूर्तेररुद्धो अघाथोः

त्वायुजा पृतनायू रभिषां ।

७।१३

मा नः सुधे मा रथस कृतावी मा नीदमे मा वनं वा जूह्वीः ।

१२

अथी रथांसि सेधति एकधीचिरमत्यः । अग्निः पावक ईशः ।

१५।१०

यं गी भवन्तु वाजिनो हवेषु देवतासा मितद्रवः स्वकांः

जंभवन्तोऽहिं वक्रं रथांसि सनेम्यकायवन्नमीवाः ।

३८७

सेदुथी अस्तु मरुतः स शुधो यं मर्त्यं पृषदशा अवाध ।

७४०।३

बहा उ विश्वपतिः क्रितः सुधीतो मजुधी विश्वं । विश्वेदधि प्रति रथांसि सेधति । ८।२३।१३

अुष्टाये गवस्य मे कीमस्य वीर विश्वपते । नि मायिनासपवा रथसो दह

१४

पुमानः सोम धारथेदी विद्या अप सिधः । जडि रथांसि मुकतो ।

२।६३।२८

अपन्नस्मीम रथसीऽभ्यवं कनिमुदत् । युमन्तं अमुदत्तमं ।

२।६३।२८

असुखं गंधं चिंतां चरुं चरुं चरुं ।

कैशो ज्ञेयस्य विद्यान्वसखा स्नादुर्मर्दि तमः ।

कल्पेद १०११२६६

त्वं हृमिर्नमस्यो देवयोती भूरीषि इमा इयं चंति

त्वं निःदस्यं चमुरिं धुनिं वात्सापवी दभीतये सुचंतु ।

७१२८४

भूरि दयेभिर्वचनेमिष्टं कृतिभिः सख्येभिः सख्यानि प्र वीचत ।

इंद्रो धुनिं चमुरिं च दंभयच्छाकनस्या श्रुते दंभीतये ।

१०११३६

सुष्ट इन्द्राय मत्सरः पवमानः कनिकदत् । विश्वा अप द्विषी जहि ।

८१२८८

पवसेंदी इषा सुतः कधी नो यमसो जने । विश्वा अप द्विषी जहि ।

८६११८

सखेनाभ्युष्या चमुरिं धुनिं च अचंष्ट दस्यं प्र दभीतिमावः ।

रंभी चिदव विविदे हिरण्यं सोमस्य ता मद इन्द्रयकारः ।

११२५८

तस्यै तवस्य मनु दायि सन्नेद्राय देविभिरर्थसाती ।

प्रति वदस्य वज्रं वाहोर्ध्वं हवीं दस्यून् पुरं चायसीर्नि तारीन् ।

१०८

अथमग्निः पृतनाघाट सुवीरो येन देवांसो असहंत दस्यून् ।

११२८८

अतिभिसमिषण्यो युसहंतौ नि मायावान ब्रह्मा दस्युरतः ।

४१२६८

आ दस्युज्ञा मनसा याज्ञस्तं भुवत्ते कुत्सः सख्ये निकामः ।

अती हि बांदावा संति पूरां या पूरुषस्य सदस्युर्नितीशे ।

येवासां ददधुर्बरासां घने दस्युष्यो अभिभूतिमुये ।

३८१

अनश्लासी ये पवसोऽरथा इंद्रे विता अभ्यवर्तंत दस्यून् ।

५१२१५

अथ यो न सुष्टे न मिथू जनी भूतभुमंतुनामा चमुरिं धुनिं च ।

हषकपिप्रं घंवरं शुशमिंद्रः पुरां औजाय श्रयथाय नू चित् ।

६१२८८

अव्यव्रतममानुषमव्यज्वानमर्देवयुं ।

अव स्रः सखा दुधवीत पर्वतः सन्नाय दस्युं पर्वतः ।

८००११

त्वं हि शश्वतीनामिंद्र दतो पुरामसि । अंता, दस्योर्मनोर्वधः पतिर्दिवः ।

८८६

तीव्रान् घोषान् कृण्वते हषपाणयोऽध्वा रथेभिः सह वाजयंतः ।

अवक्रामंतः प्रपदैरभितान् चिष्यति श्रवणं चपव्ययंतः ।

६०५०

अरोरबीदृण्यो अस्य बवीऽमानुषं यन्मानुषी निजूर्वीत् ।

नि मायिनो दानवस्य माया अपादकत्पपिवान् सुतस्य ।

११२११०

अंसेदुक्चं सुदानव उत सुचं यथा नरः । अक्रमा सत्यतापसे ।

७३१२

सरस्वति देवनिद्रो नि वर्हय प्रजां विश्वस्य हसयस्य मायिनः ।

६६११३

युवं स्ये विविदश्रुयुवं खर्विश्रा तमास्यहंतं मिद्वश ।

७३१

मा पापत्वाव नो अरेद्राग्नी मासिन्नस्ये । मा नो रौरधतं निदे ।

७२४३

रथा सु नो अरुषवः खनासमस्य कस्यचित् । निदी यव सुसुप्सहे ।

८१२८५

आ ते भीमं न्यायुषा तिस्रानि मेति धूर्वये । रथा समस्य नो निदः ।

८६११०

इवी नो अग्निं भुत्वा वातुषासान् विद्यापव ।

वातुषासान् विद्यापव

प्रत्युष्टं रक्षः प्रत्युष्टा अरातयः । नित्यं रक्षो नित्या अरातयः

उत्तमरिषि मन्त्रेभि । तैत्तिरीय यजुः १।१।१०।१ ; माध्यं यजुः १।७।१—३ ; २२।१ ; २।७

अपहतं रक्षः यच्छतां पञ्च शर्मांसि । अवधूतं रक्षोऽवधूता अरातयः ।

तैत्तिरीय यजुः १।१।६।१ ; माध्यं यजुः १।१।७।१

कृकृटोऽसि मधुगिह वधमजंसवद त्वया...परापुतं रक्षः परापुता अरातयः । अपहतं रक्षः

तै० यजुः १।१।६।१, ४, ५ ; १।१।५।१

तिग्मतेजा द्विषती वधः । १।२।४।१ ; द्विषती वधीऽसि । १।२।८।३ ; योऽस्मान् द्वेष्टि यच्च वधं

द्विष । तै० यजुः १।१।८।१ ; माध्यं यजुः २।२।५।२८ ; अपहता असुरा रक्षांसि वेदिषदः ।

२।२।६।३

ये द्याणि प्रतिमुञ्चमाना असुराः सन्तः स्वधयाचरन्ति ।

परापुतो निपुरो ये भवन्त्यग्निष्टान् लोकात् प्र नु तादातस्मान् ।

२।३।०।१-२

इदमहं रक्षसां ग्रीवा अपि क्लान्तामि । ५।१।२।२ ; २६।३ ; ६।१।२ ;

रक्षोऽहं वल्गगृह्यं वैष्णवौम् । जनराडसि रक्षोहा ।

५।२।१।१ ; २४।३

रक्षोऽहो वी वल्गगृह्योः प्रक्षामि, अवगयामि, अवन्तूयामि वैष्णवान्,

उपदधामि, पशून्धामि वैष्णवी । वैष्णवमसि । वैष्णवा मय ।

५।२।५।१—७

रक्षसां भागोऽसि । अहं रक्षोऽधमं तमी नयापि ।

६।१।६।१

जम्भयन्तोऽसि वक्रं रक्षांसि मनेभ्य सत्ययवर्जसौ वाः ।

७।१।६ ; २।१।१०।१

योऽस्मान् धूर्वति तं धूर्वथ ।

तैत्तिरीय यजुः १।१।५।१

Compare Manu too composed evidently after the decline of Buddhism to see whether the Shudras were Aryans or Aborigines.

माहूयं ब्राह्मणस्य स्यात् त्रिविधस्य वलान्वितं । वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितं । २।१।१

शर्मवदब्राह्मणस्य स्याद्राजो रक्षासमेन्वितम् । वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रेणसंयुतम् । ३२

ब्राह्मणवर्चसकामस्य कार्यं विप्रस्य पचसे । राज्ञी बलार्थिनः षष्ठे वैश्यस्येकार्थिनोऽष्टमे । ३७

न ह्ययनेन पतितेन विचेन न वसुभिः । ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो मदान् १५७

विप्राणां ज्ञानतोऽप्येष्टं क्षत्रियाणाम् वीर्यतः । वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः १५५

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः । यथा विप्रोऽनघोषान् स्वयसे नाम विभूति । १५७

सत्यावृतान् वाणिज्यं तेन चैवापि जीव्यते । सेवा श्रवतिराख्यातो तस्मात्तां पूजयिष्येत् । ४।६

अनभ्यासेन वेदानामाचारस्य च वर्जनात् । आत्मस्यादन्नदोषाच्च सत्यविप्रान् जिघांसति ५।४

गीरचकान् वाणिजकां तथा कारुक्रीलवान् ।

मैथ्यान् बार्हृषिकांश्चैव विप्रान् शूद्रवदाचरेत् ।

८।१०२

दासाश्चरथकृतां च प्राप्तः स्याच्चौर किञ्चिदम् ।

३२४

शास्त्रं कारयन्तोर्भाद्राह्मणः संस्कृता न द्विजाः ।

४११

शूद्रान् कारयेद्दास्यं क्रीतमक्रीतमेव वा । दास्यायैव हि शूद्रोऽसौ ब्राह्मणस्य सत्यभुवा । ४।१३

न स्वामिना निःशृष्टोऽपि शूद्रो दास्यादिमुच्यते ।

द्विसगेजोऽङ्गितत् तस्य कर्षायात् तदपोहान् ।

४१४

ध्वजाह्वतौ भक्तदासी गृहजः श्रीतर्द्विनौ । पेटको दण्डदासश्च समेते दासयोगयः । ५१५

शृङ्गायां ब्राह्मणाज्जातः श्रेयसा चेत प्रजायते ।

चश्रुयान् श्रेयसोऽर्जातिं गच्छत्या सप्तमायुगात् ।

१०१४४

शृङ्गे ब्राह्मणतामेति ब्राह्मणश्चेति शृङ्गताम् । चाविद्याज्जातमेवन्तु विद्यात् वैश्यात् तथैव च । १५

In the ~~countries~~ for long life the reciters of the Shukla Yajurveda generally priests about the Punjab and the Dabab perhaps mention 100 Autumns शत शरदः special characteristics of those Countries as fit time for offering sacrifices ; 25/12 ; 34/52 ; 35/15 ; 37/24 ; Taittiriya Yajuh 6/6/10/3 ; 7/5/9/2 ; Athharvaveda 1/4/2 ; 2/13/3/4 ; 29/2 ; 3/11/4 ; 12/6 ; 6/111/5 ; 14/2/2 ; 19/24/5 ; Rigveda 1/89/9 ; 2/27/10 ; 3/36/10 ; 7/66/16 ; 10/18/4 ; 85/39 ; 86/1/3/4 ; and the reciters of the Samveda generally *Rishis* or hermits in the caves on the Himalayas mention 100 snowy Winters शत हिमाः the peculiar characteristics of the regions 1/4/11/8 ; also Shukla Yajuh 2/27 ; 3/18 ; Rigveda 1/64/14 ; 2/1/11 ; 33/2 ; 6/17/15 ; 24/10 ; 38/8 ; 10/161/5 ; 6/2/5 ; Taittiriya Yajuh 1/5/5/4 . 7/5 ; 8/5 . Athharvaveda 3/11/4 ; 19/55/4 ; Manu 1/83/4.

Both of which places lie in cold climate where liquors are useful and beneficial.

Yajurveda makes mention of the Rigveda and the Samveda (4/1/2) and was of course composed subsequently to them, when perhaps the Athharvaveda was not composed. In the Rigveda Rik, Sam and Yajuh are mentioned ; but there is the greatest doubt as to the genuineness of the Rik, and regard must be had to the fact that Vyasa compiled the Vedas long afterwards. Rigveda 10/90/9.

तस्याद्यज्ञान सर्वज्ञतः कृचः ज्ञामानि जज्ञिरे ।

कुंदांसि जज्ञिरे तस्याद्यज्ञानसादृजायत ।

ऋग्वेद १०/१००/१० ; माध्यं यजुः ३१/३

कृच सामाभ्यां सन्नरन्तौ यजुर्भिराशस्यीषिण समिषा मर्दमे ।

माध्यं यजुः । ४१/१८

कृकृसामयोः शिल्प्यं यन्तं वामारमे ते सा पातसास्य यज्ञस्यीदृचः ।

१४/२११

श्रीमय यजुश्च कृक् च साम च गृहज रथर्त्तव ।

१८/२१५

ऋधो नामास्य यज्ञंसि नामास्य सामानि नामास्य ।

११६७/१

यस्मिन्नुचः साम यज्ञंसि यस्मिन् प्रतिष्ठिता रथनाभा विवाराः ।

३४/५

कृचं वाचं प्रपद्ये जनो यजुः प्रपद्ये साम प्राणं प्रपद्ये चक्षुः श्रोतं प्रपद्ये ।

३८/१

Although the term Athharva appears in Rik, Sam and Yajuh, in the Athharvaveda it does not-

त्वामग्ने पुष्करादध्यधवा निगमयत ।

ऋग्वेद ६/१६१/३ ; साम ११/११/२ ; तैः यजुः ।

य शिं समुद्रवाससम् । (स्त्रीतिष्ठत्य वाधत) । ३४/११/१३ ; ४४/४१/१ ;

माध्यं यजुः ११/३१/२ .

तमुत्वा दध्यङ् कृषिः पुनर्द्धि अथर्वणः त्वहणं पुरंदरं । ऋग्वेद ६/१६१/४ ; १५/३९/१

यस्मिन् अथर्वणो अथर्वणः अथर्वणः अथर्वणः अथर्वणः ।

१०१११/५

बह्विन्द्री रीषी वषो अथर्वण स्त्रिताय गा अजयय महर्षि ४५२
एवा महान् बह्विन्द्री अथर्वणोऽपि त्वं मिद्रमव । १२०८

At times when the Yajuh recitations were being composed various professions came into use and existence which any body could adopt according to merits or qualifications, or at any rate it is uncertain whether these were hereditary. Read the whole of the chapter XXXI.

In Yajuh the distinctions, whether individual or otherwise, of the titles Brahman ब्राह्मण in the Samveda always ब्राह्मण, Kshatra, क्षत्र, Vish विश and Das दास are more prominent than in Sam and Rik ; and in it Brahman and Kshatra ranked almost on a level excepting that the King of the former was Som सोम ।

इममस्यै पौत्रमस्यै पुत्रमस्यै विश एष सोमो राजा सोमोऽस्माकम् ब्राह्मणानां राजा ।
माध्यं यजुः । २४० ; १०१८

If Bipra be construed to admit of such and other forced unnatural meanings, not even farfetched, the term Dhiya धिया, i. e. by means of intellectual culture or faculties, would be inexplicable with reference to context unless some unnatural, un-warrantable meanings be similarly forced to it as well, as they try to do by personification. For in Madhyandini Yajuh the next following subsequent Mantra states that Indu इन्दु (सोम) was produced out of crops ; thus

उज्ञा ते जातमन्त्रसा दिवि सन्धुमि ददं । उयं शर्म महि यवः । २६१६१

and the preceding Mantra,

ऋतवन्ते यज्ञं वितन्वन्तु मासा रजन्तु ते हविः ।

संवत्सरं यज्ञं दधातु नः प्रजां च परिधातु नः । २६१२१

is addressed to Agni or fire. The Vaidika terms, no doubt so many riddles at present, were then common vulgar every-day facts and actual, practical occurrences and not peculiar ones theoretical or imaginary ; and the recitations composed in a language which was Prakrita प्राकृत (असंस्कृत) or vulgar, coarse and low, were meant for the vulgar low mass. This language has now become a dead letter, abstruse and mysterious, a riddle as it were to be any wise construed according to the individual or sectarian whim, fancy or caprice, on account of its becoming a second language and being superseded by other languages arising out of it. The term, Dhi धी, then generally in ordinary, common use, was used to denote intellectual faculties that befitted a person to be Rishi ऋषि, Dhira धीर, Bipra विप्र, Brahma ब्रह्म or wise, sage or godly divine or saint, which alone then men hankered after : thus :

सो भूर्भुवः स्वः । सामवेद २१३४३ ; ऋग्वेद ३६२१०

तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धीवी धी नः प्रचोदयात् । माध्यं यजुः । ३२५ २२८ ; ३०२ ; ३६३

तद्विष्णो परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् । अथर्ववेद । २८१

पराचि खानि व्यहवन् सयन्ब्रह्मणा पराव पश्यति नात्तरात्सू ।

वृक्षी । प्रत्यगात्मानमेव ब्रह्मवद्वरभूतत्वमिच्छन् । । कठवर्णि ; ४।१
युञ्जते म । उत युञ्जते धिया बिप्रा विप्रस्य ब्रह्मतां विपश्चितः । अन्ते यजुः । ४।१।११ ; १।१।११।१

Compare also Samveda 1/4/2/1, 2, 6 ; 4/12/5 ; 5/7/6 ; 9/2 ; 2/3 ; 2/11 ; 4/2/4. etc ; etc.

सर्वभूतान्प्राप्त्वा यं सर्वेषां सर्वदः सदा । यं विनिद्राविनिः श्वासो ज्ञाना आनपरायणाः
धिया मश्रन्ति हृदये सोऽयमद्य समीक्षताम् ।

यं विदुर्वेदतत्त्वज्ञाः योगिनो यतमानसाः । स्कान्द पुराण काशीखण्ड । १।१।१७१-४

Hence the meaning of Bipra given first is agreeable to sense, although very often in the Samveda धी, धिया are made to refer to Som सोम । There might be uses of the term Bipra in the sense of shining or spreading Som elsewhere ; but the contrary idea, that the Som-plant cannot be grown by man's, i. e., cultivator's care, on ground other than the outskirts of hills or confluence of rivers, is never a true proposition ; whereas such places brought up most of the sages technically called *Bipra* or *Rishi*.

Here ends the big Nota Bene.]

The Madhyandini Yajurveda goes farther, and states that all Devas or sages divine by producing the idea of Brahma ब्रह्म or God in them and attaining to godliness aver, 'whosoever can comprehend in the foregoing manner, namely, that all the created things, the Birat or the superfluous entity having Brahma within it, the domestic and wild animals, past, present or future, the Vedas et *Cetera*, form the imagined limbs of the imagined Purusha पुरुष or person of Brahma of thousand heads, thousand eyes and thousand feet covering the whole universe in ten fingers, namely, the Brahmins (or the supplicants or readers of divine hymns, including the voices of birds, animals &c.) and the fire being imagined as the mouth of this imagined person, the Rajanya or the government including the military and the police and every thing requiring display of strength, grandeur and Rajah Guna राजः गुण or active mobility) being made to be His arms, what was Vaishya (or the subject body hoarding up wealth in kinds or metals including the prolific power of nature to provide maintenance to animal and vegetable Kingdoms) being His thighs or middle part of the body, the Earth and the Shudra (or the slaves and servant including the Tama Guna तमगुण or indolence stumplike idiocy or silliness or darkness natural or mental) was imagined to be for His 2 feet the Moon imagined from His mind, the Sun His eyes, the air His life, all the directions, His ears, the atmosphere His navel, and the heaven His pate, and the Spring, Summer and Autumn being imagined as the clarified butter, fuel and offerings respectively of the Yajna यज्ञ or sacrificial ceremony, of that person of Brahma with sacrificial offerings—will become Brahman (ब्रह्म स्वीयं स्तुतिपाठं जानातीति ब्राह्मणः i. e., whoever knows Brahma or hymns and can read them is a Brahman, ब्रह्म स्वीयं स्तुतिपाठं वा + तदस्य कस्य इति वच् ब्रह्मत्यर्थे व्यसयायार्थे वा = ब्राह्मणः) and all the gods will yield and submit to him. Vide chap. XXXI. kondikas I—22, by peripetetically paraphrasing or periphrasin kondika 21 thus :

यत्वेवं विद्यात् (सी) ब्राह्मणः । or यत्वेवं विद्यात् ब्राह्मणी भवेत् इति शेषः ।
because the easy, ordinary paraphrase, यो ब्राह्मणत्वेवं विद्यात्स्य
वशे देवा असन्, would lead into the inconsistency and the fault
of selecting some among all Brahmans, as if there would be
some Brahmans who could not comprehend thus, which though
possible when afterwards (in the Kali Yuga) hereditary professions
became current as at present among the Dwijabandhus द्विजवन्धुः, was
then unknown when professions were generally according to merits,
and when Dwijabandhus द्विजवन्धुः were unknown, for all Brahmans
could comprehend thus, of those persons only that could compre-
hend thus would alone be termed Brahman. The Parenthetical por-
tions being variations in the Rigveda and the Athharvaveda.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् :

स भूमिं सर्वतः सृत्वा (विष्णुतो ब्रह्मा) त्यतिष्ठदृशांगुलं । १

पुरुष एवेदं सर्वं यज्ज्ञतं यज्ञं भाव्यं (भव्य) । उत्तामृतत्वस्यशानो यदन्नं नातिरोहति । २

एतावानस्य महिमातो तो ज्याय () य पुरुषः : (पु)

पादोऽस्य विष्वा भूतानि विपादस्यामृतं दिवि । ३

विपादूर्ध्वं उदेत् पुरुषः पादोऽस्येहाभवत्पुनः । ततो विष्वङ् व्युत्सामत् साग्नानशने अभि । ४

ततो (तस्माद्) विराड्जायत विराजो अग्नि पुरुषः । (पु)

स जातो अत्यरिच्यत पथाङ्गमिमथो पुरः ।

तस्याद्यज्ञात् सर्वज्ञतः सम्भृतं प्रवदाम्यं ।

पशुं ला (शूलां) यज्ञं वायस्या (ना) रण्यान् यास्याथ य । ६ (८)

तस्याद्यज्ञात् सर्वज्ञतः सृचः सामानि जाशिरं ।

हृदांसि जाशिरं तस्याद्यनुस्मृत्स्मादजायत । ७ (९)

तस्मादश्वा अजायत ये के ओभयदतः ,

गावो ह जाशिरं तस्मात्तस्माज्जाता अजावयः । ८ (१०)

तं यज्ञं वाह्मिणं योऽनन् पुरुषं जातमर (य) तः ।

तेन देवा अजायन्त माध्या ऋषयश्च य । ९ (११)

यत् पुरुषं व्यदपुः कतिधा व्यकल्पयन् ।

सुखं किमथासौत् किं वाङ् किमृकपादा उच्यते । १० (कौ वाङ् का ऊरु ११)

ब्राह्मणोऽस्य मुखमासीद्वाङ्मनसोऽक्षराणि । ११

ऊरु [मध्य-अधर्ववेदे] तदस्य यद्वैश्वः पद्मां शूद्रो अजायत । १२ (१२)

अन्द्रमा मनसा जातश्चक्षोः सूर्यो अजायत ।

ओमाद् वायुश्च प्राणश्च सुखादि- (सुखादिद्रव्याणि च प्राणावायु) रजायत । १३ (१३)

नाभ्या आसीदन्तरीक्षं शीर्षां दीः समवर्तत ।

पद्मां भूमिर्दिशः ओवातथा लोकाः अकल्पयन् । १४ (१४)

यत् पुरुषेण इविषा देवा यज्ञमतन्वन् । वसन्तो अस्यासीदाज्यं श्रौत इधः शरद्विः । १५ (१५)

सुखाख्यान् परिष (धि)कं स्त्रिःसप्त सप्तधुः कृताः ।

देवा यज्ञं तन्वाना अवध्नन् पुरुषं पयः ।

१५

यज्ञेन यज्ञमयजत देवास्तानि धर्माणि प्रथमान्यासन् ।

ते ह नार्कं महिमानः संचत यक्ष पूर्वं साध्याः संति देवाः ।

१६

अह्नाः ससृजतः पृथिव्यै रसाच्च विश्वकर्मेणः सदवताये ।

तस्य लीटा विदधद्र्षमेति तन्मर्त्यस्य देवतसाजानसद्ये ।

१७

वेदाहमेतं पुरुषं महात्तमादिश्ववर्णं तमः सः परम्मान् ।

तमेव विदित्वाति सृज्यमेति नान्यपत्या विद्यतइयनाय ।

१८

प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा त्रिमायसः ।

तस्य योनिं परिपश्यन्ति धीरास्तस्मिन् ह तस्य भवनाति विश्वाः ।

१९

यो देवेभ्य आतपति यो देवानां पुरोहितः ।

पूर्वी यो देवेभ्यो जातो नमो कृत्वाय ब्राह्मणे ।

२०

॥ २० ॥ ब्राह्मं जनयन्ता देवा अथ तदनुवन् । यस्त्वेवं ब्राह्मणा विद्यालभ्य देवा असन् वज्रः । २१

यौश ते लक्ष्मीय पद्मारक्षीराच्च पाशं भक्षत्राणि रूपसन्निधौ व्यासम् ।

इत्यग्निषाणाम्सम इषाण सर्वलीकं स इषाण ।

२२

साध्यं यजुर्वेद १.१.१-२० : (ऋग्वेद, पुरुषसूक्त. १.१.०.११-१६) : [अथर्ववेद १.१.६.११-१६

It also ordains, "Through Chhanda कन्द or the natural tendency, propensity or the professional merits, bent of the mind, practice or principle, by making head the chief state or part or end of the body or life, there was produced among men the principle of protecting the subjects : by making strength or the power of protecting from injury or enemy the chief state, part or end of the body or life, there was produced among men the principle of leading a luxurious or merry life : by making the quality of boarding up benumbing wealth, goods, etc., the chief state, part or aim of the body or life, there was produced among men the principle of living as lords of many : and by making the capacity to attend to multifarious functions or works the chief state, part or aim of the body or life, there was produced among men the principle of rendering the highest good or desired object, the *Summum bonum*. (Literally, 'if the head be made the preferable state of the body, there is the principle, procedure or mode of life of protecting the created being : if strength be made such, of merriment or luxury : if motionlessness or want of bestirring be made such, of becoming master or owner of many : if multifariousness in works be made such, of wishing the sublime or chief good.')

सूची वयः प्रजापतिस्कन्दः । १ चतुर्वयः सयन्दं कन्दः । २

विष्टयो वयोऽधिपतिस्कन्दः । ३ विश्वकर्मा वयः परमेशी कन्दः । ४

वसो वयो विरलं कन्दः । ५ त्रिणि वयो विशालं कन्दः । ६

पुरुषो वयस्तदं कन्दः । ७ व्याघ्री वयो अनाहतं कन्दः । ८

सिंहो वयस्कदिस्कन्दः । ९ पृथङ्गो वयस्तो कन्दः । १०

सत्ता वयः ककुप् हन्तः । ऋषभो वयः सती वृक्षो हन्तः । साध्यं यज्ञः ११।१।१३

Or by *Stava* सब or supplication or making i.e. mode of working by means of, that is, with the help of, three (perhaps Medha मेधा Mantrabakya मन्त्रबक्थ Yajna यज्ञ ; Mon मन Mukha मुख Dakshinahasta दक्षिणहस्त ; Erha ईडा Pingala पिङ्गला Sushumna सुषुम्ना ; Veda वेद Tapas तपः Satya सत्य ; Pran प्राण Udan उदान Bhan व्याण ; or etc.), there were produced the Brahmins ; of fifteen (perhaps 10 handfingers, 2 arms, 2 hands, 1 upper part of the navel), there were produced the Kshatras ; and with the help of nineteen (perhaps the above 15 and 2 feet and 2 thighs for the Vaishya ploughmen ; the above 15 and 2 thighs and 2 knees for the Vaishya milkmen in milking cows shegoats ewes etc. and holders of balance in weighing goods, 10 handfingers, 2 palms, 1 memory, 1 mouth and 1 mind etc. etc. for the Vaishya bankers in counting coins or those required for weighing paddy wheat etc. for lending in Barhi ; and 10 leg fingers, 2 feet, 2 calves, 2 ears, 2 eyes and 1 mind or memory for the slaves or servants to understand and carry out, the master's behests and walk to and fro for carrying them out) there were produced the Shudras and the Aryas. *Vide* Madhyandini Yajuh chap XIV Kondikas 28-30,

एकशान्त्वत प्रजा अधीयन्त प्रजापतिरधिपतिरासीत् । १

तिस्रभिरन्त्वत त्रिंशस्रज्यत त्रिंशधितिरधिपतिरासीत् । २

पुत्रभिरन्त्वत भृतान्यस्रज्यन्त भृतानां पतिरधिपतिरासीत् । ४ साध्यं यज्ञः १४।२८ ;

सप्तभिरन्त्वत सप्त ऋषभोऽस्रज्यन्त धाताधिपतिरासीत् । तः यज्ञः ४३।२० १०

नवभिरन्त्वत पितरोऽस्रज्यन्तादितिरधिपतिरासीत् । १

एकदशभिरन्त्वत दशवीऽस्रज्यन्तात्तैवा अधिपतय आसन् । २

त्रयोदशभिरन्त्वत मासा अस्रज्यन्त संवत्सरोऽधिपतिरासीत् । ३

पञ्चदशभिरन्त्वत अवस्रज्यन्तेन्द्रोऽधिपतिरासीत् । ४ साध्यं यज्ञः १४।२८ ;

सप्तदशभिरन्त्वत दाम्याः पञ्चवोऽस्रज्यन्त वृद्धस्यतिरधिपतिरासीत् । तैः यज्ञः ४३।१०।१-२ ५

नवदशभिरन्त्वत शतायावस्रज्यन्तामहोरात्रे अधिपतौ आसाम् । १

एकविंशत्यान्तु बतैकशफाः पञ्चवोऽस्रज्यन्त वरुणोऽधिपतिरासीत् । २

वयोविंशत्या त्वत क्षुटा पञ्चवोऽस्रज्यन्त प्रषाधिपतिरासीत् । ३

पञ्चविंशत्यान्त्वतारगयाः पञ्चवोऽस्रज्यन्त वायुरधिपतिरासीत् । ४

सप्तविंशत्यान्त्वत द्यावा प्रथिवी त्रैतां वसवो कटा आदित्या अनुव्याज्यन्त ।

एषाधिपतय आसन् । साध्यं यज्ञवेद १४।३० ; तैत्तिरीय यज्ञवेद ४।३।१०।२

Further compare the Taittiriya Yajuh.

विप्र स्मिन् यच्छु श्रुवांसः । १२।५।२। १। बौद्धाश्चानुब्रूयादाज्यस्य त्रयो वा राजन्यात् पुत्राः । ब्राह्मणो वैश्यः शूद्रस्तानेवास्मा अनुकान् करोति पञ्चदशानुब्रूयादाज्यस्य पञ्चदशो वै राजन्यः स एवैनं स्त्रीम् प्रतिष्ठापयति विष्टम् । १२।५।१०। २, सप्तदशानुब्रूयाद्वैश्यस्य सप्तदशो वै वैश्यः स एवैनं स्त्रीम् प्रतिष्ठापयति जगत्या परिदध्यात् जानता वै पञ्चवः पञ्चकामः क्षत्रु वै वैश्य यजते । १२।५।१०।२

Then priests arose from seven castes ; or men belonging to seven professions became priests by individual merits.

समीचीनास चावत होतारः समजानयः (जामयः)॥ पदमेकस्य पिप्रतः । साम १।८।१०

चमि येन द्रविषः ब्रह्माभ्यार्विषं जमदग्निव्रतः ।

१।११।६।३

सर्वमना यः कृषिं कृत् स्वर्गः स ह्यजनीयः पदमीः कवीनाम् ।

तृतीयं धाम मृद्विषः सिवासंतसो विराजमगुराजति दुप् ।

२।२।१।२

Therefore Brahmanya ब्राह्मण्य or Brahmaniism, *that is*, the novel religion founded and started by the Brahmins, (perhaps when Buddhism declined and Manu Sanhita was composed after the reconciliation between the Kshatras and the Brahmins after their

नात्राज्ञा अत्रसुधीति नाचवं ब्रह्मवर्चते ब्रह्म चावच सत्यं तमिह चामुत वर्चते । मनु सं २।३९

ब्रह्मं तस्य हि ब्रह्म चवमङ्गं प्रवचते । अतो ब्रह्माभ्यामात्मानं ब्रह्मसदस्य रचतः ।

रच्यति आभ्यधी देव स य सदसदात्मकः ।

भागवत पुराण १।२।३-४

prolonged and incessant feuds for superiority or preference especially during the prevalence of Buddhism according to which the Kshatras were supreme over the Brahmins, a fact in itself showing that the Kshatras too objected to the novelty thus introduced,) by means of preachings and lessons inculcated in the Sanhitas, Purans, Tantras, etc, and thereby darkening, benumbing, stunning or blunting the intellect and reason of men, so as in fact to blind or deafen them, by superstitious beliefs and false scares of extraordinary, supernatural, supermundane and superhuman powers alleged to be in the Brahmins and sometimes illustrated and realised, for generating faith and belief in those powers, in the shape of jugglery or Bhelki भेलकीवाजी, as the fortune tellers well-versed in Samudrika सामुद्रिक and miraculously stating facts and as the Scientists and Spiritualists, none of whom would needs be Brahmins and whose professions need not be hereditary, of course there is the extraordinary power of Yoga योगबल and Dhyana ध्यान which again have nothing to do with, and do not depend upon, the hereditary caste-system,—which powers in the time of extreme need and emergency turned out in fact to be but dream fugue or a mirage and could in fact do nothing to resist and stand against the Scythian, Persian and Grecian invading hoards of yore, against the predominance of the levelling Buddhism in fact declaring the supremacy of the Kshatras and putting the Brahmins into extremity at Kanauj, against the Afgan, Pathan and Moghul conquerors smashing their gods, goddesses and temples, snatching away their wives, mothers, daughters and sisters by spoiling their chastity, carrying them away in flocks as slaves, converting them into Islamism, plundering their farm, stores and wealth by sabring, and frequently hunting them down as mean beasts, and trampling them down under the feet, against the innumerable opposing sectarian religions wherewith Brahmanya could only reconcile by incorporating the doctrines of these sects into it by duping the mass, and against the various Christian invaders and conquerors of Europe, —which novel religion was based upon the two-fold firm and consolidated bases of (1) Hereditary Castesystem, (that is, hereditary

professions whereof in time subsequent only the professional titles continued to be hereditary but the professions varied and changed proving thoroughly well that nothing human and artificial can be permanent or beneficial for ever and artificial things at last reduce themselves into what is nothing but the natural), by cautiously utilising the individual professional or meritorious titles Brahṃa ब्रह्म, Brahman ब्राह्मण and Bipra बिप्रा, Rajanya राजन्य and Kshatra क्षत्र, Das दास and Shudra शूद्र, and Vis विश, Vāṣṣya वैश्य, Orya अर्य and Arya आर्य available in the Vedas, a principle gradually weakening the people

ब्रह्मक्षत्रविश्वः शूद्र बीजार्थं य इह सृताः ।

कालिजःसह ले सर्वे निर्विशेषा लदाभयत् । मात्स्ये १४४ । ८४ ; भायवे १।५८।१०५ ।

सामान्य विपरीतार्थं कृतं शास्त्रकुलान्विदं ब्राह्मणवश्य प्रस्तावैर्वहुधा व्याकुलं कृतं । भायवे १।५८।१६

among themselves through their own acts, customs and usages, making them weak and helpless as they were in disunion, stand one against the other in internal feuds, isolation, disintegration or separation for superiority, rank and false, fictitious caste respect, a very cunning pretension,—the skill to invent and devise various modes and reasons for hating, despising and abhorring other castes being according to the system reckoned the fitness and good qualification in a superior caste or order, to hate others or to observe inequality among men or creatures being rather computed demerits especially in a Brahman enough to take away Brahmanapattwa or Brahmanism from him,—and undermining the national or popular strength through disintegration and disunion in ultimate results, in fact imprisoning them within their own acts, customs, usages and caste-system, and keeping them hidebound, as it were, under cover of caste-system, and enchanting and entrapping, as it were, the people within the pail of such mighty, potent charm of superstition, that even the most learned, shrewd and powerful men shrink back and dwindle at heart and cannot extricate and get beyond and think freely, frankly, honestly and justly,—a fact indeed dangerous and fatal to themselves when known to foreign diplomatic enemies as it really turned out to be,—the oppressor and the oppressed being weakened in result were invaded and conquered by foreign enemies and were both of them hated, oppressed and imprisoned in their own caste-system, for to oppress and ill-treat and degrade and lower by tricks and stratagems the helpless and the weak who confidently and securely place themselves under, and depend upon, their protection and dependency, is a breach of faith which occasions and brings about destruction and ruin upon both the oppressor and the oppressed, and such it did, the independence of the Hindus being lost with the decline of the liberal Buddhism and with the commence-

विप्राणां कर्मदोषैस्तैः प्रजानां जायते भवम् ।

हिंसा मानसार्थैर्वापक्रोधोऽसूयाऽहमाऽहृति । मात्स्ये १४४।३६

दुरिष्टेर्दुरधीतश्चदुराचारोर्दुरागसैः । विप्राणां कर्मदोषैस्तै ००० । कूर्मे १।३०।४ ; भायवे १।५८।३६

ment of the Selfish Brahmanya ; and (2) Godlike reverence to be shown to Brahmins by other castes, who under the system are to be the chief among the castes and very like the Subsidiary Treaty, in its enforcement lies the victory of the Brahmins over all other castes

who choose to follow it without renouncing Hinduism by adoptine Mahomedanism, Christianity, Brahminism, etc., both of which were and are unknown and peculiar to the Vedas and the Vaidika religion, had to wade through innumerable obstacles and oppositions of the Kshattras, of the overspreading Buddhism (बौद्ध), of the ruthless Mahomedanism (महम्मदीय) enforcing universal brotherhood at sword's point, Jainism (जैन), Baisnavism (बैष्णव) started by Ramanuj in Malabar, Ramanandi Baisnavism started by Ramananda at Kasi or Benares, of Kanfata (कानफाटा) by Goraknath in the Panjab, Kabirpanthi (कविरपाथि) by Kavi at Kasi, Baisnavism started by Gour Chaitanya in Bengal, by Balhava Shwami in Maharashtra, Sikh by Nanak in the Panjab, Brahminism inculcating the equality current in the Baidik religion, Arya-Somaj founded by Dayananda Saraswati of Lahore, and Christianity teaching that all men are equal in God's eye, all of which denounce godly reverence to hereditary Brahmans and anxiously announce and proclaim that there is no distinction as to caste and that all men are equal in God's eye with respect to caste.—Vide Manu II, 79-103.

The evils of the hereditary caste-system were innumerable : the indolence or spoiling of the useful works, through want of emulation, due to security to caste advantages given by the system in one extreme, and in the other penury, starvation and danger to livelihood or subsistence for want of work among the members of hereditary caste necessitating framing of rules for adopting foreign professions to avoid the danger, and aim of all to encroach upon the professions of superior castes affording ease.

यन्तु कर्मणि यस्मिन् स न्ययुक्तं प्रथमं प्रभुः । स तदेव स्वयं भजे सज्यमानं पुनः पुनः । मनुः १।१८

लोकानां विवर्द्धयत् सुखवाहुकपादतः । ब्राह्मणं च त्रिवं वैश्यं शूद्रञ्च निरवर्त्तयत् । ३१

ऊर्ध्वं नामर्मेध्यतरः पुरुषः परिकीर्तितः । तस्मान्मध्यं तमन्वस्य सुखमुक्तं स्वयम्भुवा । ८२

उत्तमाङ्गो ह वाच्यः ष्ठाङ्गान्मध्यं चैव पारथात् । सर्वस्यैवाय सगस्य धर्मतो ब्राह्मणः प्रभुः । ८३

तं हि स्वयम्भुः स्वादास्यापससादितोऽसृजत् । हव्यकव्याभिवान्नाय सर्वस्यास्य च गुप्तये । ८४

यस्यास्येन सदाश्रमि हव्यानि विदिवौकसः । कव्यानि चैव पितरः किम्भूतमधिकं ततः । ८५

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः । बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः । ८६

ब्राह्मणेषु तु विद्वांसो विद्वत्सु कृतबुद्धयः । कृतबुद्धिषु कर्त्तारः कर्त्तृषु ब्रह्मवेदिनः । ८७

उत्पत्तिश्चैव विप्रस्य मूर्तिं धर्मस्य शान्दती । स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते । ८८

ब्राह्मणो जायमानो हि पृथिव्यामधि जायते । ईश्वरः सर्वभूतानां धर्मकोषस्य गुप्तये । ८९

सर्वं स्वं ब्राह्मणस्येदं यत्किञ्चिज्जगतीगतं । श्रेष्ठेनाभिजनेनेदं सर्वं वै ब्राह्मणोऽर्हति । ९०

स्वमेव ब्राह्मणो भुङ्क्ते स्वं वसं स्वं ददाति च । आशुचं स्याद्ब्राह्मणस्य भुङ्क्ते हीतरे जनाः । ९१

तस्य कर्मविवेकार्थं शेषायामनुपूर्वशः । स्वायम्भुवो मनुर्धो मानिदं शास्त्रमकल्पयत् । ९२

विदुषा ब्राह्मणेनेदमध्येतव्यं प्रथमतः । शिष्येभ्यश्च प्रवक्तव्यं सम्यङ् नान्येन केनचित् ।

यः कश्चित् कस्यचिदस्मिन् मनुना परिकीर्तितः । स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः । ९३

ब्राह्मणं दशवर्षं शतवर्षं भूमिपम् २।७ पितापुत्री विजानिथाद्ब्राह्मणस्तु तयोः पिता २।१३५

चवस्याति प्रवृद्धस्य ब्राह्मणान् प्रति स्वयं : ब्रह्मैव संनियन्तृस्यात् स्वयं हि ब्रह्मसम्भवम् । १८१२०
अद्भ्योऽग्निर्ब्रह्मन् चतसश्मनी लोहमुन्मथितम् । तेषां सर्वतमं तेजः स्वसु यीनिषु शस्यति । १८१२१
ब्राह्मणा ब्रह्मन्मेनिस्था ये स्वकर्मन्ववस्थिताः सम्यगुपजीवेयुः षट् कर्माणि यथाक्रमम् । १८१२२
ब्राह्मणः सर्ववर्णानां गुरुर्वेदो हिजोत्तमः सर्वामराययो ज्ञेयः साधाम्नारायणः प्रभुः । १८१२३
कुर्यात् प्रणामं यी विप्रं हृत्विद्वद्वा तु मुमुक्षुर ।

भक्त्या तस्य हिजयेष्ठ वर्धते संपदादिकम् । ऋषिः १८१२४

न नसेद्ब्राह्मणं दृष्ट्वा हेलयापि च गर्वितः । केदनं तस्य शिरसः कर्त्तुमिच्छेत् सदा हरिः । ४

कृतापराधं विप्रं ये द्विषन्ति पापवृद्धयः । हरिद्विषो हि ते ज्ञेया निरयं यान्ति दारुणम् । ५

यो नरश्चरणं धौतं कृत्याहसौन भक्तितः । नृयन्ति सर्वपापाणि द्विजहत्यादिकानि च । ८

कणमन्त्रं लिह्येत्सु विप्राब्धिसलिलं परः ।

In Bengal Ballal lacerated society with the new caste-precedence wherein the mighty rich men were lowered in social rank and kept aloof from Ballal without siding with him with men and money. So Baktyar Khilji conquered Bengal with 16 horse-soldiers. The result was the same as in the matter of Suraj, Mirzafar, Jagat Seth, Nanda Kumar and others. What could be expected from the timid descendants of the five Brahmins, Kayasthas and Nob-Shaks doubtlessly very weak then in servile condition.

Therefore many religious sects of the time serving Brahmanya no doubt arising at various stages to temporise or fashion religions for meeting the requirements and necessities befitting the whims, freaks, or the disturbed mind of the modish populace in religious evolution frequently arising in India prescribe and proclaim thus:—

ओं तत् सदिति निर्देशो ब्रह्मणस्त्रिविध स्मृतः । ब्राह्मणान्तेन वेदाय यज्ञाय बिहितः पुरा । २३

तत्मादोमितुदाहृत्य यज्ञदानतपः क्रियाः । प्रवर्तन्ते विधानीकृतः सततं ब्रह्मवादीनाम् । २४

ओं = सृष्टदेह atoms ; तत् = चैतन्य intellect ; सत् = ब्रह्म God. भगवद्गीता १७२३-४

ब्राह्मणं चतविं विशां युद्राणां परन्तप । ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभाषजम् । १८१२२

शीर्थं तेजो घृतिं दाद्यां कर्म युद्धे आप्यप नायनम् । दानमीश्वरभाषणं चातं कर्म स्वभाषजम् । १८१२३

तपि गौरचापाणिज्यं वैश्यकर्म स्वभाषजम् । परिचर्यात्मकं कर्म युद्धेऽपि स्वभाषजम् । १८१२४

स्वै स्वै कर्मस्थभिरतः संसिद्धिं लभन्ते नराः । स्वकर्मनिरतः सिद्धिं यथा शिन्दति तच्छृणु । १८१२५

यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् । स्वकर्मणा तममर्थं सिद्धिं शिन्दति मानवः । १८१२६

श्रेयान् स्वधर्म्मं निर्गुणः परधर्मात्स्वनुष्ठितात् । स्वभाषजं कर्म कुर्वन्नाप्नोति किञ्चिदपि । १८१२७

ब्रह्मसूतः प्रसन्नात्मा न शोचति न काङ्क्षति समः सर्वेषु भूतेषु सन्नक्तिं लभते परम् । १८१२८

स्वभाषजेन कौन्तेय निबद्धं स्वेन कर्मणा । कर्त्तुं नेच्छसि यन्मोहात् करिष्यस्ववशोऽपि तत् । १८१२९

यो विद्यात् ब्रह्म प्रत्यक्षं परं पि यस्य संभरः ऋची यस्यानूकम् । अथर्ववेद १८१२९

उमानि यस्य लोमानि यजुर्हृदयमुच्यते परितरुणमिहविः । १८१२९

अतदेवा ब्रह्मविदो ब्रह्मन्वेष्टुमासते यो वै तान् विद्यात्प्रत्यक्षं स ब्रह्मार्चितास्तथा । १८१२९-४

The new system of hereditary caste with the supremacy of the

Brahmans would have been plausible, had it maintained unimpaired the independence of the Hindus; but far from that being the case the loss of their independence commenced with the very commencement of the Pauranika period after the decline of Buddhism, marked with the consequent incessant interkal feuds amongst the castes disintegrating and undermining the cause of the Hindus taken together and with the Arab, the Afgan, the Pathan, the Mughul, the Durani, the Portuguese, the French, the Dutch, and the English invasions and conquests with the greatest ease possible and without any difficulty on account of the constitutional weakness and ruinous, destructive division. In spite of the abstract lessons, really something airy, taught and preached by the Brahmans to confirm their supremacy—that what to speak of the earthly human beings (as if the Brahmans are not earthly human beings) even Vishnu being kicked on the breast by a Brahman called Bhrigu palliated and adored the Brahman—and inspite of the vain dread of Brahman curse, in India like other countries the sovereignty with the military is practically superior to the clergy. No doubt kings adore and venerate priests as a piece of morality, but that does not speak much about superiority practically. Even during the time described in the Purans some of the Brahmans enjoyed prosperity under king's patronage and protection while others as mendicant beggars lived in utter destitution unable to maintain old parents, wife, and children and blame and abuse the kings for want of patronage. When it is done out of pity it cannot be the ground of superiority. Certainly in one sense the Brahmans became religious conquerors of the Buddhists and other religionists after the decline of Buddhism. They as learned men framed books of the Shastra and of morality under the directions of some one or other kings, which were respected when backed by the kings, else these were nothing but wastepapers. During the time when the Shukla Yajurveda and Athharvaveda were composed the priests intended to throw off any earthly thralldom and refused to obey any earthly king, which perhaps brought about hereditary caste and the consequent schism and outburst of Buddhism. The mantra for installation or coronation of a king in the *Istaka* division of Shukla Yajuh contained a stipulation that Som or the Moon was their king, perhaps subsequently interpolated: for the language is of recent type.

सौमोऽस्माकम् ब्राह्मणानां राजा ।

The selfishness of the Brahman writers or poets! The selfishness imagined by them! The Brahmans are supreme in the books written by them; the Kshatras are supreme in the books written by them; the Kayasthas are supreme in the books written by them; the Dashas are supreme in the books written by them; and so on. If the writers be not Brahman their statements are not worth the statements of a writer; so the books of Shastra went at their disposal. To deal in the Shastras is a Brahman's profession; the Brahmans played clandestinely while dealing in them; and there lay their fall. So the Brahmans cannot be called honest in their dealing in knowledge and Shastras. When the Kshatriyas were extirpated, the bastards generated in their widows by Brahmans became the Kshatriyas of the next generation; but when it is said that the Brahmans too became extirpated and it is not explained how they came into existence again: whether it was in their widows by men of some other

Varnas or not. Attempts are made to avoid all matters in which there was the union of Brahman girls with other Varnas; and the well-known unions of other Varnas with Brahman girls are suppressed and glozed away, as Devayani, Sakuntala &c. There are devised abstruse glozings in the cases of other Varnas obtaining Brahmanhood, that are current and wellknown, as Bishwamitra, Vyasa, Shuka, Krisna and others. Whenever it becomes the lot of any caste to edit the books of Shastras, they promulgate the supremacy of their own caste and show that all other castes originated from their own caste.

The promulgation by the Brahmins that no other caste but the Brahmins alone will read the Vedas, Tantras, Purans, Sanhitas and other Shastras and explain and construe the texts of the Shashtra, furnishes sufficient reasons to infer that there is something wrong at the bottom of the system, that there is something for which these are to be concealed and which the Brahmins fear would be betrayed if these be shown to others.

Had it been all fair and free, it would not prejudice the Brahmins in tendering these to all, that all may see and understand and confirm their high position, but instead of that they form a clique and intrigue and project that others may not see and understand the Shastras and know and reveal, nay betray, anything,—something ruinous to their cause.

In yore the Rishis, Bipras Brahmins, Adhwarjus, Ritwiks and the like, Nairgranthas, Maheswaras, Bhairabs, Shaibas, Shaktas and so on and the Baisnabas and others, were simply houseless Bhikshus or mendicant beggars, Atithi or itinerant beggars, Sannyasi or houseless ascetics, Faquir, and the like, quitting sons, wife and households without any shelter and future provision, and living in Abasatha or almshouse, Matha or shelter for beggars, or Akra or manor, or passing life in Tirtha or resort for pilgrims or Topobana or hermitage in caves or outskirts of hills, by the fountains or confluences of rivers. Any person well-versed in spiritual matters, in hymns to God or in intellectual faculties touching spiritual matters, or devoting himself to the worship of Shiva or Visnu, who could stick to his own disinterested religion by quitting his house, sons, wife and the like in the guise of a mendicant Atithi, Sannyasi or Faquir, would acquire those titles. They would have no lineal descendants; but they would become nuclei of lines of disciples or followers. No doubt the lineal descendants brought forth during the previous domestic life would rarely become disciples or followers. Vyasa, Baishampayan, Yajnavalkya and others living in Topoban or hermitage, should be understood in this light. Shankar, Shayana, Sridhar, Mohidhar, Netai, Gour, Nanak and others are recent illustrations; and the Mohanta of Tarakeswar, the Mohanta of Rangpur and others are present examples.

Therefore the Brahmas (ब्राह्म), the promulgators of the Vaidika religion of one Brahma (ब्रह्म) in their attempts to re-establish the Vaidika religion (वैदिक धर्म) then Agneyee (आग्नेयि), Aindra (ऐन्द्र), etc., current in the ancient time described in the Vedas, did away with the Caste-system, and announce and proclaim that there is no distinction among men as to caste.

न विशेषोऽस्ति वर्णानां सर्वब्रह्मस्य जगत् ।

ब्रह्मणा पुर्वसृष्टं हि कर्मिणा वर्णतां गतं । नारद पुराणे १।२।५४

विष्टो व्याप्यकारि जीवभावो निवर्तते । सर्वे ब्रह्ममयं पश्यन् मुच्यते सर्वे किल्बिषः । १।४८।२८
सोऽहं सोऽहं सुविज्ञानं ज्ञायते दोगिनक्षदा । विधि-निषेधराहित्यं भवतीति सुनिश्चितम् । ३८

सर्वे ब्रह्ममयं लोकं सर्वे ब्रह्मणि संस्थितम् । भविष्ये १।४८

नास्ति ब्रह्मसमदेवो नास्ति ब्रह्मसमगुरुः । नास्तिब्रह्मसमज्ञानं नास्ति वेधसम तपः । १।१७।४२

सर्वभूतेषु ज्ञातानं सर्वभूतानि चात्मनि । समं पश्यन्नात्मयाजी स्वराज्यमधिगच्छति । मनु १२।८१

सर्वमात्मनि सम्पश्येत् सचासन्न समाहितः । सर्वे ह्यात्मनि सम्पश्यन् नाधर्मेकुरुतेभनः । १२।११८

आत्मैवदेवताः सर्वाः सर्वमात्मन्यवस्थितम् । आत्मा हि जनयत्येषां कर्मयोगं शरीरीणाम् । ११८

एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना । स सर्वसमतमेव ब्रह्माभ्येति परंपदम् । १२५

तथा विचारितं ब्रह्म विश्वस्मान्न पृथग्भवेत् ।

सर्वं ब्रह्मैव नानात्वं नास्तीति निगमा जैम्युः । वायु पुराणि २ । ४२ । ३२

यस्माद् भवन्ति ब्रह्मोष्णं कोटयो न भवन्ति च । एवं ब्रह्मणि चिन्मात्रे निगुणभेदवर्जिते । २।४२।५२

गोलोकसञ्चिके कृष्णे दीव्यतीति श्रुतंमया ।

ज्ञाता ज्ञानं तथा ज्ञेयं सर्वं शिवमिदं जगत् । १ । ७८ । २ शिव पुः

ब्रह्मादि तृणपर्यन्तं यत्किञ्चिद् दृश्यते जगत् । एतत्सर्वं स एवास्ति नात्र कार्या विचारणा । १।७८।३

यदेच्छा तस्य जायते तदा च क्रियते त्विदम् । सर्वं स एव जानाति तं जानाति न कश्चनः । ४

प्रज्ञानं ब्रह्म । अहं ब्रह्मास्मि । तत्त्वमसि अयमात्मा ब्रह्म । इशा वास्यमिदं सर्वम् । प्राणो-
ऽस्मि प्रज्ञानात्मा । यदेवेह तदमुत्र यदमुत्र तदत्रिह । अन्यदेव तद्विदितादयो अविदितादधि ।
एष त आत्मान्निर्यम्यसृत् । स यस्मायं पुरुषे यथासावादित्ये स एकः । अहमस्मि परं ब्रह्म
ग्रापर परात्परम् । वेदशास्त्र गुरुत्वा (क) तुल्यमानन्दलक्षणम् । ३ । ११ । ३४ शैब पुः ।
सर्वभूतस्थितं ब्रह्म तदेवाहं न संशयः । तत्त्वस्य प्राणोऽहमस्मि पृथिव्याः प्राणोऽहमस्मि । ३५
सर्वे खल्विदं ब्रह्म । सर्वोहं विमुक्तोऽहं । योऽसौ सोऽहं हंसः सोऽहमस्मि इत्येवं सर्वत्र सदा
ध्यायेदिति । ३७ ।

ब्रह्मज्ञानं कुतो देवि कलिनोपहृतात्मनां ।

स्वभावचक्षुषाणां तद्ब्रह्मे दिशाम्यहम् । स्कन्धे काशी खण्डे १ । ३२ । ११८ ।

यांश्चवैनियमांश्चक्रुर्ब्राह्मणाः क्षत्रिया बिशः येचानेन नियमाः केचित् तेषां वैब्रुहि यत्फलम् । ४।२७।४

एक एवात्र नियमो नियमार्थप्रदर्शनेः । बहुधा दृश्यते लोके नियमो नियमाद्भवेत् । ७

नियमन्तु नरः कृत्वा नियमान्नियतेद्रियः । दुष्करं देवि कुरुते स तस्य फलमश्रुते । ८

अनित्यं सुखमित्येकं मानुष्यं बहुदोषमम् । दुष्करं नियमं कर्तुं मनुष्येण विशेषतः । ९

नरा लोभाभिभूताश्च नरा धर्मोपहिसकाः । वर्त्तमानसुखाश्चानधर्मरुचयोऽभवन् । १०

उच्यमानश्च नियमं करोत्यभिमतं नरः । स तु वर्षं सहस्राणि बहु वै फलमश्रुते । ११

असिपत बने यत् तु नियमस्य कुशीलता । १२

यद्यथास्वाभृतसंगे तत्तस्य स्वयमाविशत् । यथा च लिङ्गाख्यं तबः स्वयमेवानुपर्यये । भविष्ये । १।२।५०

स्वानिस्वानभिप्रदाने तथा कर्माणि देहिनिः । लोकस्येहविहृष्टार्थं सुखबाहुरुपादतः । ५१

ब्रह्मचरं तथा श्रीमौ वैश्यशूद्रौ श्रुपोषसः सुखानि यानि चत्वारि केभ्यो वेदा विनिःसृताः ॥४१॥

ब्रह्मप्राप्तिः गुणनाम मातोऽयं किं विप्रो ब्रह्मर्षिं ब्रह्मणः सदा

याति ब्रह्मन् गुणाः के सुब्रह्मप्राप्तौ समोच्यताम् ॥४१॥

ये प्रोक्तावेदशास्त्रेषु संस्कारा ब्राह्मणस्य च । गर्भाधानादयो ये च संस्कारा यस्य पार्थिव ॥४२॥

संस्काराः सर्वथा हेतु ब्रह्मस्वे नात्र संग्रहः । न्म याति ब्रह्मणस्थानं ब्राह्मणत्वं च मुनिवत् ॥४३॥

गर्भाधानं पुंसवनं मीमन्त्रोन्नयनं तथा । जातकर्मोन्नयनं च वृद्धोपनयनं च ॥४४॥

ब्रह्मव्रतानि चत्वारि ज्ञानञ्च तदनन्तरं । स धर्मचरिणी योगी यज्ञानां कर्म मानद ॥४५॥

वपुर्गच्छतु हेतुः संस्कारैः संस्क्रुतं द्विजः । ब्रह्मत्वमिह सम्प्राप्य ब्रह्मलीकं च गच्छति ॥४६॥

गुणावतारैर्विश्वस्य सर्गं स्थित्यप्यश्रयः । सृजतः योनिर्नामस्य व्याचक्षोदारविक्रमं भागवत

॥७१२॥ वर्णाश्रमविभागं स्वरूपशैलसभावतः । ऋषीणां जन्मकर्मणि वेदस्य च विकर्षणम् ॥७॥

यज्ञस्य च विताणानि योगस्य च पथं प्रभो । नैष्कर्मस्य च सांख्यस्य तन्त्रं वा भगवत् स्मृतं ॥३॥

If there is only one substance or substratum, called Brahma, and there is no other substance to correspond to a second substance;—if the whole universe is but a form of Brahma, and every thing of the universe is Brahma; then any distinction between any two things or a man and another is impossible. Under the circumstances there can be no reason for the deadly distinction of the caste system according to the Brahmanya religion which rests on such radical basis of liberal and levelling doctrines, tenets and principles viewing and saying all to be on the same level. The doctrine of Brahmanya goes in one direction and its followers proceed in the opposite, adverse direction;—the result is the untoward deadly dangers, hitches and drawbacks.

So also may be understood the tenor of the bare mention of the four Varnas, Brahman, Kshattria, Vaishya and Shudra, in the Purusa, Sukta पुरुष सूक्त of the Rigveda as divisions of the person of Brahma according to functions, or even of the people according to personal individual merits, deserts or qualifications, and not as the principle of hereditary castesystem as the Brahmans now try to construe or fancy it; but as to the Rik or verse there is the great imputation of interpolation or subsequent corrupt insertion, a fact also evident from its language being recent in nature, and from the fact that the old recitations themselves originally distinguished as Rik, Yajuh and Sam were collected, compiled and arranged under three groups afterwards called the 3 Vedas by Vyasa a short before the Kurukshetra period when many things might have been invented, coined, inserted or omitted then and there, and the charge is maintainable even in the case of the most sacred book such as the Vedas, seeing that there are various readings, additions and omissions, easy and natural to verbal recitation, in the various editions of the Rigveda and the Samveda and in the same Branch of the Yajurveda, perhaps due to long processes of copying and recopying.

यत् पुरुषं व्यदधुः कतिधाव्यकल्पयन् । सुखं किमस्यासीत् किंवाहू किमूपादा उच्यते ।

ब्राह्मणोऽस्य सुखमासीद् ब्रह्म राजन्यः कृतः । उरुतदस्य यद्वैश्यः (यन्मध्यं) पदभ्यां शूद्रो भजायत ।

To the question, 'what would be called the head, the 2 arms, the

2 thighs and the 2 feet of the person of Brahma which has been somehow imagined,' the answer was, 'the Brahmans or the supplicants and priests were its head for mouth rather, the Rajanya or the men belonging to the state or government were made its 2 arms, what was Vaishya or the wealthy men was its 2 thighs and the Shudras or Slaves and Servants were made to be for its 2 feet. This is consistent with context. Here Brahman of course means supplicants, Rajanya strength, Vaishya wealth and Shudra slavery or service or penury; Padvyang पद्म्यां being in the dative dual.

Compare Athharvaveda

ब्राह्मणोऽस्य मुखमासीत् बाहूराज्यमसन् ।

मध्यं तदस्य यद्वैश्यः पदभ्यां शूद्रो ज्ञायत । अथर्ववेद १.१.६।६

To which effect again adds the Gita

अग्निर्ज्योतिरहः शुक्रः षण्मासा दक्षिणायनम् ।

तव प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः । भगवतस्तीता ८ । २४

वैविद्या मां सोमपाः पूतपापा यज्ञैरिष्टा स्वर्गंति प्रार्थयन्ते

ते पुण्यमासाद्य सुरेन्द्रलोकम् अत्रन्ति दिव्यान् दिवि देवभोगान् ९ । २०

मां हि पार्थ व्यपायिष्येऽपि स्युः पापयोनयः

स्त्रियो वैश्वस्तथा शूद्रास्तेऽपि यान्ति परां गतिं । किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ९।१२

परं भूयः प्रवचामि ज्ञानाणां ज्ञानसुखम् । यज्ञज्ञात्वा मुनयः सर्वे परां सिद्धिमितोगताः १४।१

Does not the following verse throw sufficient light on the character of the Varna or caste prevailing at the time when Yajna-
valkya composed the Sukla Yajurveda long after the battle of Kurukshetra; and did not then Vaishya tend to mean rich wealthy folk and Shudra, a servant in mean, lean, servile condition of penury and indigence?

यद्वरिणो यवमसि न पुष्टं पशु मन्वते । शूद्रा यदर्थजारा न पोषाय धनायति २३।३०।१

यद्वरिणो यवमसि न पुष्टं बहु मन्वते । शूद्रो यदर्थयै जारो न पोषमनुमन्वते । माध्यं ययुः ३१।१

Compare again Srīmadbhagavat Puranam.

ब्रह्माननं श्वभुजो महात्मणः । बिडुकरश्च प्रियितः कृष्णवर्णः ।

नानाभिधाभीज्यगणोपपन्नो द्रव्यात्मकः कर्मवितानयोगः । १।१।३७

इयानसाबीश्वरविग्रहस्य यः सन्निवेशः कथितो मया ते ।

सम्भार्यतेऽस्मिन्वपिस्थविष्ठे मनः स्खब्ध्या न यतोऽस्ति किञ्चित् । ३८

यथा सम्भार्यते ब्रह्मन् धारणा यव सन्नता । यादृशी वा हरेदाश पुरुषस्य मनो मलं । २२

जितासन्नो जितज्ञासी जितसङ्गो जितेन्द्रियः । स्थूले भगवतो रूपे मनः सम्भारयेद्भीया । २२

पुरुषस्यमुखं ब्रह्म चतमेतस्य बाहव । ऊर्ध्वो वैश्यो भगवतः पद्म्यां शूद्रो व्यजयित । २।५।३७

विक्रमो भूर्भुवः स्वस्व सेनस्य शरणस्य च । २ । ६ । ७

उत्तमाश्लोकाश्च ज्यैष्ठ्याह्णान्धौव धारणात् ।

सर्वसौवासा रुग्णस्य धर्मतो ब्राह्मणः प्रभुः । मनु । १ । ८३

उत्पत्तिरेव विप्रस्यमूर्तिधर्मस्यशत्रुतौ । न हि धर्मायंस्तपन्नो ब्रह्मभुयाय कल्पते । ८८

THERE WAS NO HEREDITARY CASTE DURING THE VAIDIK PERIOD 97

The system of mixed castes appears only in Manu and most of other Sanhitas and a few of later Purans; but it does not appear in the Vedas or other earlier books of the Hindu Shastras. The fact is that formerly as now the bride and her issues by intermarriages among men of different professions assumed bridegroom's agnation and Gotra and his professional title as his family; and during the Pauranik Age there arose the system that the issues of such intermarriages should form distinct and different families, no doubt through the pernicious influence of the Brahmans to divide out men into hereditary castes and to stop intermarriages, doubtlessly in many cases the mixed castes mentioned being fictitious and false by being due to animosity and jealousy to retaliate the charge of Dasi Bansaja perhaps which instigated them. Had then the system its origin after the Vaidik period and during the period of Purans and Sanhitas, or still later, the much loved principle of antedating, interpolating and distorting facts being current amongst the Hindu Pandits? Was any Hindu writer eye-witness to any intermarriage and its resulting issue giving rise to the system, and of adoption of the particular profession that gave name to the caste? Who did carry on that profession before? What was their name? Do not all the existing castes correspond to the mixed castes stated in the diverse books of the Hindu Shastras, and are not these contradicting statements fanciful and applied to the castes which existed from a time long before the making or fabricating of these statements? Were not these caste-names professional; and have they not had their respective origin in, and rise from, the respective professions the people respectively followed and carried on, irrespective of mixed or other births, which are but so many fictions falsely devised and introduced, and referred to the then existing castes simply to debase and lower them to their utter surprise and repugnance; and the foolish mass may easily be duped, as they are too loyal, superstitious and overcredulous.

There are many such others prescribing the fundamentum divisionis or standard of qualifications to suit and enable, rather entitle, a person to be termed a Brahman. Thus :—

नाके सुपर्णसुप वत् पतंतं हृदा वेष्टन्ती अश्वत्थवत् त्वा । ऋग्वेद । १०।१२३।६ ;

हिरण्यपथं वक्षस्य द्रुतं यमस्य योगी शकुनं भुरख्यम् । साम । १।३।८८; अथर्व । ८।३।१६

ब्रह्मजज्ञानं प्रथमं पुरस्तादि सीमतः सुख्यो वेष्ट चाव ।

स बुध्ना उपम चक्ष निष्ठाः सतश्च योगि असतश्च विवः । सामवेद । १।३।८८—

स पुष्पीमद्दीनां वेष्टः कर्तुमिराणजी । (वेदकामयमान इह)

वस्य द्वारा मनुः पिता देवेषु धिय आनजी । सामवेद । १।३।१।४

को वा एतदक्षरं गार्ग्यविदित्वा वा लोकात् प्रैति स ब्रह्मणः

अथ स एतदक्षरं गार्ग्यं विदित्वा वा लोकात् प्रैति स ब्राह्मणः । वेद—उपनिषत्—?

नेनं पापमा तरति सर्वपापमानं तरति नेनं पापमा तपति सर्वपापमानं तपति ।

विद्यापो विरजीडविचिकिस्वी ब्राह्मणी भवति । वेद—उपनिषत्—

एते ह्यप्येवं वेतते यद्य विद्वान् तस्मैव आत्मा विद्यते ब्रह्मणाम् । वेद—उपनिषत्—।

98. THE VAISHYA KHANDYA SAHA AND THE SHAUNDIKA

- संप्राप्तेन सवयो ज्ञानतृप्ताः कृताकृतानो वीतरागः प्रप्राप्ताः ।
 ते सर्वगः सर्वतः प्राप्य धीरा मुक्ताकामः सर्वमेवाविशन्ति । वेद—; उपनिषत्—
 विज्ञानात्मा सह देवेभ्य सर्वैः प्राणानुतानि संप्रतिष्ठन्ति यत्र ।
 भद्रं च वेदयते यस्तु सीम्य स सर्वज्ञः सर्वमेवाविशति । वेद—उपनिषत्—
 विप्रः श्रुताः धर्मपरा राजहृत्पी श्रुताः वृषाः
 कथामभिरता वैशाः शूद्राः शत्रु षडः श्रुताः । मात्से १६५।२
 वेतायां विव्रतिं याति वर्णाक्षते न संशयः (लोभेन सयुताः)
 चतुर्वर्णस्य वैकृत्याद् याति दीर्घ्यमाश्रमाः । १६५।८
 तत्र स्वार्थपराः सर्वे प्राणिनो राजसौ हताः । सर्वे वैकृतिकाः शूद्रा जायन्ते रविनन्दन । ११
 नेषाति स्वात्मिकाः कश्चिन्न साधुर्न च सत्यवाक् ।
 नास्ति का ब्रह्मभक्ता वा जायन्ते तत्र मानवाः । १६
 अहङ्कार गृहीताश्च प्रवीण कीदृश्वत्तना । विषाः शूद्रसमाचाराः सन्ति सर्वे कर्मायुगे । १७
 नमः प्रवर्तिते तासां प्रजानां ह्यपरे पुनः ।
 लोभोऽहृतिर्बहिर्गुह्यं तत्त्वानामविनिच्छयः । मात्से १४४।२
 वर्णानां ह्यपरे धर्मा संकीर्यन्ते तथाश्रमाः । १४४।६
 वैचतुष्टयते चैव युगे यस्मिन् श्रुतिस्मृती । द्विधा श्रुतिः स्मृतिश्चैव निश्चयो नाधिगम्यते ।
 ते तु ब्राह्मणविन्यासैः स्वरक्तमविपर्ययैः । संहिता ऋग्यजुःसामां संहिता लौकिकविभिः ।
 ह्यपरे समिष्ठते ते वेदा नशान्ति वै कदा । १७
 निर्विशेषाः कृताः सर्वाः रूपायुग्नीषेष्टितैः ।
 चतुष्टिपूर्वकं कृतं प्रजानां जायते स्वयं । वायु पुं १।८।५६
 अप्रवृत्ति कृतयुगे कर्मणो यमपापयोः । वर्णाश्रमव्यनस्याश्च न तदास्त्र सङ्करः । ६०
 अविच्छेदा देवयुक्तास्ते वर्तयन्ति परस्परं । तुल्यरूपायुषः सर्वा अधमोत्तमवर्जितः । ६१
 लोभोऽहृतिर्बहिर्गुह्यं तत्त्वानामविनिच्छयः । वेदशास्त्रप्रणयनं धर्माणां सङ्कर सदा । १।५८।२६
 ह्यपरेषु प्रवर्तन्ते भिन्नहताश्रमा द्विजाः । एकमाध्ययवं पूर्वमासीद्वैधं पुणस्ततः ।
 सामान्यविपरीतार्थैः कृतं शास्त्रकुलान्वितं । आध्ययैवस्य प्रसाधे वैकुण्ठा व्याकुलं कृतम् ११-६
 आध्ययैवं यत्रभिस्तु ऋग्भिर्जीवं तथैव च । उद्गात्रं सामभिश्च कृत्वा ब्रह्मलक्ष्यायैवभिः ।
 ब्रह्मलक्षकरोयन्ने वेदेनायैवभेन तु । १।६०।१८ ।
 ब्रह्मचरविद्या शूद्रा वीजार्थं ये कृता इह । कश्चिज्ज्ञे सङ्गते सर्वे निर्विशेषा सादाऽभवत् । १००
 शूद्रस्तु कर्मणा केन ब्राह्मणत्वं च गच्छति ।
 ओषुभिश्चान्यै केन ब्राह्मणः शूद्रतानिवात् । ब्राह्मे २२५।३
 चतुर्वर्ण्ये भगवता पूर्वसृष्टं स्वयम्भुवा । केन कर्मविपाकेन वैश्या गच्छति शूद्रताम् । ८
 वैश्या वा क्षत्रियो केन द्विजो वा क्षत्रियो भवेत् ।

THERE WAS NO HEREDITARY CASTE DURING THE VAIDIKA PERIOD. 99

प्रतिज्ञोने कर्त्तुं देवं ब्रह्मो धर्माग्निवतिं तुम् ।

केन वा कर्त्तव्या विप्रः शूद्रयोगै प्रजायते । अत्रियः शूद्रतामेति केन वा कर्त्तव्या विभो । १०

ब्राह्मणं देवि दुष्प्राप्यं निसर्गात् ब्राह्मणः यमे ।

अत्रियो वैश्याशूद्रौ वा निसर्गादिति मे मतिः । १२

कर्त्तव्या दुष्कृते नेह स्थानादभ्युतिं स विवृः । अष्टं वषं मनुप्राप्य तस्यादुचिच्छने पुनः । १३

स्त्रियो ब्राह्मणधर्मात् ब्राह्मण्यमुपजीवति । अत्रियो वापि वैश्या वा ब्रह्मभूयं स गच्छति । १४

यच्च विप्रत्वमुत्सृज्य अन्नधर्माणि सेवते । ब्राह्मण्यात् स परिभृष्टः अन्नयोगी प्रजायते । १५

वैश्याकर्त्तव्यं च यो न विप्रो जीभमो ह्यप्यप्यग्र्यः । ब्राह्मण्यं दुर्लभं प्राप्य करोत्यल्पमति सदा ।

स द्विजो वैश्यातामेति वैश्या वा शूद्रतामियात् ।

स्वधर्मात् प्रच्युतो विप्रस्ततः शूद्रत्वमाप्नुयात् । १६—७.

ब्राह्मणत्वं हि दुष्प्राप्यं निसर्गाद्ब्राह्मणो भवेत् ।

अत्रियो वापि वैश्या वा निसर्गादेव जायते । श्रैवे ६।४।१।१

ब्राह्मणश्च सुखीयप्रोः ब्रह्मणः अत्रियाविशः । बाहुभ्यामुद्यतोत्पन्नाः पद्भ्यां शूद्र इति श्रुतिः ।

संसारसागरं घोरे मग्नः परिपरिप्लवम् ।

भूरिषावभराक्रान्तः स जीवो ब्राह्मणः कथम् । भविष्ये १।४.०।२५

वचनं दुर्दम्यापि क्रियते सर्वमानवेः । शूद्रां ब्राह्मणयोस्तस्मात्प्राप्ति भेदः कथञ्चन । ४२।१५

प्रापानुग्रहकरित्वं शक्तिभेदेन विद्यते । चौरपाटादि राजान्य दुर्जनाभिहतैः शृणुम् । १६

आत्मदुष्परोदशापयं स्त्रेषु जन्तुषु रक्षयम् । कर्त्तुं न ब्रह्मो शूद्रो ब्राह्मणसाहदेव हि । १७

प्रापानुग्रहसामर्थ्यं मन्त्रद्वयात्कान्तोचरम् । ब्रह्मसाधनमेतद्वि शिष्टं केचित् प्रचक्षते । १८

जातिधर्मः स्वयं किञ्चिद्विशेषः श्रुतिसङ्गमात् ।

असिद्धः शूद्रजातीनां प्रसिद्धो विप्रजातिषु । १

संस्कारो यो निसाधो वा सामयौ प्रभवोऽथवा । शूद्रेभ्योऽतिशयं धनं यः साधारणतां गृह्यते । २२

न जातिजस्त्रयोऽप्यौ विशेयो युक्तिवाचकात् । क्रमाक्रमक्रियाः सन्ति न सनातनं वस्तु नः

संस्कारतः सौऽतिशयो यदि स्नात् सर्वस्य पुं सौऽसाति संस्कृतस्य ।

यः संस्कृती विप्रगच्छप्रधानो व्यासादिकृतेन न तस्य साम्यम् । २०

इत्येवमादि संस्कारविधाने योऽभिसंस्कृताः । त एव ब्राह्मणा वैवा नैव भवेयुः कामना ४२।८

इति शौगर्भसंस्कृती ऋष्यशृङ्गो महाशुचिः । २६ तपसा ब्राह्मणो जातः संस्कारतो न जायते ।

अपाकीर्णसंस्कृतः पिता व्यासश्च पार्थिव... २७ उच्छ्रवीर्णसंस्कृतः कणादायको... । २८

मरिचकान्धसंस्कृती वसिष्ठश्च... । २९ ताविवागर्भसंस्कृती मन्ववाको... । ३०

The Arya Somaj founded in 1875 by the Sannyasi Dayananda Saraswati, a Brahman of Katiawara, born in 1827, holding that there are three Eternal Substances, God, Spirit and Matter; that the four Vedas communicated by God to the human Rishis, Agni, Vayu, Aditi,

and Angira are the only inspired scriptures and the Bhagabat and other seventeen Purans are mythology, religious comedies, novels, mysteries or miracle; that the Brahmanas, Upanishads and other Śāritis are not inspired works and must be rejected where they contradict the Vedas; that there is rebirth and salvation lies in emancipation from the endurance of pain, and subjection to birth, death and life, liberty and happiness in the immensity of God; that good is to be done to the world by improving the physical, intellectual, spiritual, moral and social condition of mankind, and there should be endeavour to diffuse knowledge and dispel ignorance; that the Vedas should generally be taught; that the legality of the remarriage of widows should be insisted on; that Brahmans as well as others can perform Agnihotra Yaga; that there is no efficacy in bathing in sacred rivers, pilgrimages, or gifts to Brahmans on ceremonials or occasions of marriage or *Sradh*, nor in the use of beads or Tilak, etc., does, in the question of caste restrictions as a whole in regard to which it may be said generally that the preaching of the members of the Somaj is in advance of their practice, hold to the four-fold division into Brahmans, Kshatriyas, Vaishyas, and Shudras, but the general trend of opinion seems to be towards the doctrines promulgated in the Institutes of Manu and the Mahabharat that caste should not be regarded merely as determined by birth, for a man's occupation, knowledge of the Vedas, and way of life must also be considered. In the matter of food also there is a tendency towards relaxing the ordinary restrictions of the Hindus, without a too complete severance from them. Thus the 'Mahatma' party amongst the Aryas (the other party termed the 'cultured') would not object to employ as cooks men of low caste according to Hindu ideas, such as Kumhars, as long as they are vegetarians and do not belong to the Chamar, Dom and Sweeper caste whose occupations are considered wholly unclean. Aryas do not object to men of different castes eating at the same table. (Census of India 1901 Vol. XVI N. W. P. and Oudh, pages 82-6. Arts. 81-2, 84-8). It is not considered essential that Brahmans alone should be missionaries. Converts are usually made from orthodox Hindus, but special efforts are directed to reconverting as Aryas persons who have themselves been converted from Hinduism to Christianity or Islam, or the descendants of such persons. Even Christians of Non-Asiatic descent or Musalmans, who by race are not connected with India, would be accepted though no such person becoming an Arya has been heard of. In the case of a reconversion from Islam the convert, if he or his ancestors belonged to a twice-born caste, would assume the sacred thread again. Its social reforms in connection with child and widow marriage, and caste restrictions have been anticipated in the tenets of the Vaisnava reformers. The orthodox Hindus explain the enormous increase in the Arya Somaj as due merely to the social advantages to be acquired by the convert in his comparative freedom from caste restriction and his saving in the necessary expenditure at weddings, funerals and other ceremonies. To the question whether any caste was so low that its members would not be accepted as Aryas, the reply would be that Bhangis would be objected to as their occupation was so filthy. As in Hinduism, so in Islam the actual belief of ordinary men diverge considerably from the standard of the religion (page 92, Art. 89). The members of the Arya

THERE WAS NO HEREDITARY CASTE DURING THE VĀIDĪKA PERIOD 101

Somaj (who as has already been shown, object to be called Hindus—they object to the term Hindu, because they say it is a term of abuse taken from Persian. Art. 87 page 88) in some cause believed that their caste was not required (for filling up the eighth Column) and recorded their race as Arya. Ant. 161, page 208.

Kartabirjarjoon gave away all his wealth in gifts in Yajna to the priests; the government of the country could not be carried on for want of wealth; the kings begged of the priests to return some of it; the priests bore them in hands and returned nothing; the kings killed all the priests from the child to the old men including the fetus in the womb and realised the wealth. The priests bore themselves with high hands in order unduly to acquire supremacy; and king Sudash, assumed the tiger's character and cruelly extirpated all the priests, the descendants, disciples and followers of Basistha. The priests aimed at undue aggrandisement; and Bishwamitra and his followers assumed the priestly functions and themselves discharged the priestly duties instead of the worship by proxy. The kings proceeded to destroy the Brahmins, mostly mendicant beggars, assembled in the Swayambara Yajna by taking Arjoon for such when he in the disguise of a Brahmin Beggar won Draupadi by shooting down the fish fixed as the butt with an arrow Arjoon shot or flung the Brahma-arrow to kill Ashwaththama when the latter put to sword the five sons of Draupadi. The mute ascetic sage Sameeka deviated from his duty when he did not supply water to a thirsty person, and king Parikshit punished him with the carcase of a snake wound round his neck. Janmenjaya too punished with death an oppressive Brahmin conducting himself improperly and he demanded to start a Yajna for sacrificing all the priests for one of them named Shringi cursing Parikshit unjustly without any sufficient cause. The kings maintained one or two Brahmins, namely, their own priests, with monthly allowance and others in destitution being unable to maintain their parents, wife and children upbraided the kings. Many shortcomings are mentioned in the Purans and Sanhitas for disqualifying and disabling Brahmins from eating together in the same row. Then how can it be said that even at Janmenjaya's and Yajnavalkya's time the Brahmins enjoyed universal godlike reverence and supremacy? Who would not hold that if they enjoyed any it was through the mercy and indulgence of the kings? The stipulation in the Yajnavalkya's Shukla (white) Yajurveda, namely, 'the earthly kings are kings of the other people and not of the Brahmins for Soma is the king of the Brahmins', and the supremacy of the Brahmins, and the special sanctity of their property stated in the Atharva-Veda, do appear. • Uncle the circumstances a sort of Brahminical supremacy may be inferred to have been conceived and commenced at the time when the Atharva-veda was being composed a short before the Rise of Buddhism.

At times described in the Madhyandini Bajasaaneyag Yajurveda Sura generally called Somasura was sold by the seller of Soma, the same person selling both of them; or it was prepared at home. *Supervide* Chapter XIX. Kondika 1. Srouta Sutra. This Veda or rather this portion of it was composed after Harihaya and Kartabirjarjoon or Pandavarjoon by Yajnavalka and then its Srouta Sutra, when both systems were current and when perhaps the fixity of professions to castes distinctly and separately did not come into existence, it being

uncertain whether the term Arjoon mentioned in the Mantra 3 Kondika 21 chapter X refers to 'Kartabirjarjoon कार्तवीर्यार्जुन' like Indra, etc. in chapter X Kondika 28 Mantra 9.

इन्द्रस्य वज्रोऽसि विज्रावहचयो स्वापमास्त्री मधिया युजन्मि चय्यायै त्वा स्वायै त्वा रिष्टो अर्जुनः । यजुर्वेद १०।२१।३ ।

'अभिष्टुष्टोतासो पचदियः कल्पन्ताम् । इन्द्रं सुं इन्द्रासि सवितासि सत्यप्रसवः । वज्रोऽसि सवौजाः इन्द्रोऽसि विज्रौजाः । इन्द्रोऽसि सुशैवः । बहुकार अयस्कर भूयस्कर इन्द्रस्य वज्रोऽसि तेन मे रथ्य । १०।१८।४ ।

The term Ourva और्व also appears in the Samvéda. *Vjide* Chhanda Archika Chap I, part 2, Mantra 8. See also Jamadagni, father of Parasurama who defeated Kartabirjarjoon.

और्वमुगवच्छु चिमप्रवानवदाहुते । अग्निं समुद्रवाससम् । ऋत्न १०।२।४ ; साम १।१।२।८

गृथानां जमदग्निना यो नाहतस्य सोदतम् । पातं सोममृतां हवामः । सामवेद २।१।२।६

अभि येन द्रविणमप्रवानाभ्यार्चयं जमदग्निवन्नः २।१।२।६।३

त्रायुषं जमदग्नेः कषापस्य त्रायुषम् । यजुः १।६।२

उत नो गोमतीरिवो विश्वा अर्धं परिष्टुभः । गृथानो जमदग्निना ऋत्वेद २।६।२।२४

पवते ह्यर्थतो हरिगृथानो जमदग्निना हित्वानो गौरवि त्वषि ६।६५।२

Again at that time anybody might and could prepare and sell or barter any goods according to individual faculties, acquired skill or merits ; so there would be no harm if it were composed previous to the life of Hailaya or Kartobirjarjoon and the rise of the Shaundikeya Kula which by dint of royal descent could have the privilege of monopolizing the trade and to which it was fixed when professions were fixed to particular singular castes, and which was slighted out of grudge at last in social movements in the attempts to suppress liquor, when Sura, Som, and Madya once held most sacred became heinous in Society ; of course, Soma-Sura and Shoonda, or Soma-Sura Bikrayee and Shaundikeya were and are distinct.

As the various social movements and evolutions amongst the Hindus had much to do with and affect the various conditions of the Khandya Sahas and the Shaundis, a copious commentary on the Hindu castesystem from its very beginning and through all its various stages and phases has become indispensably necessary, as if the two go hand in hand.

Soma-Sura Bikrayee—Khandya Saha.

During the Vaidika period and Hindu rule when there existed the worship of Usha (dawn), Pusha, (Paśu or the god of cattle,) Surya the sun god, Sabita (*id.*) Indra (the god of thunder, clouds and rains), Mitra-Baruna (the god of water or Neptune) and other atomic powers of nature stated in the Riks, and in it there were presented the offerings mainly of Soma-Sura (ma), Madya—Madhu—Suta and other narcotics prepared by the rotting method called Soma, then the respect paid to, the care taken for, and the condition of, Soma, Sura, Madya, etc. amongst the Arya-Hindus in their pristine society were as follow.

At that time the term Soma would be applied to the intoxicating liquor prepared by rotting in water in a pitcher made of leather for three or four days such grains as Shaspa (or unhusked or powdered paddy), Tokma (or unbranned or powdered barley), Laj (or fried paddy), and Nagnahu (or the spices called Sarjatwak, Trifala, Sunthi, Panarnaba, Chaturjatak, Pippali, Ashwagandha, Dhanyāka, Yabani, two kinds of Jeranium, Javaka, to kinds of Haridra or turmarik) mixed together. *Super vide* pages 12—8.

The accounts of the Sauti (the dealer in the liquor called Suta), Suta-panya (id), Soma-Sura Bikrayee (the seller of the intoxicating liquor Soma-Sura or Suta), Shaspa-panee (trader in grain-crops such as paddy, pulses, etc.), Khanda-banik or Khanda Saba (trader in the Rabi-crops such as pulses, barley, wheat, linseed, etc.), Shondi (the travelling trader in grain-crops carrying goods on bullocks,) or Bhusa Saha (dealer in the branned seed-crops) are as follow—

The term, 'Surakara' meaning the manufacturer of Soma-Sura, does appear in the eleventh Kondika of the thirtieth chapter of the 'white yajuh' called the Madhyandini Bajasaneyee Yajurveda compiled by Yajnavalkya, the spiritual guide of king Shatanik Janmenjaya. *Super vide* page 12.

Then there was no hereditary caste, but then there existed many professions; and everybody would be called by the professional title arising from the profession he would follow. Thus Hostipa, a driver of elephant; Ajapa, tender of goats; Surakar, a manufacturer of wine by rotting method, and so on. The whole of the thirtieth chapter may be looked into. Occasionally the son, the grand son and the like would be engaged in the paternal profession; but that would be on account of vicinity and acquired tendency and not for the requirement of hereditary caste system. Ultimately in this way, indeed there arose the rudiments of hereditary caste system.

It has plainly been in the vivid language expressed in the Sruta Sutra of the white Yajurveda (Madhyandini Bajasaneyee Yajuh (chapter 19, Kondika 1, Mantra 2), that the sellers of the Soma-Sura used to prepare the Soma-Sura that is Soma and Sura, or the Shuta (filtered) Sura prepared by the rotting system, called Soma; and along with it they used to sell the ingredients for preparing the Soma-Sura, namely, Shaspa or paddy, rice and the like, Tokma or barley and other Khanda seeded grain-crops, Laj or fried paddy, and Nagnahu or Sarjatwak, Trifala and other scented spices. Thus:—

‘अन्तःपालयानि गोचरंश्च एतानि स्थापयेत् सोमसुराविक्रयिषः क्रीवादा क्रीवा
सौसेन ग्रस्य क्रीवा ऊर्ध्वामिक्रीवान् सूत्रेण बाजान् केनचिद्द्रव्येन नमकुम् विकृदा
ब्रीह्यः ग्रस्य विकृदा यवाकोष्ठाः मृद्वीह्यो बाजाः सर्जलकत्रिकफामृकीडनर्गवाप्त-
जातकपिपलीगजपिपलीर्वावाकातृहृद्वाचिकेन्द्रवादस्यश्रगन्धाधन्यकयवानी औरक-
हृद्वदिद्राहृद्विकृदयवब्रीह्य एकीकृता नमकुः ।’ माध्यादिनि यजुर्वेद १८।१२

That is, procure paddy or rice, grain-crops, fried paddy and the spices by the barter of lead (coin made of lead?), threads of caterpillar, (cotton) thread and any other article respectively, from a Soma-Sura Bikrayee or a cultivator, and place them in leather-pitchers at the northern frontier of the altar. {Powdered or uncaoted paddy is called Shaspa; powdered or unbranned barley, Tokma; fried paddy, Laj; and

Sarjatwak Trifala, dried ginger, turmaric &c. these spices mingled with powdered paddy are called Nagnahu.

The following facts are evidently ~~proved~~ from the texts or passages in the Katyavan's Shrauta Sutra to Kondika I. chapter XIX of the Madhyandini (midday) Bajasaneyee (sacrificial or sacramental) branch of the white Yajurveda. Thus :—

At the time when the Vedas were composed, at any rate when its Sutra were composed, —

(1) The Shuta (strained or filtered) liquor prepared by the rotting method would be called and known as Soma-Sura ; or

(2) Whoever used to sell Sura, used to sell Soma ;

(3) Whoever used to sell the Soma-Sura used to prepare the Soma-Sura ;

(4) The priests at the altar and others elsewhere would prepare Soma-Sura for use ;

(5) whoever used to prepare and sell the Soma-Sura used to sell the ingredient articles to prepare Soma-Sura, namely, (a) Shaspa or paddy, rice and the like, (b) Tokma or the Rabi Khanda-grain seedcrops such as barley and the like, (c) Laj or fried paddy, and (d) Nagnahu or the spices ;

(6) It was not that there were no other persons who used to sell all these articles. Thus the rude bereft cultivators would sell them. But none else. The fact was that their sale was not so much in use and they could be had of them only ; but the sellers of Soma-Sura procured these of them and kept these in store for its preparation and for sale ;

(7) There could be exchanged by barter Shaspa for lead or lead-coin, Tokma for the threads of caterpillar, Laj for (the cotton) threads, and Nagnahu for some other articles ;

(8) Whoever used to sell Soma-Sura, used to sell lead, threads of caterpillar or cloth made of them, cotton threads or cotton cloth and other articles of trade obtained by the barter; for what other purpose would be served by these articles ?

(9) No doubt then, cattle-keeping, agriculture or farming, trade or shopkeeping, and banking formed the means of livelihood of the ordinary populace, the Vaishya ; but farming would be more respected and cared for than cattle-driying ; shopping, than farming ; and banking, than shopping. For a cultivator was thought more bereaved as a eunuch, penurious and suffering as a labourer than a seller of Soma-Sura in सोमसुराविक्रयिषः क्लौषाद् । If it be paraphrased क्लौषात् सोमसुराविक्रयिषः, by making क्लौषात् an adjective to सोमसुराविक्रयिषः there can be no consistent meaning of the term 'द्' which again in prose cannot be a meaningless adverb used to complete a line of poetry ; nor there can be any alternation with the preceding clause ; and

(10) Very like the present Vaishya of Southern India, then the Vaishyas of Northern India too, according as their pecuniary strength allowed kept all sorts of vendibles in the shop and sold them, no doubt. Then there was neither the hereditary caste system nor any distinction among the Vaishyas for selling different articles. When the fashion of hereditary caste system started, then the followers of the then existing professions continued to carry them on for generations or in the hereditary way.

By Profusely drinking this Soma-Sura the Devas of the Eldest Branch of the Aryan Race got the title of Sura सुर in Persian Hura, and by the economical use whereof others of the other branches became Asura असुर in Persian Ahura. Of Hindu for dwelling beyond the Sindh or Indus.

No doubt most probably these sellers of Soma-Sura in this way by descent afterwards became known as Shaspapanes, Bbushasa, Khonda-banik, Khonda Saha, Shondika and the like. It is not improbable that the present Saha or Khonda Saha (Khonda-Sa) caste is the ultimate result of them. Ignorant men ill-informed about them, call them as Chella (rice-selling) Shoonrhi (Shaundika) or Non-spirit-selling Shaundika and say many things in derision when they make themselves known as Khonda Sa.

If these sellers of Soma-Sura afterwards abolished the sale of Soma-Sura and kept up unimpaired the sale of Shaspa (rice), Tokma (seeded grain-crops), Laj (fried paddy), cloth, threads and the like and turned out the present Khonda Saha and rice-selling and branned-crop-selling Katwars, then certainly originally these Khonda Sahas and branned-grain-selling Katwars had the connection with the sale of Soma-Sura. They had no connect on with any other narcotics than this Soma. Perhaps men recollected this connection with Soma and called them by Shaundi. This denomination is incorrect and incongruous. If it was so then the present Khonda Sahas were those ancient Arya Hindu Vaishya sellers of Soma-Sura, Shaspa, Tokma, Laj, Nagahni, Urna, Sutra and so on, is strongly evidenced by it without any doubt. Indeed there can be nothing Utopean in this real world; there must be something at the bottom of every mental idea or expression. Why do men incline to call them identical? And why do the priests of the one wish to be the priests of the other? Supposing this connection with Soma-Sura the radical cause of calling the Khonda Sahas by the term Shaundika and of misleading men; then none can impeach their Vaishya-hood. But it should be borne in mind that the ancient strained liquor of the rotting system is not identical with the alembic vapourous liquor, Shoonra invented afterwards; and the seller of Soma and the Shaundika are substantially distinct.

Some 2000 years ago during the Supremacy of Buddhism the Bitihotra or Agnikula of the Haihaya Khatriyas arose and in their conquests spread over Northern India. Along with it the Shaundikera Kula of the Haihaya Kshatriyas too spread over and extended and established the use of the distilled liquor Shoonra. The four horsemen mean the four of the five Haihaya Kulas. Probably the Shaundikera Kula was one of them and was busily engaged in suppressing the Buddhists and in establishing Brahmanya. The Brahmins, Arhats and Sramanas did not drink the distilled liquor and it was considered unouchable and shunned as abominable; and they drank the Sura fermented liquor by the rotting method described in the Vedas; but the populace drank the former and so the latter fell into disuse. Most probably the ancient Sutapanya, Santa, Sauti or Sautika (सुतपनिषत्वे जातं शीतं पयसम् the fermented liquor called

Somasura by the rotting method became his vendible article, सुत+स, स, or स सपत्यर्थे to express progeny or profession) Somasura Bikrayees discontinued the sale of the liquor described in the Vedas, and earned livelihood by continuing the sale of the ingredients for preparing it, namely, Shaspa or paddy, Tokma or barley, wheat, oat and other branned seed-crops, Laja or fried grains, and Naginahu or spices, and turned out the dealers in paddy (Shaspapanee), seed-crops Khondabanik, branned-grains, (Bhusasa,) fried-grains Bhunawala and spices or Gondhabanik. Is Sau सौ which they utter in making themselves known to keep them separate and distinct from Shaundikas, the contraction of this Sauta, Sauti or Sautika?

Now or some time afterwards, the texts of the Manava-dharma-shastras were being formed. Was not the 225th verse of the IX chapter of Manu Saubhita विकस्यन् शौण्डिकाश्च क्षिप्रं निर्वसयेत् पुरात् composed at this alteration of the profession of these Sau Sa or Sau Saha? If it was so; then the text stated in the Shrauta Sutra aforesaid proves how incorrect the gist of the verse is. Sauti Soma Sura sellers all along originally used to sell Shaspa, Tokma, Laj and Naginahu along with Soma Sura. But in the course of time subject to its circumstances Soma-Sura could not find sale; and therefore it ceased to be retained in the shop for sale and they kept in large quantity and imported and sold paddy and rice called Shaspa, barley, wheat, oat, lentiles, pulses and other coated Khonda corn called Tokma, fried articles and spices, of large sale. In process of time these sellers of these articles of different classes separated from one another; thus: Khonda-banik, Gondha-banik and Bhunawala, who turned out to be distinct castes. Still there exist Chabalia or rice-selling Kalwars, Dalwala or lentile-selling Kalwars, Bhunawala or corn-frying Kalwars, Halawi or Confectioner Kalwars, and so on. Can this be termed Bikarma, that is, adopting another's profession by shunning one's own profession?

The poorest folks of these Sau Saha used to travel and peddle Shaspa, Tokma, Laj spices and other commodity on bullocks, and were known by the nick-name or abusive name of Shondika, Shondi or Shonrhi.

The eighty-eighth and eighty-ninth verse of the tenth chapter of Manu Saubhita ordains that Soma सोम and Madya मद्य form Bitpanya बट्पण्य or the articles to be sold by the Vaishya:—do Soma and Madya refer to this Suta Soma-Sura of the rotting system, or the distilled fermented Shoonnda. During the time when the Manava-dharma-Shastra was being composed both the kinds of liquor were known and current; in the Manu Saubhita the term Shaundika alone is employed; and there is no mention of Suta, Sauta, Sauti or Sautika. Truly, those that prevail and acquire influence are imitated and followed. When the Shaundikas were mightier and acquired influence, no doubt the sellers of Soma-Sura too went by the name of Shaundika. During the time when Hiuen Tsaung's Siyuki (vol. I Bk. II page 89) was written the term Sunto was applied to the fermented liquor. When both Suta and Shoonnda, and Sau-Tika and Shaundika existed and were current among the people, would it be marvellous if

they confounded this with that and promiscuously interchanged their names? It would not be surprising if therefore the two classes, the Soma-Sura-Bikrayee and the Shaundika, were confounded and were referred to by the term, Shaundika alone in the Manava-dharma Shastra.

Observe the application of the term Suta in the sense of liquor in the Rigveda. Thus :

इदं जंभसुतं पीब घानावन्तं करंभिष्यमपूपवंतमुकथिक्मम् । कन्वदं ८.११.११

विहि होवा चवीता विप्रो न रायो चवः ।

वाचवा चंद्रेण रथेन याहि सुतस्य पीतये । ४.४८.१

अरीरवोइष्टो अय बज्रोऽमानुषं बन्धानुषो निजवीत । नि साविनी दानवस्य साधा

अपादयत् पिपवाक् सुतस्य २.१.११०

There is no mention of the term Shoonda or Shaundika in the Rik, Psalm, Black Yajuh, Yajnavalkya's White Yajuh, or the Athharva Veda, nor in the Oitoreya, Shatapathha or other Brahmanas, nor in the Shrouta Sutras, nor in the Aranyakas, nor in the Binaya Pitaka or other Buddhistic books, nor in Hiuen Tsiang's Siyuki describing the Practice, customs and usages of Northern India at about Shakabda 500, there being extant then the terms Soma, Sura, Surama, Madya, Madhu, Sudha, Amrita, Suta, Maireya and the like. Shoonda, Shaundika, Shaundi and the like occur only in the Manu and other Sanhitas, Purans, Tantras and other recent books. So that from the history of the Shaundikas it is very evident that, the Manava-dharma Shastra and the Purans, Tantras and other Sanhitas were composed at some time within two thousand years past, when after the Rise of the Agnikula and the Spread of the Shaundikeyakula throughout Northern India, the term Shaundika came much into use among the people. For had they been composed before, there would not have been any possibility of its being used and mentioned in Manu Sanhita and the other books, and their authors could not have got it to be used in them simply on account of the non-existence of this term.

However, the Soma-Sura-Bikrayee, Suta-panya, Sauta, Sauti, or Sautika, and the Shaundikeya, Shaundika, Shaundi Shoondi or Shoonrhi must be understood in this light: namely, both the classes belong to the Arya Hindu stock; but the former class is Vaishya by origin and profession, and the latter class is Kshatriya by origin and Vaishya by profession, and is fit to be called Shaundika substantially and practically. And henceforward men of the former class became substantially Shaspapanee (sellers of paddy), Bhusha Sa, Khonabank (sellers of branned Rabi crops) or Shondika, Shondi or Shourhi and should be fitly known recognised and called by some such name; for practically they refrained from selling Suta Soma-Sura, and therefore it would no more exactly make them known, and they themselves are taken by surprise and are at a loss, and others too are confounded and cannot understand their exactly real accounts and practical description and nature, and ultimately in result there occur troubles and altercation, if they be designated and made known by such terms as Soma-Sura-Bikrayee, Suta-panya, Sauta, Sauti, Sautika, or Shaundika. Shaundika, Shaundi, or Shuurhi is not their real name; Shondika,

Shondi, or Shonrhi is their nick-name or abuse; and Shaspapanee, Shasyabanik, Bhusha-ya or Khondabanik is their real, practical name, and there would be no objection or harm to anyone if they be known by some such term as their caste name. The caste name, Sanbui সমুই (Sanpui সমুই) which forms the caste title of many of them, is but the corrupt form of Shasyabanik or Shaspapanee. The caste name Khan খান which forms the caste title of many of them is but corrupt form of Khondabanika, Khondabanika or Khan-bania. The Khan family of Man-Koomda, the richest Zemindars, Merchants and Bankers, is but one bright example and there are very few big folks or Merchants (Mahajan) in Bengal that do not borrow money from them.

It cannot now be definitely ascertained that these ancient sellers of the infusion of Soma, rice, seed-crops, filed grain, spices, cloth, thread, &c., abolished the sale of Soma and retained the sale of the remaining articles and turned out the present dealers in seed-crops, that is, Bhushaya or Khandya Saha, or travelling traders carrying goods on Bullocks, i.e., Shondi. The probability is on its side. They have all along been for ever living on the sale of rice, pulses, barley, wheat, oat cloth, &c. and tend to no other profession, (of course now-a-days men earn livelihood by indiscriminately following any profession—Brahmins selling shoes, liquors, &c., or serving as porter, bearer, cook, labourer, clerks, etc., and others are teachers, readers and masters of the Shastras); other castes wish to denominate them Shaundika (Shoonrhi); the priests of the one wish to be the priests of the other and not of others besides them; somewhere, occasionally and rarely though, whether out of want or for some other reasons, there is a tendency towards nuptial union between a Khondya Saha and a Shaundika; under such circumstances the inference that they had some connection with Soma in yore does not so much seem to be a whimsical prating. If there be the personal identity of these men with them then of course there appears the connection of these Khandya Sahas with Soma in yore, but in that case there can be no doubt or despondency left about their Vaishya-hood and in that case there can be none who will deny it. Even then the Khandya Sahas cannot be denominated Shaundis (Shunris); for the ancient Soma-Sura Bhrayees and the Shaundikaya Kula were quite two distinct castes, and the present Khandya Sahas and the Shaundikas are quite two distinct castes. But the fact is that either the Khandya Sahas, or the Shaundikas, or the Subarnabaniks, or some other Vaishya castes, are but the different offshoots of the Vaishya Varna; and as such there would be no harm if all of them in future unite together as one caste in all social matters whatever.

The separate reference to Soma as the article fit to be sold by the Vaishya in the verse 88, and to Madya as such in the verse 89, of the tenth chapter of Manu Samhita makes it clear that when it was being composed the concentrated extract Soma-Sura by the rotting system, and the fermented Shoonda liquor of the alembic system, were distinct, and the seller of Soma-Sura was different from the Shaundika.

At Shakabda 1000 and 1400 when the Ballal Charitas were composed the Kallapala, the seller of rice, paddy, seed, &c. and

grains, cloth, etc., who was the seller of Soma Sura in yorp, was distinct from the Shaundika; therefore its writers could imagine the origin of the latter from the former.

कन्दुकात् विप्रकन्यायां कस्तुपाखो व्यजायत । १२।१५

कस्तुपाखात् कुर्विन्द्यायां शौण्डिको नाम जायते । १२।२५

There appear the term Dhwaaji meaning a standard-bearer and not the owner of a grog-shop marked out by a flag, the term Soma-Bikrayee or the seller of Soma-Sura, and the term Shaunda or Shaundika were separately referred to in the Kurmapuran. Hence it is clear that when it was composed the Soma-Sura-Bikrayee and the Shaundika lived as distinct castes.

चक्रोपजीविभजकं तस्करं ध्वजिनामया । १।१०५

सोमविक्रिययात्रं अपाकस्य विशेषतः । ८

शौण्डिकं घातिकाग्रं (शौण्डिकाग्रं घाटिकाग्रं) भिषजामग्रमेव च । १०।१३

At the time when Yajnavalkya Sanhita was composed Soma and Madya as well as the seller of Soma and the seller of Soma were quite distinct. Thus.

‘चैलधाव सुराजीवि सद्योवपति वेदमनाम् ।

एषामग्रं न भोक्तव्यं सोमविक्रिये सया’ । १।१६४-५

‘फलोपहृत् सोम सोम मनुष्यापूष रोहधः ।

... पयोद्वि च मद्यव ह्योन्यंकराणि च । ३।३६, २०

But in the Bishnu Puran the seller of Soma alone appears and in the Shatatapa Sanhita the seller of Madya alone appears. Thus.

‘आमारदाहो भिषक्तः शक्नुनि यामयाजकः ।

हविषास्ते पयस्तेते सोमं विक्रीयन्त च ये’ । २।६।२१

‘(मित्रे) पनितो मद्रिकेता नपत्यदिजवस्तहत् । अयं तेषां क्रकषेयं प्रायश्चित्तं विधीयते ।’ ६।१७-८

In ancient time amongst the Arya Hindus whosoever would become Hota, Stota, Bipra, Medhabhi, Adhwaryu, Brahma, Purohita, etc., should, go under the title of Brahmana or Brahmin that is, readers or reciters of Brahmo or prayers; whosoever would become king or discharge royal functions as troops, peace-officers or government servants, would go under the title of Kshattria or Kshattriya; whosoever would become household slave or servant, would go under the title of Das or Shudra; and the rest of the subject body would go under the title of Orya, Arya, Vish, Vaishya, Kinas, Kristi, Charshani, etc. At first there were these four Varnas only; namely Brahman, Kshattria, Vaishya and Shudra. As there were Varnas among Brahman, Kshattria, Vaishya and Shudra, Varna never could mean the ‘conquerer’ and the ‘conquered’. There was no other caste besides these Varnas amongst the Arya Hindus.

Again there were four chief professional titles according to the different professions called Krishi or Cultivation, Pashupalya or pasture (tending cattle), Vanijya or trade, and Kusid or banking,

amongst these Vaishyas. The cultivating Vaishyas were called Chawali, Tili, etc., cultivators of rice, Til, etc., according to the grain namely rice, Til, etc., they cultivated. Those that tended, cattle were variously called Gopal, Rakhal, Verher, Mesapalaka, etc., according as they tended Cows, Sheep, rams, etc. The trading Vaishyas were called Shasapani, Gondhabanika, etc., according as they traded in grain crops, Scents, metallic plates, Milk, liquors, cloth, etc., and also they were called Chawali, Tili, Shaundi, etc. according to the vendibles they dealt in, namely, rice, Til, liquors, etc. According to circumstances again, grain-dealing grain-merchants (Khandya Sahas) were called merchants possessing rice and wealth, grocers and the poor peddling Shondis.

It is not that all these professions originated and flourished in the world simultaneously and at once. These professions were gradually invented and flourished at various times. At first these professions were adopted according to individual merits and qualifications and were personal. One could change profession without any hitch, could abandon one causing loss and adopt another lucrative one without any restraint and live by it. A cultivator could become a shepherd, or a cow-boy could turn out a tiller of Til or a spiritseller. And in due course of time ultimately after the decline of Buddhism and commencement of Brahmanya these professions became hereditary and unchangeable.

Hindu caste system is very intricate. Firstly there were the idolatrous Arya; and secondly the non-idolatrous Anarya. As all others than the Musulmans are Kafirs, and all others than the Christians are infidels, so all others than the Arya were known as the Anarya or Ahindu. According to profession or calling all Aryas were principally known as the four Varna called the Brahmins, the Kshatriyas, the Vaishyas and the Shudras. According to the distinction of profession amongst the Brahmins again the reciters of hymns were called Brahmins, men noted for great intellectual powers were called Bipra, those that poured clarified butter into the sacrificial fire were called Hota, the readers of incantations were called the Adhwarju, those that observed the season of ceremonies were called Rithwik, and so on. According to the difference of profession or calling amongst the Kshatriyas again those that looked after the government were called the Rajaniya, those that were employed in warfare were called Kshattria or the Soldiers, those that maintained peace were called the peace officers, and so on. The slaves and their offsprings or servants on pay who lived on service to others, the domestic servants, were known as the Dasas or Shudras. The ordinary subjects were known as the Vaishyas and the professional titles according to their various professions were innumerable. Firstly the grand distinction of four professions, namely, the ancient cattle-tending, thereafter invented agriculture, thereupon based trade and commerce, and thereupon based banking. Secondly according to the difference of cattle tended the keepers of kine were called Gopa, Gopal or Rakhal, the keepers of flocks, Bherher or Bherhiwala, the drivers of elephants, Hastipa, keepers of goats, Ajapa, and so on, thus creating difference in titles amongst the cattle-keepers. According to the difference in cultivable seed-crops again the tillers of paddy were called Chawali, the tillers of

Til, Tilha or Tili, the tillers of betle, Tambali, Banjibi or Barui, and so on, thus creating difference in title amongst the cultivators. According to the difference in vendible articles, the sellers of rice were called Chawalia or Tanduli; the makers and sellers of the liquors called Sura or Suta, Surakar or Sutapanya; the sellers of the liquors called Shunda, Shaundi, Shaundika or Shaundikaya; the sellers of gold, the Subarua Vanika; of spices, Gandhi or Gandhika or Gondha Vanika, and so on, thus creating difference in title amongst the tradesmen and merchants. All these titles are professional and originated in trade. None of them had their origin in birth or were bestowed by human beings. The story that at first originated the professions, then were originated the various castes, and then was every profession assigned to a particular caste, is not so much consistent. The fact is at first there were men; then by degrees there arose and came into practice many professions among men; then there came into use many professional titles originating out of the respective occupations or callings adopted; and then arose the caste system. It was not that in order to be a Vaishya a person had to perform all these aforesaid professions without stint or exception. The conviction that in order to be a Vaishya a person must perform all the aforesaid Vaishya professions, is quite incongruous. A person would be considered as of Vaishya class if he could perform any one of them and out of disadvantage exchanged one for another. It was not that in order to be a Vaishya a person had to perform all the various callings of the Vaishya Varna. It would rather be impossible. In course of time these men of various diverse professions began to be classed separately according to their respective professions in trade-gilds. As a man naturally tends to like, and is from the very beginning accustomed to practise, his father's profession, he would engage in it; and thus many professions would become paternal, ancestral or hereditary. As all professions are essential and each support the other and produce the ultimate good in the world, when there became tendency and attempts to make all professions hereditary that all of them may prosper and continue in force, these men of the professional titles turned out as distinct castes.

Again every one of these hereditary castes arising out of the hereditary professions subdivided into distinct castes according to the difference in the place of domicile, customs of the land, usages of the men, and religion.

No doubt in every house the household slave performed all the handicrafts of the house and gradually the generations of these slave used to be handicraftsmen; but it was not that they did not engage themselves in any Vaishya professions, and it was not that the Vaishyas did not adopt the lucrative handicrafts.

Orya cultivating and farming ploughman by tilling ground amassed plenty of crops in stores and turned out a barn-keeper and instead of tilling ground himself engaged a Kinash or labourer for the purpose; and if he could board up grains and wealth enough he would engage himself in trades and turn out a Shondi, a grocer or a merchant; and if he could board up money or grain, enough he would lend the surplus money or grain and turn out a Kusidi or banker. Still in the Deccan amongst the Vaishya Vuniyas a

houseless vagabond becomes rich and is named Kellan or Kellar; if he marries and lives in a house and engages himself in cultivation, he turns out a Maravan or Maravar; if he can become a barn-keeper by means of his cultivation, he turns out a Kematodhor; if he can hoard up wealth and grains and engage in trade, he becomes famous as Agamurhiyer or Agamurhiyer; and if he can become master of immense wealth and prosperity he gains renown as Vedalan or Mudehyer.

The glory or the blame, blemish or defect, or the peculiarity of a thing tends to mark it out and strike man so much so that he cannot but recollect the cause of glory, defect or peculiarity whenever that thing comes into contact with him, and to denominate or call it according to the cause of the glory, defect or peculiarity. To speak the truth most of the current names were invented by imitating the peculiar sounds. So these grain-dealers generally rich merchants, occasionally grocers, and rarely peddlers carrying a grocery, as it were, for sale on a Shondi or bullock or ox, *no doubt a blame, shortcoming or peculiarity amongst them*, were all of them, merchants, traders, grocers, and peddlers, alike *abused* as belonging to the caste of Shondi or bullock-drivers, with reference to the peddling bullock-drivers, a nick-name no doubt. The writer, while a teacher at Maju, once had occasion to overhear a Kaivarti, even in praise to abuse the writer's caste, saying thus: 'This caste has men of all sorts, namely, from Zemindars, Mahajans (merchants), teachers, doctors and so on to Bolde (that is, properly *Balodi* or keeper or driver of a Balal or bullock, *i.e.*, Shondi, simply for carrying goods on them for sale,) and what not'. Still in the North-Western Provinces, Oudh and Behar the poorest of the Kalwars carrying on buffaloes grains, mollasses, from where these are produced or manufactured to where these are sold. They are called Banjwara Vaishwara or traders and keepers of buffaloes. In this way these Vaishya grain-dealers one and all came in ancient time to be termed and known as Shondi. It is man's (nay animal's) peculiar nature to abuse others or somehow to exercise supremacy over others by making them lower; and this is especially favoured and indulged in by the Hindus especially when a caste is to be lowered in estimation; and the information is much too speedily spread and followed throughout promptly.

In course of time this term Shondi was confounded with Shaundi or Shoondi, Shondi with Shaundika, or Shonrhi with Shoonrhi almost akin in sound, being mistaken one for the other; and the terms, Shondi, Shondika or the vulgarised form Shonrhi, gradually perhaps for no use lapsed into Shoondi, Shaundi, Shaundika or Shoonrhi respectively through the carelessness and negligence of these mostly illiterate, artless grain-dealers themselves and of others for merriment perhaps at first and through ignorance at last.

These foolish, simple and fond Vaishya grain-dealers were simply surprised and abashed when they were termed Shoondi, Shaundi or Shoonrhi instead of Shondi, or Shonrhi, and felt hatred and despise; and tried to maintain the difference like a green-horn simply by saying that they were *Sau* Shoonrhi, (doubtlessly meaning *Sau*, Shonrhi,) and they were not *spiritsellers*; but in that they were not wiser or cunning and provident enough to point out, or explain away

and maintain the real difference between Shondi and Shaundi, or neglected to do so, as the two terms were nearly akin in sound, and as Shondi itself was a nick-name too and was equally tried to be repudiated, and then no doubt Shaundi was a good caste title of the prosperous spiritsellers then Vaishya too and thereby duped the Shondis. The Shondis too were so much duped by the alteration that few at last surreptitiously adopted spiritselling and became Shaundis in profession too.

At present these grain-dealers in Northern and Eastern Bengal and Behar call themselves Sah स or Saha साहा and never Shaundi or Soonrhi; and those on the banks of the Bhagirathi very few in number, at first inhabiting seven villages Saptagrama Amta, Purno Basantapur, Gopdanga, Janghipara Krishnanagar, Bampur, Burdwan and Satgaon and belonging to four Communities Chaturashrama (Palashram being the spiritsellers) in Rarha although distinct and separate from the spiritselling Shaundis called Palashram Shaundis every other way, allow, out of ignorance no doubt or through the false teaching and urging of the Rarha Brahmins and others, to call themselves Shaundi with the differentiating qualification Sau, confounding it with Shondi no doubt, allow the same Brahmins to officiate for want of their own and the same bubble-bubble to smoke. Subsequently very rarely though some Shondis being duped and deceived by being for generations termed Shaundi out of perplexity and ignorance adopted spiritselling reluctantly though. It is not curious if some Shondis so duped by long assumption of the title, Shaundi, so adopted spiritselling, seeing that other castes adopted it.

The Bardhaman sect of these Shondis acquired the title of Kāṇḍipātaka; and that glorious title was accepted by the Shondis and the Shaundis alike at a time when the term Shondi or Shonrhi lapsed into and turned out Shaundi or Shoonrhi among them in the Eastern Aryavarta when the old Shondis with surprise and reluctance allowed themselves to be called Shaundi with some differentiating qualifications; for unconsciously and spontaneously through ignorance and want of knowledge the caste-title, Shondi, nearly identical in sound to Shaundi or Shoonrhi lapsed into Shaundi, and Shaundi or Shaundika passed for Shondi or Shondika in course of time among all men; and the term Shondi was forgotten and became obsolete even at the time when Manu Samhita was composed, which mentions that the Shaundikas were Bikarmastha, that is, following the profession of other castes, that is, there existed then these grain-dealers, the Shondika side by side with the spirit-sellers, the Shaundikas under the one caste-title Shaundika. The alteration, for whatever cause it might be, no doubt, turned out a fall from the frying pan into the fire, although salutary or otherwise at first. *Vide* Manu IX 225. Again there would be no harm to paraphrase thus: Bikarmasthan and Shaundikan the former being an adjective used as substantive.

Kitoban, Kushilan, Kruran, Pasandosthan, Bikormosthan, and Shaundikan may all be adjectives to Manoban. Whoever would be heivish, roguish, cruel, theistic, changing profession, and dealing in liquors, would be forthwith turned out of the town. Hence it appears that at the time when the Manavadharmashastra was being composed, hereditary caste system was not confirmed in Northern

India; and the learned Brahman sages and writers were adopting and applying every art and stratagem to introduce it. For this reason Ashwaghosh Bodhisatwa thought it necessary to oppose it in his *Bojre-Suchi*. The use of two *Cha-s* deludes that *Kitoban*, *Kushlan*, *Kruran* and *Pasondosthhan*, are adjectives to *Manoban*, and *Bikormosthhan* is adjective to *Shaundikan*; but in Sanskrit there is no fixed rule as to the number of *Cha-s* to be employed, some of which may again be meaningless adverbs. In that case too it may be said that the *Shanndikas* would become *Bikormosthhan*, that is, would adopt other professions along with spiritselling; for they would be allowed into the town according to the law and usages. Even at *Shakabda 568* during *Hiuén Tsiang's* travels there should be wine-shops at the market. So that the verse properly refers to the *Shaundikas* adopting other professions with the surplus of income, and not to the *Khondosaha-grain-dealers*. Under the circumstances it would be injurious to make the 2 terms 2 independent nouns connected by the *cha*, no doubt.

Most probably, there is sufficient reason to believe that in this way in due course of generations these sellers of Soma came to be known and termed *Shaspapani*, *Bhusha Sa*, *Khondabanik* or *Khonda Saha* in caste. Doubtlessly the present *Khonda Saha* (*Khonda Sa*) or *Saha* is the ultimate result. Ignorant men only without knowing the real state of things call them *Chela* (or rice-selling) *Shoorhi* (*Shaundika*) or non-spirit-selling *Shaundika*; and on hearing them making themselves known as *Khonda Saha* they try to laugh at it saying this and that. All such things are simply the outcome of ignorance and misinformation.

If these sellers of Soma ultimately repudiated the sale of Soma, continued the sale of rice, seed-crops, fried rice, cloth, thread, etc., and turned out the present *Khonda Saha* or *Kalwars* selling rice, seed-crops, etc., then of course at first they had connection with the sale of this Soma, and had no connection with any other kind of liquors. Probably people attended and referred to this connection and called them *Shaundi*. Although such denomination is incorrect and incongruous, yet it is sufficient to lead men to believe that the present *Khonda Sahas* are but the ancient *Arya Hindu Vaishya* sellers of the intoxicating drug called Soma, and rice, seed-crops, fried rice, spices, cloth, thread, etc. Indeed in the real worldly affairs there is nothing Utopean or miraculous. There must be something at the bottom to occasion and give rise to the idea or expression. Why do people like to call or look at the two as one; and why do the priests of the one of them wish to be the priests of the other? It might be that this connection with Soma was the root of leading others to call the *Khonda Sahas* by *Shaundi*, and the ground of misleading them in this respect. But it should be borne in mind that even then the ancient *Suta Soma* by the rotting processes and the subsequently invented distilled *Shoonda* liquor are not identical, nor are the sellers of Soma the same as the *Shaundikas* in real substance.

If it be argued, 'How was the caste of *Soma-Sura-Bikrayee* and *Surakara* possible in the *Vaidika Yuga* when there was no hereditary caste'. It is true.

It appears that there were not invented so many professions nor did there arise so many professional titles at the time described in the *Rik*, *Sam* and *Black Yajuh*. Then all the *Aryas* were the same under one status. One man could by turns become

a warrior, priest, shepherd, cultivator, tradesman, or servant. Many professional titles appear in the White Yajuh. Read the chapter XXXI. It is not clear whether these professions and titles were hereditary or individual. Probably the same person could according to necessity or fitness become now a priest performing ceremonies, now a warrior or a government servant, now a shepherd, cultivator or tradesman on at other time being in the extreme trouble served another. There were many professions extant. Men would acquire livelihood by attending to professions they could attend to according to their qualifications or power. They lived as one people in the matter of marriage, feasts and the like as before. They differed only in profession. Long time passed away in this way. Men like much to follow the father's professions. Here and there were men that attended to father's profession, and in many cases, many generations lived by the same profession. Long time passed away thus. By degrees they spontaneously of their own accord and not being subject to any rule or law would pass away five or seven hundred years in five or seven, ten, twenty or thirty generations by one and the same profession. Some would change it after a few generations. Oneness in marriage, feasts and the like continuing, men differing only in profession. Some professions were easy and pleasant, respectable and worthy of reverence, and those that lived by them would be adored and respected; others were troublesome and abominable, and those that followed them were slighted. In process of time men by generations would follow the good professions much too and those that lived by them tried to make them hereditary, and long afterwards succeeded in doing so. Its intimations could be first observed at the time described in the Athharvaveda. The Brahmans appear to have made their property everlasting and hereditary. The Brahmans' property was said to be indefeasible. Probably at this time almost all professions began to be followed by generations. Among them there was no hinderance in the matter of marriage, feasts and the like. Then bride and her sons would get bridegroom's Gotra or agnation as at present. Thereafter during the prevalence of Buddhism for about 1600 years all professions seem to have been hereditary. There could be inter-marriages and feasts among all as before. Thereafter during the Centrika, Pauranika and Sanhitaika period these hereditary professions or castes became entirely isolated and separate. Inter-marriages and feasts among them were stopped. Threat of mixed castes was introduced to stop them.

It should be remembered that formerly there would arise and issue Brahmans, Bipras and the like, troops, generals, government officers and the like, and the slaves and servants from and out of the ordinary Arya mass population, the subject body, or the Vaishya, according to merits, knowledge, strength and skill.

At first during the patriarchal period Soma-Sura could be prepared at every house under the direction of the patrias potas, — some persons would prepare and sell it by barter though. Gradually the trade extended to generations, and became hereditary like that of other commodity. It is not surprising.

According to domicile the Khandya Sahas have three classes, namely, (1) Rarhi, (2) Maithili Behari of Khontta (up-country) alwar, (3) Barendrya and (4) Bangya. Those of Rarha have two communities according to social intercourse or clanship, namely, (a)

establishing the Supremacy of the Brahmins after the decline of Buddhism and Jainism subsequently to Shakabda 1100 or 1200 A.D. and fell into disgrace and (especially as they were smaller in number than their opponents) were in consequence considered low, despised and falsely abused and vilified by imaginary origin and the like and were made to occupy a very low position in the society newly formed after the decline of Buddhism and during the predominance of the Brahmonya religion like that of the Brahmins themselves during the prevalence of Buddhism and Jainism. Most of the Buddhist writings were burnt or otherwise destroyed during the subsequent predominance of the Brahmins so much so that even a Tripitaka cannot now be had in its original sanskrit language. The Pali Binaya Pitak escaped such devastation by mentioning castes; and this long period has been rendered dark for want of them alas. Then followed the Pauranik period having many books to depict the society so as anyhow to establish the Brahminical supremacy and to denounce those that flourished during the Buddhist period. Indeed it is to bring down injury, disaster and misery, to stand against and oppose those on whom the fortune smiles and time runs smoothly.

Buddhist writings record that on the very day on which Shakyamuni Gautama Buddha was born, Shatanika the King of Kaushambi was blessed with a son called Udayana Batsa; and it was he who constructed a statue of Buddha made of Shandalwood. Jaina books record that Udayana reigned at Bitabhaya Potton in Sindhu Saubeer during the time of Lord Mahabir, a Convert to Buddhism, and constructed a shandalwood statue of Buddha for which he had to fight against Chanda Pradyotan, King of Ujjain. The Udayana mentioned in the Kalidasa's Meghduta thus, 'there are many in Ujjain that are acquainted with the history of Udayana,' must have been this son of Shatapik.—Raja Shibprasad as quoted by Kashiprasad in his 'Kaushambi' page 15, foot note.

Shravasti, Kaushambi, Kanauj, Jais, etc., were the towns where then doubtlessly the Sahas and the Shaundis flourished in large number.

We have seen that during the times described in the Vedas, Rik, Sam and Krisnayajuh, some 6000—3929 years past there, is no mention of many professions and professional titles; but then Soma-Sura, Madya, etc., were held in much esteem. We have also seen that during the time described in the Shukla Yajurveda composed by Yajnavalkya in the reign of Shatanika Janmenjaya there existed many professions and many titles arising out of the names of the professions and then Som, Sura, Madya, etc., were held in much esteem, and the term Surakara was in use. We have thoroughly observed the esteem in which Som, Sura, Madya, etc., were held, and the preaching or promulgation of Brohmojaistha and the Supremacy of the Brahmins, and the symptoms of the stepping stone to hereditary castesystem during the time described in the Athharvaveda. We shall fully describe the mention of the then Huna-jatis and the non-mention of the Khanda Sahas and the Shaundikas among them and the mention of Sura, Mereya and Sotapanya caste fit for high priestly office in the Binaya Pitaka composed by Upali under Kasyap's direction in the Sthhavior Sangha at Rajgrhi near Magadha in which the Tripitakas, Sutra, Binaya and Dharma, were collected after the Nirvana or demise of Tathagata Gotama Sakya

Singha Buddhadeva some 2400 years ago. We shall see the groundlessness of caste-system, stated in the Bojra Suchi of Ashwaghosh Bodhisattwa about the beginning of the Sakabda, era. We shall describe in order, the condition of Sura, Sun-to and wineshop as in vogue about the time when the travelling pilgrims of Fan and Han, namely, Fahian, Hiuen Tsiang, etc., about Shakabda 400-545 (A.D. 500-645). The high esteem and worship of Sura, Madya, etc., about the time described in the Tantras among the Pasupatas, Maheswaras, Nairgranthas, Shaivas, Shaktas, Tantrikas, etc., during the predominance of the Tantrika period Shakabda 100-700 is well known and then the Shaundikas were not abused or slighted. When the early Purans and Sanhitas inculcated the doctrine, namely, 'man's appetite tends towards liquors but in abstinence lies the greatest virtue', the attempts to suppress liquors originated and commenced; but in reality liquors were not suppressed; and then the fashion of vilifying and disregarding the Khonda Sahas and the Shaundis did not commence. We shall fully describe in due course how, during the predominance of Islam and the antagonism of the Koran and the Vedas,—the during the deep animosity and sanguine feuds between the high sounding divine orations and hymns of the Vaisnavas and the catastrophes in forcing the Hindus to Mahomedanism by the perusal of Kalma during the later Pauranika period, the attempts to suppress liquors and the anti-liquor clique attained to its highest ultimate limits, but really in fact drinking went on unchecked and only the Shaundikas were visited with miseries.

Let us now first observe the condition and position of Sura Madya, etc., and the Khonda Saha and of Shoonda and the Shaundikas during the prevalence of Buddhism about 2400 years past to 125 Shakabda, the decline of Buddhism about Sakabda 125-700 and the miserable condition of Buddhism and the predominance of Jainism, when the Brahmonya religion gradually made its course and flourished, about Shakabda 700-1100.

When the priests in the Athharva Veda preached and promulgated the inviolable and intangible property or proprietary rights of the priests alone in their Gang गाँ or lands, cows, or other property and the monopoly of priesthood by their descendants and thereby suggested, originated and gave rise to, the idea of a system of hereditary caste, the people in general became peevish and expressed greatest dissatisfaction and disaffection; and therefore it was one of Bhudeva's many tenets and principles for removing the miseries of mankind, to expunge and obliterate the invidious distinction of superior or lower class among men, saying 'men of all professions could be Sramana, Santha and Arahata' of Shangha, Santhagara, Motha, etc., and there should be penance for utterance in abusing in terms any caste although some castes were termed as Hinajati.

एकस्त्रे (एकस्त्रे) भिक्षु एवं आहंसु—यो भगवा चरित्र कुला (चरित्र) पव्वजितो (प्रवर्जितो) सो अरहति (अहंति) अग्गसन्नम् (अग्गासन्नम्) अग्गोदकम् (अग्गोदकम्) अग्गपिण्णम् (अग्गपिण्णम्) ति । एकस्त्रे भिक्षु एवं आहंसु—यो भगवा ब्राह्मणकुला पव्वजितो सो अरहति अग्गसन्नम् अग्गोदकम् अग्गपिण्णम् ति । एकस्त्रे भिक्षु एवं आहंसु — गहपति कुला...पठमस्य (प्रथमस्य) आनस्य कामी...दुतियस्य (द्वितीयस्य)

आनस्य चाभी...ततस्य (द्वतीयस्य) आनस्य चाभी...सोतापन्न...मकदा-
नाभी...अनागामी...चरहा...तैवीन्यो...उचमित्री सो चरहति अन्गा-
सन्म अग्नोदकम् अग्नपिण्डम् ति । विनयपिटकं पुल्लवग्नं १।१२

तेन सो पन्नसमयेन यमैलुते कुक्षानाम् भिक्षु देवातिका होन्ति ब्राह्मणजातिका
कल्याणक्षेत्र । कल्याण वाक्परना ते येन भगता तेन उपसङ्गमिसु... । ५, १०, १, मनुष्या
उचमिद्वि चियन्ति विपसेन्ति, सेय्यथापि गोपाचक्षा ति । महावग्नं १।१४

१।१०३ ; १।२४।४ ; १।२।१, ८।१।१ ; पुल्लवग्नं ।

अथ सो यथफुल्लपत्नी (१३) अचिरव्यक्तं शेट्ठिम् हि भगवन्तम् एतद् अथ ।

एकस्त्रे (एकस्त्रे) भिक्षु एवं चाहंसु सो भगवा सोतापन्न (३) पव्वजीतो सो चरति
अन्गा-या-सन्म अग्नोदकम् अग्नपिण्डम् ति । विनय पिटकं, पुल्लवग्नं १।१२
—सोता सुतं अभिषुतं अभिववणजातं चरितं (सोमं मयं) पय्यं पय्यमस्य विटपय्यस्तेन
विक्रं वमस्य सोत्तपय्यः सुतपय्यः सोमसुराधिक्रयौ ।

Some recent Brahman teachers and professors of the Acharya or astrologer's caste promoting the cause of Brahmonya and intending to spoil the glory and good name of the Khonda-Shas and the Shaundikas, say Sotapanna सोतापन्न is the distorted form of Srotapanna सोतापन्न whereof Srota means Dharmasrota or current of religion, and one immersed or fallen in and carried by it and unable, to get back, is called Srotapanna ; a Buddhistic virtuous man or religious person. But then it would not be consistent in context and meaning with the Sotapanna appearing in the 2, 2, 6 of the Pachittya Vagga of the Binaya Pitaka quoted below. The real fact is that in the foregoing passage as well as in the following passage enumeration of castes is the sole object. But any person of any profession, or say caste, could become Srotapanna and there could not be a caste of virtuous or religious persons, and the term Sotapanna or the correct form Sutapanya, was a professional caste-title. The ultimate contention in result stands thus: of what is the distorted form Sotapanna written in the broken Sanskrit of the Pali-language, a corrupt vulgarised form?—Of Srotapanna or of Sutapanya? In the Pali-language the suffix *ya* doubles the consonant to which it is added; the term Suta was formerly all along another name for Soma-Sura, Madya and the like; the sellers of Soma-Sura whether hereditary or individual should possibly be classed as a professional caste; and men of all castes could become Dharma-Srotapanna; then how could there be a caste of Srotapanna? That all Dharma-Srotapanna persons would be Arhats, was not possible; but it became necessary to describe those castes that used to be Arhats, and it would have been incongruous to mention the religious persons that would be Dharma-Srotapanna in the enumeration of the castes that used to be Arhats. For these reasons there would be no doubt that the term Sotapanna was the corrupt vulgar form of Sutapanya.

कषकम् वाणिज्यम् गोरक्षम् गन्धकारम् कुम्भकारम् पेयकारम् चर्यकारम्
वडपिटम् मुद्दीकम् गणकम् लेखकम् कट्टिकम् गणिकम् किलांसकम् धीविकम्
अर्धमारिकम् नृपमेधिकम् अतिदीवम् अतिरक्षम् अति-कषकम् (नन्मन्) अखे-
दीतम् रागपारिजुट्टितम् दीवपारिजुट्टितम् मोहपारिजुट्टितम् अन्नापय (३)म्
पेट्टिकम् मोहनम् ।—विनयपिटकं, पाचितीय १।१।१

The Binoya Pitoka in the Pali language which purports to be the Pali-version of the real Binoya Pitoka composed by Upoli immediately after Buddha's Nirwana at the Sthhowir Songha or Convention of 1000 Arhats including Kosyopa, Upoli and Anonda, the constant principal personal disciples of the Tothagota Buddha, who in actual real life walked, talked and preached with him, actually saw, heard and retained in memory the precepts, doctrines and tenets proceeding out of his mouth, enjoyed in actual existence his company and the face-to-face conversation with him and actually witnessed his acts, proceedings and miracles, runs as follows stating the condition of Sura, Maireya, Modya, Ashoba, Sudha. etc. at that time some 2400 years ago in Northern India :—

सन्ति भिच्चवे एके समान ब्राह्मणा सुरम् पोवन्ति मरेयम् पीवन्ति सुरामरेयपाना
अप्यटी विरता । अथम् भिच्चवे पठमो समानब्राह्मणानम् उपक्खिलेसो येन उपक्खिलिसेन
उपक्खिनिष्ठा एके समानब्राह्मणा न तपन्ति न भावन्ति न विरोवन्ति ।—विनयपिटक
चुल्लवग्ग १२।१।३

कथ्यति भन्ते या सा सुरा असुराता असम्यक्ता मथ्यभावम्, सा पातुन् ति । १२।१।१०

दशशलाकानिर्देशे—कथ्यति भन्ते असमथित कथ्योऽति । को सो आबुसो इत्थुलक-
प्योऽति । कथ्यति भन्ते इङ्गलाय क्वायाय वीविवल्याय विकाले भोजने मञ्जितुन् ति ।
नध्वसो कथ्यतीति । कथ्यपटिलियुन् ति । कोशम्बीया सत्यविभङ्गेऽति । किं किं
आपज्यतीति । सुरामरेयपाने पाचित्तियन् ति । सुनात् से भन्ते मन्धो इदम् दुत्तियम्
वत्थुम् उड्ढम् उच्चिनयम् अप्यति सत्थुशासनम् इदम् अहमम् शलाकम् निच्चि
पामि १०।१।८

तेन खो पनसमयेन राजा मागधीसेनियो विस्विसारो संघम्य अप्याय सुधामन्थि-
काले पनम् पासादम् करोपेत्तामो होति । अनुजानामि भिच्चवे पञ्च कूटनानि इङ्ग
काकूदनम् । शिलाकूदनम् सुधाकूदनम् टिनकूदनम् पण्णकूदनम् ति । ६।१।११

पानीयम् ओतप्यति । अनुजानामि भिच्चवे पानीयशालम् पानीयमसूयन् ति ।
पानीयशालानि च वत्थुका होति अनुजानामि भिच्चवे अज्योकासे चौवरवंशम् चौवर-
जानति पानीयभाजनम् न सम्बिज्यति । अनुजानामि भिच्चवे पानीय पानीयसंखम् पानीय-
शरावकन् ति । अनुजानामि भिच्चवे पुथपानन् ति । चुल्लवग्ग ५।१।५

इदम् अबोच भगवा असमना पञ्चभग्य भिच्चु भगवतो भाषितम् अभिब्रन्दन्ति । इम-
खिन् च पनवेज्जीकरणाखन् भन्यमाने पञ्चभोग्यानम् भिच्चुनम् अनुपादाय आशवे हि
चित्तानि विमुञ्चिषु । तेन खो पनसमयेन कुलोके अरहन्तो हन्ति । विनयपिटक
महभग्ग १।६।४७

अथ खो यशस्य कुलपुत्रस्य पितु नो धम्मो देशियमाने यथा दिङ्गम् यथा विदितम्
धूमोम् पञ्चवेत्तस्य अनुपादाय आशवे हि वित्तम् विमुञ्चि । अथ खो भगवतो एतद्
अहोसि । यशस्य कुलपुत्रस्य...आशवे हि वित्तम् विमुत्तम् । अभाव्यो खो यंशो कुलपुत्र
इत्यादि । महभग्ग १।७।११

तस्य यथा दिष्टम् यथा विदितम् भूमीम् पञ्च वेद्यन्तस्य अनुपादाय आशवे चित्तम् ।

विचुत्तम् १।७।११

तेषाम् भगवता धर्मिया कथाय ओवदिय मानानम अनशासियमानानम अनुपादाय आशवे हि चित्तानि विमुञ्चिषु ८।४ ; १८।४

एवं पञ्च भिन्नवे सुत वा अदियशावकी पान वेद्याकरणस्मिन् भन्यमाने तस्य भिन्नु सहस्रस्य अनुपादाय आशवे हि चित्तानि विमुञ्चिषु १।२।१४

ये खी केचि भगवतो शावके आरध्ववीरीया विहरन्ति, अहम् तेषाम् अन्यतरो, अथ च पन मे नानुपादाय आशवे चित्तम् विमुच्यति, सम्बिजन्ति खो पन मे कुले भोगा शक्या भोगे च भुजितम् पुण्यानि च कातुम् ॥१।१२

यथा खी त्वम् आवुसी पटीजानामि अरह्म अमि अनन्तजीनोतिः...मादीसावे जोमाहीन्ति ये पत्था आशवच्चयम् जीता मे तापका धम्मा तस्माहम् उपकजीनोति एवम् वुत्थे उपकी आजीविको हपेया आवुसी ति वत्ता सौसम् ओकम्पेत्ता उम्यग्यम् गहेत्ता पक्कामि ॥१।१८ चीणाशव । विनय म ५।१।२० सि मि ६।२५ १

अथ खी तस्य तरुण पसन्नस्य महामत्तस्य एतद् अही अथ खी स तरुण पसन्न महामत्तो तस्यरन्धिया अन्नयन पणितम् खादनीयम् भोजनीयम् पटियादापेत्ता अहत्तेत्ता सानि च संसपाति सूतानि भगवतो कालम् आरोचापेसो । (२) अथ...महामत्त भतागो भिन्नु परिविसति (३) सा की तुम्हे भन्ते अयम् तरुणपसन्न महामत्तोऽति थोकम् थोकम् पटिगनइथ (४) अथ...महामत्तो उज्झायति खियति विपाचेति । अथ...महामत्तो वुडपसुखम् भिन्नु नघम् पणितेन खादनीयेन भोजनीयेन सह तंथा सन्तेत्ता सम्यभारित्वा भगवन्तम् भुत्ताभम् ओनीतपत्तपानिम् एकमन्तम् निसीदि । एकमन्तम् निसीन्नम् की तरुणपसन्नम् महामत्तम् भगवा धर्मिया कथाय सन्दसेत्ता समादपेत्ता समुत्तेज्जत्ता सम्यहसेत्ता उट्टा यासना पक्कामि (४) अथ...ओय अचिरपकन्तस्य भगवतो अह्म एव कुकुथ्यम् अक्कु विप्यति सावोः अलाभा वत्तम्, न वत्तम्, लाभा...ओ येन भगवा तेन उपसंक्कामि, उपसंक्कपित्वा भगवन्तम् अभिवादेत्ता एकमन्तमनिसिदि ॥१२५॥

तेषाम् अन्नञ्च पानञ्च वत्थ- (स्त-; इ-)से नीसनानि च । ददेथ उजुभूतेषु विप्य सन्नेन चेतसा । ते तस्य धम्मम् देवेति सव्वदुखापनीदनम् । यम् सी धम्मम, इध् अन्याय परिनिव्याति अनाशव ति । वि, पि, वुल्लवग्ग ६।१।५

The Binoya Pitoka makes mention of the following articles for fit food and drink :—

अथ की आयस्सा आनन्दपुब्बेपि भगवतो उदरो वाता वाधी ते कटुत्वाय युगाव फासु होतीति सामं तोलम् पौ तण्डुलं पि मुग्गं पि पन्नापेत्ता अतो खमं पठित्वा भगवतो पेमासिं पीवतु भगवा ते कटु लयागन् ति भट्टाभग्ग ॥१७।१

तेभ् हि भवे लोणम् पि तेमम् पि तण्डुलम् पि खादनीयम् पि अकटेष आरोपेत्ता

आच्छम्, अहतेलसानि च गोपाल कसतानि अहतेलसानि धेनुशतानि आदाय आगच्छन्तु,
यथा भगवन्तम् पस्सिसाम तृथा तरुणेन चौरिण भोजिस्सामा ति । वि, पि, महाभग्ग ६।३४।१७

अनुजानामि भिच्चवे पार्थियम् परिवेसीतुम् तण्डुली तण्डुलत्थ केन सुग्गी सुग्गत्थ केन
मासो मासत्थ केन लीणीम् लीणीत्थ केन गुडो गुडत्थ केन तेलम् तेलत्थि केन सप्पो
सप्पोत्थि केन... ६।३४।२१

अनुजानामि भिच्चवे अट्ठ (अष्ट) पानानि अम्बुपानम् जम्बुपानम् चीचपानम्
मीचपानम् मधुपानम् मुद्दीपानम् शालुकपानम् फारुशकपानम् । अनुजानामि
भिच्चवे सव्वम् (सब्बम्) फलरसम् ठपेत्वा धन्नफलरसम् । अनुजानामि भिच्चवे सव्वम्
पत्त (पव) पत्तम् ठपेत्वा डाकरसम् । अनुजानामि भिच्चवे सव्वम् पुप्फ (पुष्प) रत्तम्
ठपेत्वा मधुकपुप्फरसम् । अनुजानामि भिच्चवे उच्छुरसम् ति ६।३५।६

मेघो यशो गो मण्डको च, गोरसम् पार्थियम् केम च केनी, अम्बु, जम्बु, चीच,
मीच, मधु, मुद्दीका, शालुकम् । फारुशक डाकापीडम् आतुमायम् महापीतो... । महाभग्ग

इध पन भिच्चवे उपासकेन अत्यनो अत्थाय निवेसनम् करोपितम् होति, ल-अयनि
घरम् करो पितम् होति, उद्योमिते—, अट्ठी—, माली—, आपल—, आपान-
शाला,—पासादी—, हम्मम्—, गुहाः....महाभग्ग ३।५।६ उदपन, उदपनशाला । म३।५
चुल्लवग्ग ५।१।२२

Then the term Brahman used to be applied to Bhikshu, Shakya-puttra, Shromona or other devout Buddhists perhaps, although at later stages (during the travels of the pilgrims of Han and Fan.) it used to denote a heretic, i.e., a non-Buddhist, Shoiba, etc.

खो सो ब्राह्मणो भगवन्तम् एतद् अबोच कित्थावता नु खो तो गोतम ब्राह्मणो होति
कतमे च पन ब्राह्मणकरणा धम्माति । विनय पिटक महाभग्ग १, २, २, Cf. again.

ब्राह्मण—चुल्लवग्ग ६, ६, २ ; ब्राह्मण ग्राम—महाभग्ग ५, १३, १२ ; ब्राह्मण
केन चुल्ल, ६, ६, २, ब्राह्मण जातक, चुल्ल ५, २२, १ ; ब्राह्मण परिषा, महा ६, २८, १,
ब्राह्मण भोजन (शाकपुत्तभोजन)—महा १, २५, २, समान ब्राह्मण—चुल्ल १२, १, १
But compare again—अट्ठकी, व्थमको वामदेव्य विश्वामितो जमदग्नी अङ्गि-
रसी, भरद्वाज, वासेट्ठो कशपापी, भग्ग । वि, पि, महाभग्ग ६, ३५, २ ; ३७, २, ९ ।
भारद्वाज, भारद्वाजगोत्त—पाचित्थ २, २, भारद्वाज गोतम् मद्गल्लसम् कट्ठावन्
वसिट्ठम् ।

तेन समयेन वुड्ढो भगवा वेरज्जायम् विहरति नलीरुपुचिमण्डसूली महता भिच्चुसङ्गेन
सङ्घिम् पच्च मत्थे हि । भिच्चुशते हि अस्योसि खो वेरज्जी ब्राह्मणो सम नो खलु भो
गोतमो शक्यपुत्त शक्यकजा पव्वजितो वेरज्जायम विहरति ।—वि, पि, सुत्त विभङ्ग-
पाराजिक १, १,

In the Binoya Pitoka the mention is made of castes ; but it is uncertain whether these castes were hereditary or individual,

professional and lifelong, 'Of course Binoya Pitoka was written when the Athharvaveda gave hints of Brohmo-Jestha and sanctity of Brahman's property and perhaps when the rudiments of Brahmanya suggested hereditary castes whereupon it is based. However Binoya Pitoka prescribes penance or atonement for address to castes. Thus:

उर्ध्वस्यस्त्री उपसम्पन्नम् खुंसेतुकामो वधेतुकामो मृदुम् कथुकामो ह्रीनेन ह्रीनम् वदेति चण्डालम् वेणुम् नेसादम् रथकारम् पुक्कसं चण्डालोऽसि वेणोऽसि नेसादोऽसि रथकारोऽसि पुक्कसोऽसौहि भणति, आपति वाचाय वाचाय पाचित्तिथस्य । विनय पिठक, सूतविभङ्ग, पाचित्तिथ २, २, ४,

उपसम्पन्नो उपसम्पन्नम् उक्कट्ठेन ह्रीनम् वदेति चण्डालम् वेणुम् नेसादम् रथकारम् पुक्कसम् चत्तिथोऽसि ब्राह्मणोऽसीति भणति वाचाय वाचाय पाचित्तिथस्य... वदेति चत्तिथम् ब्राह्मणम् चत्तिथोऽसि ब्राह्मणोऽसीति... २, २, ५,

similarly mention is made of यथा कर्षकम् वाणिजम् गोरक्षम् नलंकारम् कुम्भकारम् पेसकारम् चम्पकारम् नहापिटम् मृद्वौकम् गणकम् लेखकम् कट्टिकम् गण्डिकम् किलासिकम् शोषिकम् अपसारिकम् मधुमेहिकम् अतिदीघम् अतिरसम् अतिकण्हम् (नलम्) अस्त्रेदोतम् रागपारियुट्ठितम् मोहपारियुट्ठितम् दोषपारियुट्ठितम् अज्झापिण्यम् खल्यवयम् सीतापन्यम् उट्ठमण्ड गोण गदभ । पाचित्तिथ २, २, ६ ; अथ खो भिच्चवे नन्दि विणालो वलिवद्दो तम् ब्राह्मणम् एतद् अवोच गच्छत्वम् ब्राह्मण श्रेष्ठिना सद्धिम् सहससेन अवभुतम् । पाचित्तिथ २, २, १ । But read—

पेसलो भिच्च, भीमसन्ति जातिना पि नामेन पि गोत्तन पि कम्मेन पि सिपेन पि अवाधेन पि लिङ्गेन पि किल्लेनेन पि आपत्तिर्यापि ह्रीनेन पि अकोसेन खुंसन्ति वधेन्ति । पाचित्तिथ १, २, १... । जातिती पि नामतो पि गोत्तन पि... १, २, २ ;

जाति नाम, हे जातिथो ह्रीना च जाति उक्कट्ठ (उत्कट) च जाति ह्रीनानाम जाति चण्डाल जाति वेणजाति नेसादजाति, रथकारजाति, पुक्कसजाति एषा ह्रीना नाम जाति उक्कट्टा नाम जाति हत्तिथ जाति ब्राह्मण जाति एषा उक्कट्टा नाम जाति—प—अक्कोसी उत्कर्ष) नाम हे अक्कोसी, ह्रीनी नाम अक्कोसी उक्कट्ठी च अक्कोसी । ह्रीनी नाम अक्कोसी अटोऽसि—काटकोट चिकाय वा । एषी ह्रीनी नाम । अक्कोक्षी पाणि १, १, २, १ । चण्डाल वेण... । २ अवकन्यको जवकन्यको धनिट्ठो सविट्ठको कुलवड्ठको (वड्ठकी) । चण्डालवेण... पण्डित, वरुणा मेधावी बहुसत्त्व धर्मकणिक । १, १, २, २-

कथम् हि नाम पापमिच्च अमहाकम् घरे भुज्जिस्स स्त्रीति, घरम् गत्वा पत्नी दासिम् आनाग्रेहि—ये जे खे भत्तिका आगच्छन्ति ते केट्ठके आसदन् पुन्यापेत्ता कण्ठाज केन विलङ्घदुत्तिथेन परिविशासति । एवम् अथासति खी सा दासी कल्याण भत्तिकस्य गहपतिने उत्तमं पयोलेसि । विनय पिठक, सूतविभङ्ग, संहारिदिश ।

अथ स्त्री ते आजीवकशावका तम् कुमारिकम् भिला० माहम् ये व सुनिस भोगेन
मुञ्चिंसु, ततो अपरेन दासी भोगेन मुञ्चिन ति । सङ्गा, ५., १, २ ।

There is mention of six Buddhas preceding Goutam Buddha. Thus

- १ । असङ्करभवम् समानगोतम ; २ । निभोगीभवम् गोतमी ;
३ । अकिरिषवादीभवम् गोतम ; ४ । उच्छेदवादीभवम् गोतमी ;
५ । जेगुच्छिभवम् गोतम ; ६ । विनिर्णयीभवम् गोतम ; ७ । तपस्वी भवम्
गोतम ; ८ । अपगवभोभवम् गोतम । वि. पि., सु., वि., पाराजिकम् १, १, २

तेन पनसमयेन ३ भिक्षु सहायका होति पण्डकी च कपिलो च । एको गामके
विहरति एको कीशास्त्रियम् । पाराजिकम् २, ७, ४८

गहपती—सङ्गादिशेष ८, १ ; ६ निखगिय ६, १ ; ७, १ ; ८, १ ; १०, १ ;

गहपतानी—६, १ ; ७, २ ; २७ ; ब्राह्मण्य—पाराजिकम् २, १, ६ ; २, २

Perhaps the Binoya Pitoka or at least its Pali version was composed during the decline of Buddhism to favour or reconcile Brahmanya in its Shaiva aspect, or it was subsequently interpolated to express adverse things. Herein is visible the caste-distinction, individual or hereditary, wherein the supremacy of the Kshatriyas is established. Perhaps the present Binoya Pitoka, especially the Pali Binoya Pitoka, is not the true, genuine Binoya Pitoka, and was made afterwards. Whether the Kshatriyas were made supreme or not, the caste-system therein stated preserved it from destruction by being burned down to ashes or being worm-eaten on the shelf. No doubt according to the true principle of Buddhism all men are equal with respect to caste.

Omor Singha who is said to have lived about Sombot १०६ when Buddhism was in its zenith and caste system was unknown, is made to put Shaundika, Sura, and Madya in the Sudfa Porva and not in the Vaishya Porva or category of Omorkosh or the thesaurus of Sanskrit words.

Omor is heedless or rash in so saying ; for in that he is unmindful of the fact that Manu and others hold Madya to be a Bitpanya or an article sold by the Vaishyas.

Omor Singha, Vottri Narayan, Kalidas, Bararuchi, Mihir, and other sages flourished at different times after the reign of Bikromaditya when the Sanskrit language divested from Prakritika attained to full perfection and admitted of no further alteration being perhaps due to the long dis-use of the Vedas, the Vaidika religion and this language of the Vedas (to be sure the Pali language had much to do and predominated during the predominance of Buddhism). Some of the gems are held to have adorned the court of Bikromaditya about the beginning of the Sombot era १०६ perhaps. The Hindu writers are cunningly fond of antedating, transfiguring, disfiguring, suppressing, coining, interpolating, transferring and construing facts to meet especial objects in view, and reducing facts to some nuclei for mnemonics. So perhaps Omor Sinha has been made to live and exist long before he actually did and his Kosh or thesaurus antedated ; or perhaps the Shaundika, Sura and Madya

were transferred from the *Porva* or category of *Vaishya* to that of the *Shudra* by some subsequent editors, compilers or revisors of the *Kosha*, very like the disfiguration of the term *Shaundikeya* in the *Agri Puran* into *Toundikeya* in the *Ballalcharita*, *Kundikera* in the *Matsya*, *Tundikera* in the *Vayu* and *Padma* and *Taundikera* in the *Brahma Puran*, and very like the misconstruction of the *Purusha Sukta* of the *Vedas* to mean the creation of the four *Varnas* out of the mouth, arms, thighs (of middle part in the *Athharva*) and feet of the person of *Brahma*, made in attempts to suppress liquors and to lower the *Shaundikas*, and very like the diverse false texts fabricated in the *Brahma Boivorta Puran*, *Brihod-dhormo puran*, *Porasoropoddhoti*, etc. to vilify and abuse the origin of the *Shaundis* debasing them uncalled for without referring to the defects of the *Brahmans* themselves.

Bojra Suchi written by *Oshwoghosh Bodhi Sottwa*, a Buddhist, after the commencement of the Decline of Buddhism at about *Shakabda 125*, describes facts and popular views existing at a time from which there have not yet elapsed 1700 years and evidences how the *Brahmans* were then starting, preaching and encouraging the distinction of four *Varnas*, establishing the Supremacy of the *Brahmans* among the four *Varnas*, and prescribing the humiliating condition of the *Shudras* that they would serve the other three *Varnas*, in a system called the *Manava Dharmashastra* whereof the present *Manu Sanhita* may roughly furnish a form perhaps enlarged, curtailed, altered or interpolated in parts, and how the *Boddhisottwa* refuted and objected to the innovation by saying that there was only one *Varna*, that is, all men would be equal with respect to caste, that there do not exist amongst the *Brahmana*, the *Kshatriya*, the *Vaishya*, and the *Shudra* who are all equal in the ordinary way of life and laws of nature, such differences as are visible among the different species of animals, birds, vegetables, etc.; and the figs or the jacks of a tree are the same figs or jacks respectively no matter whether they grow on the top, the twig, the trunk or at the root, that a man could not be *Brahman* or *Bipra* simply by reason of his birth, that is, of lineage or hereditary caste, of his being a living being, or of his body, knowledge, customs or mode of life, profession or reading the *Vedas*, that *Brahmanottwa* did not lie in *Shastrapathha Sanskar*, *Jati*, *Kula*, *Vedapabha* or *Korma*, that it lies in the removal of all sins, in *Brota*, *Topa*, *Niyoma*, fasting, alms-giving, *Doma*, *Shoma*, *Songoma* and *Upachara*, in freedom from worldly affection, selfishness, worldly connections, marriage, anger and jealousy or grudge, in truthfulness, in check to appetites and sensual pleasures, in mercy to and beings and *Sheel* or good behaviour.

It is written in a language which is not *Prakritik* of the *Vedas*, but in the current *Sanskrit*. It knows the *Vedas* and the *Manava-dharma Shastra* but no *Tontra*, *Puran*, *Upapuram* or *Sonhita*. Spruned and curtailed *Manavadharma* under the name of *Manu Sanhita* not yet coming into existence, of course *Smriti* then meaning the power of retaining the meaning of the *Shastra* after its perusal, and thus fixes the antiquity of the *Manavadharma*, which seems to be criticised by it for trying to introduce new customs anew. It shows that Buddhism did not abolish the system of castes as dependent

upon occupations ; but it expunged the invidious social distinctions amongst men and the Brahminical Supremacy. It rather asserted the Supremacy of the Kshatriyas in some way.

जगद्गुरुं मञ्जुघोषं नत्वा वाक्तायचेतसा । अञ्जघोषो बन्धुमूर्खी मूढयामि यथा मर्हम् ।

वेदाः प्रमाणं स्मृतयः प्रमाणं धर्माध्ययुक्तं वचनं प्रमाणं

यस्य प्रमाणं न भवेत् प्रमाणं क्लृप्तस्य कथं वचनं प्रमाणम् ।

इह भवताय दिष्टं सर्ववर्णप्रधानं ब्राह्मणवर्ण इति । ययनव गुप्तः कीदृशं ब्राह्मणी नाम किं जीवः किं जातिः किं शरीरं किं ज्ञानं किमाचारः किं कर्म किं वेद इति । (१) तव जीवत्वाद्ब्राह्मणी न भवति कस्मात् वेदप्रामाण्यात् उक्तं हि वेदे । श्री सूर्यः पशुरासीत् सोमः पशुरासीत् इन्द्र पशुरासीत् पशुरी देवाः अद्य त देवपुत्रवः । अपाका अपि देवा भवन्ति अतो वेदप्रामाण्यान्मन्यमहि जीवत्वाद्ब्राह्मणी न भवति । भारत-प्रामाण्यादपि उक्तं हि भारत ।

सप्तव्याधा दशारख्ये सृगाः कालिंजगे गिरौ । चक्रवाकाः शरद्वीपे हंसाः सरसि मानसे । तेषां आता, कुरुक्षेत्रे ब्राह्मणा वेदपारगाः ।

अतो भारतप्रामाण्यात् व्याध सृग हंस चक्रवाकदर्शनसंभवाभ्यामनहि जीवत्वाद्ब्राह्मणी न भवति मानवधर्मप्रामाण्यात् उक्तं हि मानवे धर्म ।

अधौत्य चतुरो वेदान् सांगोपांगेन तत्त्वतः । शूद्रात् प्रतिगृह्याही ब्राह्मणी जायते खरः । खरो हादश जन्मानि षष्टि जन्मानि शूकरः । श्वानः सप्तति जन्मानि इत्येवं ममुरावैत् ।

(२) अतो मानवधर्मप्रामाण्यात् जीवत्वाद्ब्राह्मणी न भवति । जातिरपि ब्राह्मणी न भवति । कस्मात् स्मृतिप्रामाण्यात् । उक्तं हि स्मृतौ ।

हस्तिन्यामचलीजात उलूक्यां केशांपंगलः । अगस्त्योऽगस्त्यपुत्रश्च कौशिकः कुशसंभवः । कपिलः कपिलाजातः शालगुह्याश्च गौतमः । द्रोणाचार्यस्तु कलशसिन्धिरिस्तिचरीसुतः । रेणकाऽजनयद्रामसृष्ट्यश्च गमुनिं सगी । केवलिन्यजत्राणं कौशिकं चैव शूद्रिका ।

विश्वामित्रं च चंडाली वसिष्ठं चैव उर्व्वशी । न तेषां ब्राह्मणी माता लोकावाराश्च ब्राह्मणः ।

अतः स्मृतिप्रामाण्याज्जातिताद्ब्राह्मणी न भवति । अथ मन्यसे माता वाऽब्राह्मणी भवेत् तेषां पिता ततो ब्राह्मणी भवतीति । यद्येवं दासोपद्रा अपि ब्राह्मणजनिता ब्राह्मणा भवेयुः । न चेत्तद्वतमिष्टं किं च । यदि ब्राह्मणपुत्रो ब्राह्मणसहि ब्राह्मणाभावः प्राप्नोति । इदानींतनेषु ब्राह्मणेषु पितरि संदेहात् । गोवब्राह्मणमारभ्य ब्राह्मणीनां शूद्र-पर्यंतमभिगमनदर्शनात् । अतो जातिब्राह्मणी न भवति । मानवधर्मप्रामाण्यादपि उक्तं हि मानवे धर्म ।

सद्यः पतति मासेन लज्जया लवनेन च । द्रष्टाच्छूद्रश्च भवति ब्राह्मणः क्षीरविक्रयी ।

आकाशं गामिनी विप्रः पतति मांसभक्षणात् । विप्राणां पतनं दृष्ट्वा ततो मांसान्निवर्जयेत् ।

अतो मानवधर्मप्रामाण्याज्जातितावद्ब्राह्मणो न भवति । यदि हि ब्राह्मणः तन्ना स्यात्तदापतनात् शूद्रभावे नो प्रपद्यते । किं खलु दृष्टोऽप्यस्यः शूकरो भवेत् कस्माज्जातिरपि ब्राह्मणो न भवेत् ।

(१) शरीरमपि ब्राह्मणो न भवति । कस्मात् । यदि शरीरं ब्राह्मणः स्यात्तर्हि पावकोऽपि ब्राह्मणश्च स्यात् । ब्राह्मणस्य च वंशूनां शरीरदृष्ट्या न भवेत् । ब्राह्मण-शरीरनिर्णयं दजाताश्च चक्रियं वैश्यं शूद्रा अपि ब्राह्मणाः स्युः । न चैतद्दृष्टम् । ब्राह्मण-शरीरविनाशाच्च यजनयज्ञनाध्यायनाध्यापनदानप्रतिग्रहादीनां ब्राह्मणशरीरजनितानां फलस्य विनाशः स्यात् । न चैतद्दृष्टम् । अतो मन्यामहं शरीरमपि ब्राह्मणो न भवति ।

(४) ज्ञानमपि ब्राह्मणो न भवति । कुतः ज्ञानवाहुल्यात् । ये ये ज्ञानवतः शूद्रास्ते सर्वे एव ब्राह्मणाः स्युः । दृश्यंते च कश्चित् शूद्रा अपि वेदव्याकरणमिमंसासंस्कृत-वैशेषिकलघ्ना जीवकादि सर्वशास्त्रविदः । न च ते ब्राह्मणाः स्युः । अतो मन्यामहं ज्ञानमपि ब्राह्मणो न भवति ।

(५) आचारी हि ब्राह्मणो न भवति । यद्याचारी ब्राह्मणः स्यात्तदा ये ये आचारवंतः शूद्रास्ते सर्वे ब्राह्मणाः स्युः । दृश्यंते च नटभटकैवर्तभण्डप्रभृतयः प्रचंडतर-विविधाचारवंतौ न च ते ब्राह्मणा भवन्ति । तस्मादाचारोऽपि ब्राह्मणो न भवति ।

(६) कस्यापि ब्राह्मणो न भवति । कुतः दृश्यते हि चतयवैश्यशूद्राः यजन-श्रावणनाध्यायनाध्यापनदानप्रतिग्रहादिविविधानि कस्यापि कुर्वन्तो न च ते ब्राह्मणा भवन्तः संनताः । तस्मात् कस्यापि ब्राह्मणो न भवति ।

(७) वेदनापि ब्राह्मणो न भवति । कस्मात् । राक्षणी नाम राक्षसोऽभूत् । तेना-धीतायलारी वेदः ऋग्वेदो तजुर्वेदः सामवेदोऽथर्ववेदश्चेति । राक्षसानामपि गृह्येगृहे वेदव्यवहारः प्रवर्तते एव न च ते ब्राह्मणाः स्युः । अतो मन्यामहं वेदनापि ब्राह्मणो न भवतीति ।

८ । कथं तर्हि ब्राह्मणत्वं भवति । उच्यते—

(क) ब्राह्मणत्वं न शास्त्रेण न संस्कारैर्न जातिभिः न कर्मान् न वेदेन कस्यापि न च वृद्धतः ।

(ख) कुदैर्दुधवत् हि ब्राह्मणत्वं नाम सर्वपापस्यापाकरणमिति । उक्तं हि व्रत-संपी नियमोपवासदानदमश्न संयमोपचाराश्च ; तथा चोक्तं वेदे—

निर्ममो निरहंकारो निःसंशो निःपरिग्रहः ।

रागद्वेष विनिर्मुक्तस्तं देवा ब्राह्मणं विदुः । सर्वशास्त्रेऽप्युक्तं—

सत्यं व्रतं तपो व्रतं व्रतं चेन्द्रियनियमः । सर्वभूते दया व्रतं एतद्ब्राह्मणकलणम् ।

सत्यं नास्ति कपीनास्ति नास्ति चेन्द्रियनियमः ।

सर्वभूते दया नास्ति एतच्चालक्षणम् । देवमानुषनारीणां तीर्थग्योनिभूतेष्वपि ।

मैथुनं नाधिगच्छन्ति ते विप्रास्ते च ब्राह्मणा इति ।

युक्तायाप्युक्तं

न जातिं दृश्यते तावद्गुणः कल्याणकारकः ।

चण्डालोऽपि हि तत्रस्थस्तं देवा ब्राह्मणा विदुः ।

तस्मात्प्र जातिं न जीयेत न शरीरं न ज्ञानं नाचारो न कर्म न वेदो ब्राह्मण इति ।

५। अन्यच्च भवतीकृतम् । इह शूद्राणां पत्रव्या न विधीयते ब्राह्मणशूद्रेषु तेषां धर्मा विधीयते । चतुर्षु वर्षेष्वेते वचनान्ते नीचा इति । यद्येवमिदं हि नीचः स्यात् । शूद्रव मघोनाम् तद्धित इति सूत्रवचनात् । आ कङ्कुरः । युवा पुरुषः मघोवा सुरेन्द्र तयोः शूद्रपुरुषयोरेन्द्र एव नीचः स्यात् । न चैतदुच्यते । किं हि वचनमात्रेण दोषो भवति । तथा च समानदृष्टरी दंतोष्ठावित्यपि लोके प्रयुज्यते न च दंसाः प्राशुत्पन्नाः उत्पन्ना वा केवलं वर्षसमासमात्रं क्रियते ब्रह्मचरविट्शूद्रा इति । तस्माद्वा भवद्दीया प्रतिष्ठा ब्राह्मण-शूद्रेषु तेषां धर्मः न भवति । किं चानिश्चितोऽयं ब्राह्मणप्रसंगः । उक्तं हि मानवे धर्मे । वृषलोकिनपीतस्य निशासोपहतस्य च । तत्रैव च प्रसूतस्य निष्कृतिर्नोपलभ्यते । शूद्रहस्तेन यो भुंक्ते मासमेकं निरंतरम् । जीवमानो भवेच्छूद्रो मृतः श्वानस्य जायते । शूद्रोपरिवृतो विप्रः शूद्रो च गृहमेधिनो । वर्जितः पितृदेवेन शरीरं सोधिगच्छति ।

• (क) अतोऽस्य वचनस्य प्रामाण्यादनियतीऽयं ब्राह्मणप्रसंगः । किं चाप्युक्तं शूद्रोऽपि ब्राह्मणो भवति । को हेतुः । इह हि मानवे धर्मेऽभिहितं—

अश्विनीगर्भसंभूतो कठो नाम महामुनिः । तपसा ब्राह्मणो जातस्तस्माज्जातिरकारणम् ।
उर्वशीगर्भसंभूतो वशिष्ठोऽपि महामुनिः ।...हरिणीगर्भसंभूतः ऋष्यशृंगो महामुनिः ।...
चण्डालीगर्भसंभूतो विश्वामित्रो महामुनिः ।...तांबुलीगर्भसंभूतो नारदो हि महामुनिः ।...
जितात्मा यतिर्भवति पंचमी निर्जितेन्द्रियः । तपसा तापसे जातिं ब्रह्मचर्येण ब्राह्मणः ।
न च ते ब्राह्मणीपुत्रास्ते च लोकस्य ब्राह्मणाः ।

शीलं प्रधानं न कुलं प्रधानं कुलेन किं शीलविवर्जितेन ।

वह्वी नरा नीचकुलप्रभूताः स्वर्गगताः शीलमुपेत्य क्षीराः ।

के पुनस्ते कठ व्यास वसिष्ठ ऋष्यशृंग विश्वामित्र प्रभृतयो ब्रह्मर्षयो नीचकुलप्रभूतास्ते च लोकस्य ब्राह्मणाः । तस्मादस्य वचनस्य प्रामाण्यादप्यनियतीऽयं ब्राह्मणप्रसंग इति । शूद्रकुलोपि ब्राह्मणो भवति ।

६। किं चाप्यन्यद्वेदीयं मतं—

मुखतो ब्राह्मणो जातो वाङ्मयां चरियस्तथा । ऊरुभ्यां वैश्वः संजातः पद्भ्यां शूद्रक एव च ।
अवीच्यते । ब्राह्मणा वह्वी न जायते । कतो मुखतो जाता ब्राह्मणा इति ।

(क) इह हि कैवर्त्तरजकचण्डालकुलेष्वपि ब्राह्मणाः संति तेषामपि चूडाकरण म'जदंतकाष्ठादि संस्काराः क्रियन्ते । तेषामपि ब्राह्मणसंज्ञा क्रियते तस्माद्ब्राह्मणवत् चरियदीवाऽपीति पश्यामः । एकवर्णो नास्ति चातुर्वर्ण्यमिति । अपिच

(ख) एकपुरुषोत्पन्नानां कथं चातुर्वर्ण्यम् । इह कश्चिदेवदत्त एकस्मिन् स्थिता

चतुर पुषान् जनयति न च तेषां वर्णमिदोऽस्ति । अयं ब्राह्मणः अयं क्षत्रियः अयं वैश्यः अयं शूद्र इति । कस्मादेकपितृकत्वात् एवं ब्राह्मणादीनां कथं चातुर्वर्ण्यम् ॥

(ग) इह हि गौडस्थवृक्षगंसिंहव्याघ्रादीनां पदविशेषो दृष्टः । गोः पदमिदं हस्ति-
पदमिदम् अश्वपदमिदं खगपदमिदं व्याघ्रपदमिदमिति । न च ब्राह्मणादीनां ब्राह्मण-
पदमिदं क्षत्रियपदमिदं वैश्यपदमिदं शूद्रपदमिदमिति । अतः पदविशेषाभावादपि
पश्यामः एकवर्णी, नास्ति चातुर्वर्ण्यम् । इह गोमहिषाश्वकुंजरखरवानरहागैरकादोनां
भगलिङ्गवर्णभेदस्यानसङ्गभूतगन्धर्वनिविशेषो दृष्टः न तु ब्राह्मणक्षत्रियादीनाम् । अतोऽप्य-
दीनां विशेषादिक एव वर्ण इति । अपिच

(घ) यथा हंसपारावतयुक्तकोकिलशिशुंदिप्रभृतीनां रूपवर्णलीमनुदविशेषो दृष्टः
न तथा ब्राह्मणादीनाम् । अतोऽप्यविशेषादिक एव वर्णः ।

(ङ) यथा बटवकुलपलाशाशोकेतमालनागकेसरशरीषचंपकप्रभृतीनां रसानां
विशेषो दृश्यते । पदतोदंडतश्च पत्रतश्च पुष्पतश्च फलतश्च त्वगस्थिवीजरसगन्धतश्च न तथा
ब्राह्मणक्षत्रियशूद्राणाम् ।

(च) अंगप्रत्यंगविशेषो न च त्वङ्मांसश्रीणितास्थियुक्तमलवर्णसंस्थाने विशेषणं
नापि प्रसंगविशेषो दृश्यते । ततोऽप्यविशेषादिक एव वर्णो भवति ।

(छ) अपि भो ब्राह्मण सुखदुःखलोवितवुद्धिद्विपापारव्यवहारभरणोत्पत्तिभयमैशु-
नीपचारसमतया नास्त्येव विशेषो ब्राह्मणादीनाम् । इदं चावगम्यताम् ।

(ज) श्येकवृक्षोत्पन्नानां फलानां नास्ति वर्णभेदः उदंवरं पत्रमफलवत् । उदंवरस्य
हि पत्रस्य च फलानि काण्डचित् प्राख्यातो भवन्ति काण्डचिद्वृक्षतः काण्डचित् स्तम्भतः
काण्डचिन्मूलतः । न च तेषां भेदोऽस्ति । इदं ब्राह्मणफलम् इदं क्षत्रियफलम् इदं
वैश्यफलम् इदं शूद्रफलमिति । एकवृक्षोत्पन्नत्वात् । एवं नराणामपि नास्ति भेदः ।

(झ) एकपुरुषोत्पन्नत्वात् अन्यश्च दूषणं भवति । यदि सुखतो जातो भवति ब्राह्मणो
ब्राह्मण्याः कृत उत्पत्तिः । सुखादेरिति चेत् इत तर्हि भ्रष्टतां भगिनीं प्रसंगः स्यात् ।
तथागम्यागम्यं न संभाव्यते तच्च लोकेऽत्यंतं विचित्रम् । तस्यादनियतं ब्राह्मण्यम् ।

० । क्रियाविशेषश्च खलु चातुर्वर्ण्यस्यस्या क्रियते । तथाच युधिष्ठिराध्येषितेन
वैशंपायनोनाभिहितं क्रियाविशेषतश्चातुर्वर्ण्यमिति—

पंडितो विद्युतः पुत्रः स वै नाचा युधिष्ठिरः । वैशंपायणमागम्य प्रांजलिः परिपृच्छति ।

के च ते ब्राह्मणाः प्रोक्ताः किं वा ब्राह्मणलक्षणम् ।

एतदिच्छामि भीः प्रीतुं तद्वान्वाकरोतु मे ।

चात्यादिभिर्गुणैर्युक्तस्तत्तदंभीनिरामिवः । न इति सर्वभूतानि पृथक् ब्राह्मणलक्षणम् ।

यदा सर्गे परद्रव्यं पथि वा यद्वि वा गृहे । अदत्तं नैव गृह्णाति द्वितीयं ब्राह्मणलक्षणम् ।

सर्वभूतेऽक्षरस्वभावं तु निर्ममो निःपरिग्रहः । सुक्तसरति यो नित्यं तृतीयं ब्राह्मणलक्षणम् ।

देवसानुषनारीणां तीर्थज्योतिर्गतेष्वपि । मैथुनं हि सदा त्यक्तं चतुर्थं ब्रह्मलक्षणम् ।
 सत्यं शौचं दया शौचं शौचमिन्द्रियनिग्रहः । सर्वभूते दयाशौचं तपशौचं च पञ्चमम्
 पञ्चलक्षणं पञ्च ईदृशी यो भवेद्भिजः । तमहं ब्राह्मणं ब्रूयां श्रियाः शूद्रा युधिष्ठिर ।
 न कुलेन न जात्या वा क्रियाभिः ब्राह्मणो भवेत् ।
 चण्डालोपि हि हतस्थो ब्राह्मणः स युधिष्ठिर । किं च भूयो वेशपायशुनीकं—
 एकवर्षमिदं पूर्णं विश्रमासीद्युधिष्ठिर । कर्मक्रियाविशेषेण चतुर्वर्त्यं प्रतिष्ठितम् ।
 सर्वे वै योनिजा मर्त्याः सर्वे मृतपुरिषिणः । एकैर्द्रियैर्द्रियाद्यां तस्माच्छीलगुणैर्भिजः ।
 शूद्रोपि शीलसंपन्नो गुणवान् ब्राह्मणो भवेत् ।
 ब्राह्मणोपि क्रियाहीनः शूद्रात् प्रत्यापरो भवेत् । इदं च वेशपायशुनीकम् ।
 पचेंद्रियार्णवं घोरं यदि शूद्रापि तीर्थवान् । तस्मै दानं प्रदातव्यमप्रमेयं युधिष्ठिर ।
 न जातिं दृश्यते राजन् गुणाः कल्याणकाटकाः ।
 अहीरावं चरेत् कतिं तं देवा ब्राह्मणं विदुः ।
 परित्यज्य गृहवासां यास्यता मोक्षकांक्षिणोः । कामेष्वशक्ताः कर्तव्यं ब्राह्मणास्ते युधिष्ठिर ।
 अहिंसा निर्ममत्वं वा मतकृत् यस्य वर्ज्जनम् । रागद्वेषनिवृत्तिश्च एतद्ब्राह्मणलक्षणम् ।
 क्षमा दया दमोदानं सत्यं शौचं स्मृतिं वृथा । विद्या विज्ञानमाधिकमेतद्ब्राह्मणलक्षणम् ।
 गायत्रीमात्रसारोपि चरन्विप्रः सुयन्त्रितः । नाधीत्य चतुरो वेदान् सर्वांश्चै सर्वविक्रयौ ।
 एकराशोषितस्यापि या गतिर्ब्रह्मचारिणः । न तत्कृतसङ्क्षेपे प्राप्नुवन्ति युधिष्ठिर ।
 पारगं सर्ववेदानां सर्वतीर्थांभिवेचनम् । मुक्तश्चरति यो धर्मं तमेव ब्राह्मणं विदुः ।
 यदा न कुरुते पापं सर्वभूतेषु दारुणम् । कायेन मनसा वाचा ब्रह्मसंषद्यते तदेति ।
 अभाभिक्तं यदिदं विज्ञानां मोक्षं निहतुं हतवृत्तिकानाम् ।
 गृहं तु संतो यदि युक्तमेतत् सुचिंत्यद्युक्तमिदं यदि स्यात् ।

कतिरियं सिद्धाचार्याश्चघीषपादानामिति ।

Buddhism began to decline at about A.D. 200, Sombot 250, or Shokabda 125, and continued for some 1000 years on decline or in declining state upto about A.D. 1200 or Shokabda 1125, all along strenuously struggling to maintain or regain its supremacy against the various heretical or non-Buddhistic sectarian religions, Pasupata, Nairgrantha, Tantrika, Shakta, Shaiva, Soura, Ganapatya, Bhairavi, Baisnava, etc. Vikromaditya is said to have recommended and enforced the era Sombot 1952 already current in Malawa and not to have originated or started it ; (Cf. Haroprasad Shastri—His History of India page 15). So that Vikromaditya lived long after its origin. Probably Vikromaditya, Kalidasa, Bororuchi, Mihir, Rishi Panini, Kapila Sankhya, Kanada, Patanjali, Goutama, etc. might have lived short time before the advent of Hiuen Tsiang A.D. 630 and after the commencement of the decline of Buddhism, when the Sanskrit language being divested from the Prakritica had attained to its present reformed, settled Sanskrit type. The language

of Vedanta and Jaimini Darshana is hardly to be called Prakritika and it is not improbable that a second Vyasa and Jaimini arose afterwards or their names were selected as goodnames.

Rishi Panini, a non-Buddhistic sage, in the midst of the contests of Buddhism and non-Buddhistic sectaries, was opposed to the profuse use of liquors and was one of the pioneers to denounce liquors who afterwards formed the *Antiliquor clique*. He in his thesaurus of Sanskrit words plates the Sura, Madya and Shaundika in the *Shudra Proborga*, or perhaps it was so transferred from the Vaishya Proborga to the Shudra Proborga by subsequent compilers or editors of Panini's thesaurus, who belonged to the Antiliquor clique formed to suppress liquors. This is likely; for otherwise Manu Sanhita would be at stake for saying that liquors form one of the many kinds of vendibles fit to be sold by the Vaishtyas, (*Vide* XI 85-6.)

The condition of Sema Sura-madya and the Khonda Saha and of Shoonda and the Shaundis about 400 A.D. to 645 A.D. corresponding to Shakabdi 323 to 568 was as follows:—

'Throughout the country (Madhyadesha the people kill no living thing nor drink wine, nor do they eat garlic or onions, with the exception of the Chandals only. The Chandalas are named 'evil men' and dwell apart from others; if they enter a town or market, they sound a piece of wood in order to separate themselves; then men, knowing who they are, avoid coming in contact with them. In the country they do not keep swine nor fowls, and do not deal in cattle; they have shambles or wineshops in their market-places. In selling they use cowrie-shells. The Chandals only hunt and sell flesh.' Fa-hian's Travels.—Fo-kwo-ki. Chap. X V I Samuel Beal—Buddhistic Records of the Western Worlds, Introduction.

'With respect to the different kinds of wine and liquors, there are various sorts. The juice of the grape and sugar-cane, these are used by the Kshatriyas as drinks: the Vaishyas use strong fermented drinks (shu-to); the Sramanas and Brahmans drink a sort of syrup made from the grape, or sugarcane, but not of the nature of fermented wine, called therefore, '*not-wine-body*', that is, 'non-alcoholic'. Siyuki or Buddhistic Records of the western worlds from Hiuen Tsiang's Travels—Samuel Beal, Vol I BK II p 89.

'The mixed classes and base-born differ in no way (as to food or drink) from the rest, except in respect of the vessels they use. p 89.

'Each time they (the people of Moholach'a or Maharastra) are about to engage in conflict they intoxicate themselves with wine, and then one man with lance in hand will meet 10000 and challenge them in fight. Moreover they inebriate many hundred heads of elephants, and, taking them out to fight, then they themselves first drink their wine, and then rushing forward in mass, they trample every thing down, so that no enemy can stand before them. Even Siladitya who subdued the whole of northern India failed in subduing them'—Si-yu-ki vol II. BK. XI p. 256.

The accounts about the Binoya Pitoka and its authenticity, genuineness or originality and the time of its composition current and rumoured about the time when the devout pilgrims of Han and Fa-hian, viz. Fa-hian, Fo-kwo-Ki in 406, Sung yun in 518 A.D. Hiuen Tsiang or Chin-Shi in 629—45 A.D. etc. visited and travelled and

lived in Northern India in order to carefully collect informations about the *Binoya Pitoka* and the Buddhistic doctrines and principles in vogue in India, the original seat of Buddhism, ran as follow — .

'From the time of setting up the image of *Maitreya Boddhi-sottwa*, and afterwards, there were *Śramanas* from India who dispatched the *Dharma-Vinaya* beyond this river (*Sint'u-ho*, that is, *Sindhu* or the *Indus*). The setting up of the image took place rather more than 300 years after the *Nirvan* of *Buddha* in the time of *Ping Wang* of the *Chan Family* (770 A. D).'

According to this we may say that the extension of the great doctrine began from this image. *Fo-Kwo-Ki*—*Fa-hian's Travels*, chapter VII. *Samuel Beal's Buddhistic Records of the Western Worlds*, Introduction XXX.

'100 years after the *Nirvana* of *Buddha* there were at *Vaisali* certain *Bhikshus* who broke the rules of the *Vinaya* in 10 particulars, saying that *Buddha* had said that it was so, at which time the *Arhats* and the orthodox *Bhikshus*, making an assembly of 700 ecclesiastics, compared and collected the *Vinaya Pitaka* afresh' *Fo Kwo Ki*, ch. XXVIII. *Beal*, Introduction.

'The purpose of *Fahian* was to seek for copies of the *Vinaya Pitaka* ; but throughout the whole of Northern India the various masters trusted to tradition only for their knowledge of the precepts, and had no originals to copy from. But here (at *Pataliputra*) in the *Sangharama* of the Great Vehicle he obtained one collection of the precepts, viz, the collection used by the *Maha Sanghika* assembly. This was that used by the first great assembly of priests during *Buddha's* lifetime. It is reported that this was the one used in the *Jetavanavehar*. Except that the 18 sects have each their own private rules of conduct, they are agreed in essentials. In some minor details they differ as well as in a more or less exact attention to matters of practice. But the collection of this sect is regarded as the most correct and complete.' *Fo-Kwo-Ki*, ch, XXXVI.

'The different (Buddhist) schools are constantly at variance, and their contending utterances rise like the angry waves of the sea. There are 18 schools each claiming pre-eminence. The partisans of the Great and Little Vehicle are content to dwell apart. According to their fraternity, they are governed by distinctive rules and regulation, which we need not name'. *Siyu-Ki Beal*, p. 80.

In the 400th year after the *Nirvana* of *Tathagata*, *Kaniksha* King of *Gandhar* consulted the sacred books of *Buddha* ; but he found the different views of the schools so contradictory that he was filled with doubt. At this time the honoured *Parsva* said, 'Since *Tathagata* left the world many many years and months have elapsed. The different schools hold to the treatises, of their several masters. Each keeps to his own views, and so the whole body is torn by divisions'. *Beal Vol 1 Bk III p. 151*.

'*Kaniksha* said, 'I will therefore arrange the teaching of the three *Pitakas* of *Bddha* according to the various school'—152

'*Parsva* and 499 Buddhist priests said to *Kaniksha*, 'We cannot go to the stone grot at *Rajgriha* where *Kasyapa* had held his religious assembly ; because there are many heretical teachers

there, and different Sastras being brought under consideration.' 153.

'Vasumitra said, 'I have also studied with earnestness the obscure literature of the three Pitakas and the recondite meaning of the five Vidyas.' p 154.

'These 500 sages and saints first compared in 10 myriads of verses the Upadesa Sastra to explain the Sutra Pitaka; next they made in 10 myriads of verses the Vinaya Vibhasa Sastra to explain the Vinaya Pitaka; and afterwards they made in 10 myriads of verses the Abhidharma vibhasa Sastra to explain the Abhidharma Pitaka.' 155.

All the Kings of Northern India adopted Buddhism and established or enforced it to the subjects of all classes; and the Brahmans espousing Shaiva, Pasupata or other sectarian religions were considered as heretics, were oppressed and had to seek shelter in Jungles and on mountains and at other solitary places. They offered sacrifices to their Devas or gods, entreated this or that sovereign and prayed for their deliverance. Their heart burned with jealousy against the Buddhist Sramanas, Arhats and Sakya putras or the followers of the religion of Sakya-muni Buddha enjoying universal reverence in glittering Sangharams and Mothas and erecting Stupas to the mortification of the Brahmans. The Brahmans assembled and lived in the remote solitary, secluded caverns of mount Abu to the north of the Vindya hills and continued in purifying sacrificial fire with the water of the Ganges and persuaded and ultimately succeeded in winning over four Rajputa tribes, the Bitihotra, Bhoja, Swoyonjata and Shaundikeya-kula of the Haihaya dynasty in espousing their cause. They were called the Promoras or Agnikulas. Some 2100 years ago they subdued the neighbouring Buddhist Kings, destroyed Buddhist convents, Songharamas and Stupas and enforced the religions of the Brahmans. The bravest and mightiest of them that could most destroy the Buddhists, would assume the title of Shokari or properly Shakyari or enemy of the Shakyas or Shakyaputras, and not merely of the Shoks or Scythians. Thus Bikromaditya Shokari in whose honour was revived the Malabar era Sombot 1900 years ago. Salivahana Shokari, etc. The 'Shokabda of Salivahana Shakabonipoti mark the time when the overthrow of the Buddhis was signal. Gradually the Brahmans of all sects, Pasupota, Shoiva, Shakta, etc. gained access everywhere throughout Northern India; and the Brahmans considered as heretics lived side by side with the Buddhist Sromanas and Arhats, and Songharamas and Stupas lay side by side with the Deva-Temples in every town and village which is reminded by the present mosques side by side with the Hindu temples on a miniature scale. Henceforward the history of Northern India was one of Crusades or religious fights amongst the princes instigated by the Sromanas and the Brahmans, feuds, contests and deadly intrigues and conspiracies for the over-throw of the rivals, in which the harmless Buddhists keeping aloof from injuring animals are less to be blamed. Brahmaniya at first in its preliminary Shaiva, Pasupota, Noigronthha and other aspects under the Cinnac-covered Yogis, Aghoris, Beheris, Dandis, Noigronthhos and Bhairabs extending from the decline of Buddhism at 125 Shakabda

and struggling and coping or vieing with Buddhism, passed in its Shoiba aspects as modelled by Shonkaracharya, Shayanacharya,

यस्य निश्चितं वेदं यो वेदेभ्यःखिलं जगत् निर्गमे तमहं वन्दे विद्यातोयनदेवसू

Sridhor, Mohidhor, etc from Shak 700, struggling to beat down the Baudhas, the Tantrikas and the Jainas and finally in its Shaiva, Shakta, Saura, Garbhurha, Ganapatya and other phases reached its Vaishnava aspect which could overcome Buddhist and other antagonists for ever. During Hiuen Tsiang's time there was religious toleration.

There are 2 Sangharams here (in Ki-jou-i or Kanauj), both belonging to the system of the 'Little Vehicle'. Fo Kwo Ki on Fahian's Travels, chapter XVIII. Samuel Beal on Buddhistic Records of the Western Worlds, Introduction.

Sravasti is the capital of Kosola. The unbelieving Brahmins from Jealousy desired to destroy these various Buddhistic buildings (of Sravasti); but on attempting to do so, the heavens thundered and the lightnings flashed, so that, they were unable to carry out their design'. Fo Kwo Ki on Fahian's Travels. chapter XX.

'The heretics constantly appointed persons to take care of their temple, to sweep and water it, to burn incense and light lamps for religious worship; towards the approach of morning their lamps disappeared, and were discovered in the midst of the Buddhist chapel. On this the Brahmins, being angry, said, 'these Sramanas take our lamps for their own religious worship'; whereupon the Brahmins set a nightwatch and then they saw their own gods take the lamps and move round Buddha's chapel three times, after which they offered the lamps and suddenly disappeared. On this the Brahmins, recognising the greatness of Buddha's spiritual power, forsook their families and became his disciples'. Fo-Kwo Ki, ch. XX.

'Devadatta also has a body of disciples still (400 A. D. or 323 Shakabda) existing; they pay religious reverence to the 3 past Buddhas, but not to Sakyamuni Buddha'. Fo Kwo Ki, ch. XX.

(Kasyapa Buddha of To-wai or Todwa ch, XX; Crakuch-chhanda Buddha of Napika 12 yojanas S. E. of Sravasti; and Kanakamuni Buddha ch XXI.)

Both heretics and believers (in Buddha) were in Kashmir (Kiashimito).—Beal 148.

After Kaniksha's death the Krittya race again assumed the government, banished the Buddhist priests and overturned the religion. The King of Himatala (Himachala) of the Country of Toholu (Tukhara) by descent of the Sakya-race murdered the king of the Kritiyas and established Bauddha religion again. 157.

At Hiuen Tsiang's time the Sangharamas of Magadha were mostly deserted, and the Temples of Devas with enormous number of unbelievers abounded. 163.

At Hiuen Tsiang's time there were many Sangharams and 10 Temples of Deva or Deva-Temples at Udyana BK III vol. page 121, Sangharams mostly deserted and Deva-Temples with enormous

number of unbelievers at Kasmir 163. Sanghos and D. T. at 165 ; 10 Sanghas. and 8 D. T. s in Chinapatti 173 ; 50 Sanghas with 2000 priests and 3 D. T. s with 500 heretics (pasupotas) in Jalandhara 176 ; 20 S and 15 D. T in Kuluto 177 ; people honour heretics, Songharams in ruin. 10 D-T 179 ; 20 Sangh with 2000 priests and 5 D T of all sects at Moluto (Mathura) 180 ; 3 S. and some hundreds of D T of various sects at Sata-ni-shi-fala (Thaneswar) 183 ; 5 S and 100 D T of all sects at Srughna 187 ; 20 S and 50 D T at Motipur (Mati pulo) Madawar or Rohilkhond in 90 ; 5 S and 10 D T at Brahmapura 198 ; 2S, 30 D T at Govisana 200 ; 10S and 9 D T of Pasupatas, etc at Anikshetra ; 2S, 5 D T at Virasana 201 ; 10S D T at Kapitha. Heretics and believers in equal numbers at Kiejo-kioshe-kwó or Kanauj—some hundreds of S and 200 D T Bk. V. 210 T of Sungod and Maheswar 223.

'Then the Kings of the 20 Countries who had received instructions from Siladitya Raja assembled with the Sramanas and Brahmans, the most distinguished of their Country, with magistrates and soldiers. From the first day of the second month of the Spring time he had presented exquisite food to the Sramanas and Brahmans till the twenty-first day ; all along from the temporary palace to the Songharama where he placed the golden Statue of Buddha of his height, there were highly decorated pavilions. The King on leaving the resting hall, made them bring forth on a gorgeously caparisoned great elephant a golden statue of Buddha about three feet high. On the left went the King Siladitya dressed as a Sakra holding a precious canopy, whilst Kumar Raja dressed as a Brahma Raja holding a white *Chamor* went on the right. 20 Sramanas followed in the procession'. This Songharam was suddenly on fire and burned down. 'A wretch with a knife was caught in the act of assassinating the King ; who said on enquiry 'Led astray by a single word of the heretics, and flattered by their importunity, I have turned as a traitor against the King'. The King then asked, 'And why have the heretics conceived this evil purpose ?' He answered and said, 'Great King ; you have assembled the people of different countries, and exhausted your treasury in offerings to the Sramanas, and cast a metal image of Buddha ; but the heretics who have come from a distance have scarcely been spoken to. Their minds, therefore, have been affected with resentment, and they procured me, wretched man that I am ! to undertake this unlucky deed'. The King then straitly questioned the heretics and their followers. There were 500 Brahmans, all of singular talent, summoned before the King. Jealous of the Sramanas whom the King had revered and exceedingly honoured, they had caused the precious tower to catch fire by means of burning arrows, and they hoped that in escaping from the fire the crowd would disperse in confusion, and at such a moment they purposed to assassinate the King. Having been foiled in this ; they had bribed this man to lay wait for the King in a narrow passage and kill him. Then the ministers and the kings demanded the extermination of the heretics. The king punished the chief of them and pardoned the rest. He banished the 500 Brahmans to the frontiers of India, and then returned to his capital. Si-yu-ki, —Beal vol I. pages 218-21.

100 S. and 10 DT. with few heretics in Oyuto or Ayodhya 225 ; 5 S and 10 DT. at Hayamukha 230 ; the people love learning and are very much given to heresy, 2S, several tens of DT, number of heretics very great at Prayaga 230 ; 10S, 50 D-T, number of heretics enormous at Kausambi 235, 20 S, 50 D T at Bisakha, 240 ; Several hundreds of Sangharamas in ruin, 100 DT with heretics in Shravasti ; Siyuki—S. Beal, Vol II. Bk VI, page 2 ;—The heretics to devise some evil about Buddha to slander him before the congregation procured a courtesan to hear him preach, killed her and buried her in the Jetavana ; and slandered Sramana Gautama (Buddha) saying he had some secret correspondence with her and killed her to stop her mouth. But the Devas in the sky chanted 'This is a slander of the infamous heretics.' Siyuki 8 Devadatta plotted to kill Buddha with poison and went down alive into hell through a ditch. Kukuli, the Bhikshuni, slandered Buddha and went down alive through a second ditch. Chansa (Chinchi or Chanche), the daughter of a Brahman, heard Buddha to preach the excellent doctrine of the law for men and Devas, tried to destroy his good name in order that her teacher may alone enjoy a wide reputation, said that she was big with child by Buddha and she went down alive into hell through a third ditch. 9.

1000 S in ruins, 2 DT, T. of Iswar Deva (23) in Kapilvastu 14 ; Shashanka Raja destroyed the religion of Buddha 42 ; people mostly unbelievers, a few reverence the law of Buddha, 30 S. with 3000 priests, 100 DT., with 10,000 sectaries honour Maheswar at Po-lo-ni-she (Baranasi) Bk VII. 44 ; 10 S, 20 D T at Chue-chu or Ghazipur 61 ; heretics and believers live together, 5 S, several tens of DT. at Feisheli or Vaisali 69 ; 10 S, several tens of DT in Vrijji 78 ; believers and heretics mixed together, Sangharamas and Deva-Temples closely joined in Nipolo or Nepal 81 ; 50 S, 10,000 priests, 10 D-T in Magadha vol II. Bk VIII- page 82 ;

'The heretics discussed their opinions ; and Deva Bodhisattva refuted their points one by one ; and Asoka was satisfied and erected a Stupa in honour.' 99. 'Asvaghosha Bodhisattva defeated a Brahman with demon. 100. In Southern India Guna defeated Madhov (a heretic who followed Sankhya system, *Seng-Kie* 104) 106.

Devadatta flung a stone to strike Buddha 153 ; 10 S, 4000 priests, 12 D-T in Hiranya Parvata Bk X vol II. 186 ; several tens of S in ruins, 200 prs, 20 D-T in Champa 192 ; Kajnighara 6 S, 10 D-T 193 ; 20 S, 300 prs, 100 D-T at Pundravardhan 195 ; Kiamolupo Kamarupa).—No Buddhism here ever, 100 D T, reigning king Vaskar Varman a Brahman though not Buddha respects Sramanas 196 ; 30 S, 2000 prs, 100 D T Nirgranthas in Samatala South of Kamarupa 199. 10 S, 1000 pr, 50 D-T in Tanmoliti (Tamralipti) 200 ; 10 S, 2000 pr, 50 D-T in Karna Suvarna 201 ; at first a Sramana and a heretic discussed, the heretic was defeated ; its king accepted Buddhism 203 ; in Ucha (Udra) 100 S, 10,000 pr, 50 D T 204 ; No Buddhism, 100 D-T in Konyodha 206 ; 10 S, 500 prs 100 D-T, Nirgranthas in Kalinga 208 ; 100s, 10000 pr, 70 DT in Kosola 210 ; 20 S, 3000pr, 30 DT in Antala (Andhra) 218 ; 100 S in ruins, 100pr, 100 DT in Dhanakataka 221 ; S in ruin, no Buddhism, tens of DT in Chuliye (Chulya or Chola) 227 ; 100s, 1800pr, 80 DT, Nirgranthas in Talopicha (Dravida) capital Kinchipulo (Kanchipura) 229 ; 3 in ruins, 100 D-T, Nirgranthas in Malakuta (Malaya) 231 ; 100s, 1000pr no heretic in Simhala Bk XI. Vol II p 247 ; 100s, 10000pr, hundreds

of DT in Kankaupura 254 ; 100S, 5000 pr, 100 DT in Maharastra, its king Pulokesi invincible even to Siladitya 257 ; 10 S, 300 pr, 10 DT Bharu Kachcha 260 ; the men are given to heretical belief and to true faith, and so live together 100s, 2000pr, 10 DT Pasupatas in Molopo (Malava) 261 ; 10s, 1000pr, tens of DT in Kiecha (Kachchha) 266 ; some hundreds of S, 6000pr, hundreds of DT in Valabhi its Khatiya Raja, Dhruvapat was nephew of Siladitya of Malava and son-in-law of Siladitya the present king of Kanauj 267 ; 10 S, 1000 pr, tens of DT in Usheyenna (Ujjaina), its Brahman king was a heretic 271 ; all heretical, Pasupata, king was Brahman in Maheswarapura 271 ; 100 S, 10,000 prs 30 DT, Sudra king revered the law of Buddha in Sintu (Sindh) 272 ; 10 S mostly in ruins 8 D T, sun-Deva in Mulo sanpulo (Mulasthanapura) 274 ; 10 S 1000 pr 20 D T in Pofato (Parvata) 275 ; 80 S 5000 pr 10 D T Pasupata in Otienpochilo 276 ; 100 S 6000 pr, hundreds of D T, Maheswar Deva Pasupata in Langala 277 ; 3 S, hundreds of D T Dinav god in Polasse (Persia) 278 ; 50 S 3000 pr 20 D T Pasupata in Pitasila 279 ; 20 S 2000 pr 5 D T Pasupata in Avanda 280 ; tens of S 300 Pr 5 D T Pasupata in Varana 287 ; 2 S in Sambhi 297 ; 10 S 500 priests in Kie panto 299 ; 10 S 1000 prs in Usha (Och) 307 ; hundreds of S 10000 prs in Kiesha (Kasgar) 307 ; hundreds of S in ruins Cho kiukia (Yarkiang) 308 ; 100 S 5000 followers converted by an Arhat from Kasmir 309 at Khotan 312 ;

Still about 323 to 568 Shakabdi, the lakes were haunted by monstrous dragons () which could assume any shape and beget fierce offsprings in mares and women, and still men could perform extraordinary things with the aid of demons and men believed in charms and magic. The Sramanas and the Brahmanas respectively maintained or held out their position in the estimation of princes and populace by working miracles. The Buddhism was in ascendance if its Sramanas or priests could defeat the Brahmanas considered now heretics in performing greater miracles or in discussion of opinions ; and *vice-versa*. Such miracles and monsters are now-a-days impossible ; because the progress in Physics or the Science of nature has explained them away to be regular course of the principles and laws of nature, the unreal, transitory *phenomena* of the *noumena* or *Substratum* or real substance ; the greater miracles of Telegraph, Telephone, Electric Tram, Fan and experiments, Photograph, Phonograph, Locomotive and other Engines, Dinamite and other acts of Gunpowder, etc. of ordinary every day life are so many illustrations.

'When Science from Creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws.'

Longfellow

'Vikramaditya, king of Sravasti, wishing to put a check to the various opinions (106) and settle the true limits, for the opinions of different religious sects were so various that the mind knew not what to believe, made the second decree thus : 'The doctors of law belonging to the heretics are distinguished for their ability. The Shamans (Sramanas) and the followers of the law (of Buddha) ought to look ~~with~~ to the principles of their sect ; if they prevail, then they will bring reverence to the law of Buddha ; but if they fail, then they shall be exterminated.' Manorhita (a Buddhist priest) was by strata-

gem made to die for publishing a reward of *lak* on Vikramaditya's head (p. 108). And the heretics (Brahmins), prevailed. After Vikramaditya's ruin, Vasubandhu, Manorhita's disciple, upheld Buddhism and the heretics were abashed and retired. Siyuki or Buddhist Records of the Western Worlds in Hiuén T' Siang's Travels.—Samuel Beal Vol I Bk II p 108-9.

Bodhisathva said to Harsa Bordhan, 'The king of the country Karna Suvarha has overturned the law of Buddha. Now when you succeed to the royal estate, should in the same proportion exercise towards it the utmost love and pity ; Bk. V. 212 He upheld the cause of Buddha 214.

'Here(outside the northgate of the palace city of Magadha)Devadatta and Ajatsatru Raja, having agreed together as friends, liberated the drunken elephant for the purpose of killing 'Tathagata. But Tathagata miraculously caused five lions to proceed from his finger-ends ; on this the drunken elephant was subdued and stood still before him'. Siyuki Bk. IX. Vol II page 150.

'All the Brahmacharins said to Srigupta.' 'The men of the country greatly honour Gautama, and in consequence he causes our disciples to be without support. Invite him then to your house to eat, and before the door make a great ditch and fill it with fire and cover it over slightly with wooden planks to conceal the fire ; moreover poison the food ; so that if he escape the fire he will take the poison. Srigupta so wished to destroy the Buddha by fire concealed in the ditch and poisoned rice. When his (Buddha's) feet trod on the threshold of the door the fire in the pit became a tank, of pure water with lotus flowers on its surface. The Lord having eaten the rice, began to declare the excellent law, on which Srigupta having attended to it, himself became a disciple. 152. Bimbisara Raja heard his doctrines. (V. P. 153)

Ananda in Somadhi was frightened by Mara Raja and recovered composure when Tathagata patted his head. 154.

'Karanda animated by a true faith by hearing Tathagata said, 'And now the leader of gods and men has no place in which to lodge.' Then the spirits and demons affected by his faithfulness, drove away the heretics, and addressing them said 'Karanda, the householder, is going to erect a Vihar here for the Buddha ; you must get away quickly, lest calamity befall you.' The heretics with hatred in their heart and mortified in spirit, went away.' 160.

'After the Nirvana of Tathagata the kings divided the relics ; the king Ajatsatru returned then with his share, and from a feeling of extreme reverence built (a Stupa) and offered his religious offerings to it. When Asoka Raja became a believer, he opened it and took the relics, and in his turn built another Stupa.' 160.

'Sakra, King of the Devas walked above the earth 4 fingers high leading Buddha along the road. Bimbisar Raja of Magadha with all the Brahmins and 100000 merchants proceeded from Rajgriha to meet and escort the holy congregation.' 177.

First there was a discussion between a Brahman and Bhadraruchi Bhikshu ; the Brahman was defeated, then the king of Brahmanpur espoused Buddhism. 263-4.

Whatever informations these foreign pilgrims of Han (China) and Fan (Thibet) had were supplied to them by the Buddhistic Sramanas whom they sincerely trusted. The Sramanas might have fabricated, exaggerated, concealed or distorted facts to meet their end, and the

pilgrims independently were not competent enough to realise and collect real facts, or they might have misconstrued or misunderstood facts, or might have inferred general rules from special accidents. However the names of persons, the currency of usages and customs, the hearsay rumour of past events, etc. recorded in their travels must have existed before if they existed at all.

'The city of Kapilavastu was like a great desert having a congregation of priests and 10 families of lay people.' The country of Kapilavastu is now a great desert; you seldom meet any people on the roads for fear of the white elephants and the lions.' Fokwoki on Fahian's travels. Ch. XXII, Samuel Beal on B. R of the W. W. Introduction.

Sakra Deva was still revered. King Ajatsatru, tried to kill Buddha. Fokwoki Ch XXVIII.

'In Gridhra Kuta sat 4 Buddhas. Devadatta hurt Buddha's toe with a rolling stone. Gaya was desolate and desert. Fokwoki Ch XXIX.

'There are 24 Sangharamas in this country (Tamralipti at the sea-mouth); all of them have resident priests, and the law of Buddha is generally respected.' Fokwoki Ch. XXXVII.

Buddhism in Simhala Dwipa. ch. XXXVIII. Brahmans sailing with Fahian from Java or Sumatra to Kwang Chow in China. Fokwoki XL.

'The families of India are divided into castes, the Brahmans particularly are noted on account of their purity and nobility. India, is called the country of the Brahmans (Polo-men). Siyuki.—Samuel Beal Vol. I Bk. II. page 69.

'The Kshatriyas and Brahmans are cleanly and wholesome in their dress and they live in a homely and frugal way.' S. Beal p. 76.

'The Brahmans study the four Veda Sastras.' S. Beal page 79.

'These (deeply versed in antiquity) rise above mundane presents, and are as insensible to renown as to the contempt of the world. Their name having spread afar, the rulers appreciate them highly, but are unable to draw them to the Court. The chief of the country honours them on account of their (mental) gifts, and the people exalt their fame and render them universal homage. This is the reason of their devoting themselves to their studies with ardour and resolution without any sense of fatigue.' S. Beal Vol I Bk. II pp. 79-80.

(Various grades of learned men, according to the nature and extent of acquirements,) Beal. Vol. I Bk. II page 81.

"With respect to the division of families, there are four classifications. The first is called the Brahmans (Po-lo-men), men of pure conduct. They guard themselves in religion, live purely, and observe the most correct principles. The second is called Kshatriyas (T'sa-ti-li), the royal caste. For ages they have been the governing class: they apply themselves to virtue (humanity) and kindness. The third is called Vaisyas (Fei-she-li), the merchant class: they engage in commercial exchange, and they follow profit at home and abroad. The fourth is called Shudra (Shu to-lo), the agricultural class: they labour in ploughing and tillage. In these 4 classes purity or impurity of caste assigns to every one his place. When they marry they rise or fall in position according to their new relationship. They do not allow promiscuous marriages between relations. A woman once married can never take another husband. Besides these there are other classes of many kinds that intermarry according to their several callings. It would be difficult to speak of these in detail.' S. Beal, vol 1 BKII. p 82.

'The succession of kings is confined to the Kshatriya caste. The chief soldiers of the country are selected from the bravest of the people, and as the sons follow the profession of their fathers, they soon acquire a knowledge of the art of war.' Vol I Bk II p 82.

'There are no regulations as to dress for mourning, nor any fixed time for observing it. There are no anniversaries (of the dead) observed.' Beal Vol. I Bk II. page 86.

'Onions and garlics are little grown; and few persons eat them; if any one uses them for food, they are expelled beyond the walls of the town.' Beal Vol. I. Bk II p 88.

'To the north-east of the city of Polusha is the temple of Moheswar Deva; the heretics who cover themselves with ashes come here to offer sacrifice. Beal 114.

'Rishi Panini of Polotulo' (Salatura). 114.

King Kaniksha with the honourable Parsvika summoned a Council of 500 saints and sages in Kashmir. Beal. p: 117.

'There were 10 Temples of Deva and mixed number of unbelievers who dwell in them (in Udyana). Vol. II. Bk III. p. 121.

Sibika Raja 125. Asoka 127. Mahirkula-Raja was enemy to Buddha 170-1. 300 years after the Nirvana of Buddha Katyayona wrote Abhidharma Jnan Prasthana Sastra 175. Vaishya Raja at Paryatra 179.

Abhidharma-followers honour Sariputra; meditators, Mudgalputra; Sutra-reciters, Purna Maitra Yaniputra; Vinaya-readers, Upali; Vikshus, Ananda; Sramanas, Rahula; and others Manjusri. 180-1; Sudra Raja at Matipur 190. Arhat Devashena and Guruprobha 199. Sanghabhadra and Vasubandhu 194. Bimal Maitra 196.

'Harso Bordhan's titles were Kumara Raja and Siladitya. He was contemporary with Hiuen Tsiang. 213 In all high ways of towns and villages in India he erected hospices provided with food and drink and stationed physicians with medicines for travellers and poor persons round about. 214. Every year he assembled the Sramanas from all countries and bestowed on them food, drink, medicine and clothing. Once in 5 years he held the great assembly called Moksha. Constantly in his travelling place he would provide choice meats for men of all sorts of religion. The Buddhist priests would be perhaps 1000; and the Brahmans 500. Siyuki 215.

Udayana 235. Dharmapala 239. Udayan's Sandal-wood figure of Buddha. Bk VI. Vol II page 4.

Rishi Asita contemporary with Suddhodana 16.

Ajnat Kaundinya was a contemporary with Buddha 52. Gunamati Bodhi Sattva Bk VIII 104. Purna varma was the last of Asoka's dynasty 118; 174.

'Tathagata, his work of conversion being done, and just on the point of attaining Nirvana, addressed Kasyapa and said, 'Through many Kalpas I have diligently borne painful penances for the sake of all that lives, seeking the highest form of religion. What I have all along prayed for I have now attained to the full. Now as I am desirous to enter Maha Nirvana, I lay on you the charge of the Dharma Pitaka. Keep and disseminate without loss or diminution.' Vol II. Bk IX page 143.

Jaysen was a Kshatriya of West India 146.

After Tathagata's Nirvana Ananda collected by singing through the *Sutra pitaka*, 'Upali who clearly understood the rules of discip-

line collected the *Benaya pitaka* and Kasyapa collected the *Abhidharma Pitaka*, in the Sthavira Convocation of 999 Arhats. The men not permitted to join Kasyapa's assembly, 100,000 in number in Mohasangha collected five *Pitakas* namely, *Sutra*, *Vinaya*, *Abhidharma*, *Khudda Kani-Kaya* and *Dharani*. They said, 'Whilst Tathagata was alive we all had a common master; but now the king of the law is dead it is different' 164.

Sakraditya, king of Nalanda, not long after Buddha's Nirvana respected and esteemed the system of the one Vehicle. His son Buddha gupta Raja built a Sangarama. Tathagata gupta, a successor built another. Baladitya Raja a successor built another. His son Bojra built another. 170.

Dharmapal, Chandrapal, Gunamati, Sthiramat, Probhamitra, Jinamitra, Jnana Chandra, Sagra buddha Silabhadra, etc. the Nalanda-Sages were Students at the College of Nalanda. 171.

Kwantsztsai (Aboloketeshwor) Bodhi Sattava 172.

Srutavim Sati Koti 187, Yaksha Vakula 190, Vaskar Varman of Kamrupa and Siladitya of Kanauj were contemporary with Hiuen Tsiang 198.

Going N. E. (i. e. from Kamrupa) Hiuen reached Srikshestra, thence S. E., Kamlunka; thence East, Dwarapati; to E. Isanapura; to E., Mahachampa or Lini; to S. W. Yamadwipa 200.

Nagarjuna Bodhi Sattva 210. Jina Bodhisattva 218. Manjusri Bodhisattva 220. Bhava Viveka 223.

Hiuen Tsiang's residence in India 1000 years after Nirvana (page 222) + last 100 years (page 223).

The King of Malava, Siladitya placed images of 7 Buddhas in his vihar 261.

Red-sandal wood figures of Moheswar Deva, Vasudev, Narayana Deva, Buddha Lokanath at Brahmanpura. 262.

The antagonism between Buddhism and Shaiva and other religious sects existed even after Shakabda 700. It appears from Shankar Bijaya that then also Buddhism prevailed throughout the whole length and breadth of the country and the Shaiva and other religious sects were preaching; extending and establishing their own respective religion by subverting Buddhism by winning over the mind of all men, populace and princes, with something looking miraculous. The main object of Shankar Bijaya composed by Madhob or Shayanacharya Shankar's disciples is to describe how Shankaracharya a native of Malabar established the religion of one God Brahmatma by travelling through the country defeating and turning back the Buddhists and confirming the belief of the people and princes with miracles and enterprises and suppressing the oppressions of the Tantrikas and other sects. Then perhaps the term Dwija was restricted to the Brahmans. Then the Jaina religion was in its rise. Then the Purans, Mahavarat, Smriti and other Shastras commenced.

Then the Shakyas or Buddhists found fault with the Vedas, the world was full of rogues (Non-Brahmans), the evening prayers, Nyasas and the like were not observed, the Brahmans were not fed in feasts, the Kapalikas executed the Brahmans and none paid any respects to the Brahmans; therefore to establish the ways stated in the Vedas and the Varnas (caste-distinctions), Ashramas (the stages of a man's life), the respects to a Brahman, and polite behaviour, to remove unmannerly behaviour, to check the rogues (Buddhists and other non-Brahmans) and to protect the world, Shankaracharya made

the annotations called the Brahma-Sutra or categories of the Vedas. In rivalry with Buddhism to generate faith and conviction in king Sudhanwa he fell down from a rock and so defeated the cause of Buddhism. The Buddhists could not say what there was in a pitcher ; and the Brahmans could explain it. This created conviction in king Sudhanwa, his mind turned away from Buddhism towards Shaivism as dictated by Shankar, and there was promulgated the royal edict to murder all Buddhists in India between the Cape Comorin and the Himalayas. The Jainas adverse to the good Brahmanya were killed. Thus was saved by Shankar the system taught in the Vedas almost destroyed or overturned by the Shakyas, the Pashupatas, the Khapanaka Kapalikas, the Baisnawas and other crafty men preaching adverse teachings. The Buddhists were panic-struck and troubled. The Yougis, the Jainas, the atheists, the Baitandikas, the Baisheshikas and the Darshanikas disappeared. The Buddhists occupied all the world and the Vaidic system disappeared. At first Bhattapada devoted himself to save it. But the Buddhists with disciples visited Rajgriha to keep the King, the government and all the countries under control and would say that the king and the country were theirs, that none would be allowed to preach the Vaidika doctrine, that the Vaidika doctrine was objectionable and theism impossible for want of proof, that the Vedas could not be relied upon as proof, and that the Buddhistic doctrine must be followed. Bhattapada saw no way to relief and turned out their disciple instead of converting them. A Buddhist found fault with a Vaidik doctrine and tears rolled down Bhattapad's cheek, and the Buddhists and the Vaidikas drove him out and threw him down from a palace. But he was saved through faith in the Vedas. Whoso taught a single letter was a preceptor, and to disregard him was sin; so Bhattapada burned himself to death in the fire of husk, and requested Shankar to overturn Bhuddhism. Mondon Misra of Mahismatipur vacillated whether the Vaidik doctrine was self-sufficient or would be proved by some other tenets ; whether Karma or deeds are the cause of happiness and misery, or the self-existent, almighty omniscient Soul or essence causes them ; whether the world is real or ideal, and so on, and said that Karma saves man and is prayed for by bodied beings of the world upto death. Shankar who held that the Highest Essence and life are identical averred that highest soul and the soul of man are identical, that is, as the mother of pearls appear as silver, so the essential and pure God as the everlasting happiness and knowledge when covered with profound ignorance of no beginning appears in the form of the endless Universe. They argued thus, and Mondon being vanquished repudiated the white garment and the worldly life and embraced asceticism by wearing the yellow garment. The Buddhists who held that there is nothing, destroyed the Ethics ; the knowledge of soul was derived from Kanad ; Bhattapada Kaumarila led the way ; the followers of Sankhya taught of humility and misery ; the followers of Patanjali restrained the mind and taught its worship ; thus God became shattered and weakened ; and Shankara demonstrated the Highest Essence. Some cannot see it ; some deny it ; some admit it, but deny its connection with the elements and the elemental properties, None restrict their non-existence ; and Shankar did it. The atheistic Charbakas concealed the sublime soul ; the Kanads protect it by postulating its being the prime cause and knowledge ; Kaumarila said, 'all ceremonies were

for obtaining heaven, and reduced god to a slave; the Sankhyas call it Pradhan (atoms) and render it dependent on Prakriti (electricity); Shankar constructed the Highest God. He defeated in argument the Shaktas of Setubandha (Comorin) who used to drink wine by pretending the worship of Kali. By degrees he won over the countries of Pandya and Dravidha, checked the Tantrikas of Kanchipur, and went to Ujjaini to win over the gangs of the Kapalikas. Krokoch their preceptor directed Shankar to wear ashes and man's forehead, to worship Bhairav with man's head besmeared with blood and wine, and to turn out a Kapalika. King Sudhanva expelled him from the pail of devout sages; and Krokoch proceeded to kill them. The Kapalikas were defeated in war with arms; Krokoch meditated with a man's forehead on his palm; it became full of wine; he drank half of it, and invoked Bhairava with the rest. The Mahakapali with wreaths of men's heads and foreheads, shining locks and triband appeared in presence and being requested to kill Shankar severed Krokoch's head, saying, 'Shankar is my soul and incarnation, did you offend him?' And the Kapalikas were defeated. When at Surat the Shaiva Nilkanta, Haraṭṭa and others with disciples submitted to him Udayana and other sages trembled. The Pancharatra Baisnav sect of Dwarka preached the distinction of God and life, of the animals among themselves, of the inanimate objects among themselves, of God and objects devoid of knowledge, and of the animated objects, and was vanquished by Shankar's disciples. The wicked Bhatta Bhaskar was defeated. Shankar's annotations were extended into Naimisa and Darada. Abhinava Gupta was defeated and caused Fistula in Shankar by infectious incantations. The Southern gate of the holy place of Sharoda in Kasmir was shut up for want of sages of the Deccan and Shankar its sage opened it.

विज्ञातमेव भगवन् विद्यते यद्विज्ञाय नः । वक्ष्यन् सुगतान् बुद्धवपुर्धारी जनार्दनः ।
 १।१०। तत्प्रथोतागमालम्बेर्बोद्धे दर्शनदूषकैः । व्याप्तेदानौ प्रभो धावौ रात्रिः सन्तम-
 सेरिव । १।११ वर्षाश्रमसमाचारान् हिषन्ति ब्रह्मजिह्विषः । ब्रुवन्त्यास्त्रायवचसां जीविका-
 मावतां प्रभो । १२ न सन्ध्यादीनि कर्माणि न्यासं वा न कदाचन । करोति मनुजः
 कश्चित् सर्वे पाषण्डतां गताः । १३ मुनेऽपि दधति श्रोत्रे क्रतुरित्यक्षरद्वये । क्रियतः
 कथं प्रवर्तेरन् कथं क्रतुभुजो वयम् । २४ शिवविष्णुगणसपरैर्लिङ्गचक्रादिचिह्नितैः । पादच्छैः
 कर्णैः संश्रुतैः कारुण्यमिवदुर्जनैः । २५ अनेनैवभावेन गच्छन्त्युत्तमपुरुषम् । युतिः
 साध्वीर्मदक्षीरैः का वा शार्क्यं न दूषिता । २६ सद्यः कृतहिजशिरः परुजाश्चित्तभैरवैः ।
 न ध्वस्ता लोकमर्यादा का वा कापालिकाधमैः । २७ अनेनऽपि बह्वोसमार्गः सन्ति भुनो
 सकष्टकाः । अने येषु पदं दत्त्वा दुरन्तं दुःखमाप्नोते । २८ तद्गर्वाङ्गीकरार्थमुत्साद्य
 निखिलान् खलान् । वस्त्रं स्थापयतु शीतं जगद् येन सुखं व्रजेत् । २९ दुष्टाचार विनाशाय
 धर्मसंस्थापनाय च । भाष्यं कुर्वन् ब्रह्मसूत्रतात्पर्यार्थविनिर्णयम् । ३० तद्गुरुण्ये रक्षितं
 स्वात् सकलं जगतीतलम् । तद्वधीनत्वतो वर्षाश्रमधर्मततेस्ततः । ३१ इदानीमिद-
 न्मुनेऽपि कृतिमतः पुराः । मम गूढाश्रयविदो विश्वशैलीसमीपनी । ३२ मध्यमं
 काष्ठमुद्धतुं मनुज्ञातीमयैव तौ । अथतीत्याश्रतो भूमी सकलं चतस्रस्तली । ३३ सुभी

भूत्वासुदीपासिद्योग काण्डकतौस्थितौ । अयिम' ज्ञानकाण्डकूचरिप्यासीति देवताः । ५२
सम्प्रति प्रतिज्ज्ञानेय जानातेव भवानपि । जैमिनीयनयाभीष्टः शरत्पर्वशशी भव । ५३
विशिष्टं कर्मकाण्डं तस्यैव ब्रह्मणः कृते । सुब्रह्मण्य इति ख्यातिं गमिष्यसि ततोऽष्टिना । ५४
नैगमीं कुरु मर्यादामवतीर्थं महीतले । निर्जित्य सौगतान् सर्वानाचार्यार्थविरोधिनः । ५५
ब्रह्मापि ते सहायार्थं मण्डनी नाम भूसुरः । भविष्यति महेन्द्रोऽपि सुधन्वा नाम भूमिपः । ५६
सर्वज्ञोऽप्यसतां शास्त्रेकविमश्रुयान्वितः । प्रतीक्षमानः क्रौञ्चारि' मेलयामाससौगतान् । ५७
ततः स तारकारातिरजनिष्ट महीतले । भट्टपादोऽभिधा यत्नं भूषा दिक् सुदृशामश्रुत् । ५८
स्फुटयन् वेदतात्पर्यमभाज्जं मिमिषुन्नितम् । सङ्ख्यां श्रिवानूव्यञ्जितभासयन् जगत् । ५९
राज्ञः सुधन्वनः प्राप नगरीं स जयन् दिशः । प्रतुष्टगम्य चित्तीन्द्रोऽपि विधिवत्तम-
पूजयत् । ६० मलिनैश्चेन्न सङ्गते नीचैः काककुलैः पिकः । श्रुतिदूषकनिर्हादैः स्मधनीय
सदा भवेः । ६१ षडभिज्ञा निश्शेमां वाचां तात्पर्यगर्भिताम् । नितराच्चरणस्पृष्टा
भुभङ्गा इव चुक्रुधुः । ६२ क्षित्वा युक्तिकुठारेण बुद्धसिद्धान्तशाखिनम् । स तदयम्यन्व-
नैश्चैर्नैः क्रीधज्वालामवर्द्धयत् । ६३ उपन्यस्यत्सु सापेक्षं खण्डयत्सु परस्परम् । तेषूद-
तिष्ठन्निर्घोषी भिन्दन्निव रसातलम् । ६४ स सर्वज्ञपदं विशोऽसङ्गमान इव द्विषाम् ।
चकार चिचविव्यस्तानेतान्मौनविभूषितान् । ६५ ततः प्रचीणदपेषु वौद्धेषु वसुधाधिपम् ।
धीधयन् बहुधा वेदवचांसि प्रशंस्य सः । ६६ वभाषेऽथ धषाधीसो विद्यावत्सी जयाजयौ ।
यः पतित्वा गिरेः शृङ्गादव्ययस्तन्मृतं ध्रुवम् । ६७ तदाकर्ण्य सुखान्वयैः परस्परमलोकयन् ।
द्विजायास्तु खरन् वेदानाकरोह गिरेः शिरः । ६८ इति धीषयता तस्मा अवापति सुमङ्गा-
त्मना । ६९ अपि लोकगुरुः शैलासुलपिण्ड' इवापतत् । ७० दृष्ट्वा तमकृतं राजा श्रद्धां
श्रुतिषु सन्दधे । निनिन्दबहुधात्मानं खलसंसर्गं दूषितम् । ७१ दुर्लभैरन्यथा नीते
प्रत्यक्षेऽर्थेऽपि पाथिबः । भृकुटोभीकरमुखः सन्वासुयतरां व्यधात् । ७२ पृच्छामि भवतः
किञ्चिदकुं न प्रभवन्ति ये । यन्मोपलेषु सर्वान् सान् घातयिष्याम्यसंशयम् । ७३ इति संश्रुत्य
गोचेशो घटमाशीविषान्वितम् । आनीयाच्च किञ्चुस्तोति पप्रच्छ द्विजसौगतान् । ७४ वक्ष्या-
महे वयं भूप श्वः प्रभातेऽस्य निषेधम् । इति असाय राजानं जम्भू भूसुर सौगताः । ७५
पद्मा इव तपलेपुः कण्डद्वयसपार्थसः । द्रुमचिं प्रतिभूदेवाःसीऽपि प्रादुरभूततः । ७६
सन्दिग्ध वचनीयां शमादितोऽलङ्घिते द्विजाः । अजम्भुरपि निश्चित्य सौगताः कलत्रस्थि-
तम् । ७७ ततस्ते सौगताः सर्वे भुजङ्गीऽक्षौत्यवादिषुः । भीगीशभीगश्रुणी भगवानिति
भूसुराः । ७८ श्रुतभूसुरवाक्यस्य वदनं पृथिवीपतेः । कासारशीमनस्मानसारनश्व-
माददे । ७९ अथप्रोवाच दिव्या वाक्यं सखाजमशरीरिणी । तुदन्ती संशयं तस्य सर्वेषां
नपि श्रवताम् । ८० सत्यमेव महाराज ब्राह्मणा यदवभाषिरे । माक्रथाः संशयं तव
भव सत्प्रतिश्रवः । ८१ युत्वाऽशरीरिणीं वाणीं ददर्श वसुधाधिपः । मूर्त्तिं मधुचिषः
कुम्भे सुषामिव सुराधिपुः । ८२ निरलाखिलसन्देही विनयसितरदर्शनात् । व्यधादाज्ञां
ततो राजावधाय श्रुतिविहिताम् । ८३ आसीतीरातुवाराद्रेर्वीक्षानाङ्गबालकम् । ८४ ततो
यः स कलत्रो भव्यानिव्यवशाद्यन् रूपः । ८५ कलत्रानुसारिराजेन जैना चर्कविधी कृताः ।

१५ इतेषु तेषु दुष्टेषु परितस्कारि कीविदः । श्रौतवर्त्म... । १६ कुमारिलस्वामिनेषु
इतेषु जिनहस्तिषु । निष्पत्तौ ह्यमवर्त्तन्त्युतिशास्त्राः समन्ततः । १७ प्रागित्यं ज्वलनमुवा
प्रवर्त्ततेऽस्मिन् कर्माध्यमखिलविदा कुमारिलेन । उक्तं भुवनमिदं भवाव्यमपं कार-
णान् निधिरियेष चन्द्रचूडः । १८ शक्रोऽप्युपतैरपि चपयकैः कापालिकैर्वैष्णवैरप्य-
नैरखिलैः खलैः खलु खिलं दुर्वादिभिर्वैदिकम् । पन्थानं परिरक्षितुं क्षितितलं प्राप्तः
परिक्रीडते घोरैः संस्कृतिकानने विचरितां भद्रङ्करः शङ्करः । १९ उच्छ्वाहितवावदूक-
कुहनापाण्डित्य वेतस्त्रिकं जातेदेशिक श्रेयरे पदजुषां संन्नापचिन्तापहे । कातथ्यं हृदि
भूयसाऽकृत पटं वैभाषिकादं कथाचातुर्यं कलषात्मनी लयमगतेऽपेक्षिकादेरपि । २०
तथागतपद्याहृतचपकप्रथालक्षण-प्रतारणहतानुवर्त्ताखिलजीवसंजीवनी । हरत्यतिदूरतया
भवभर्यं गुरुक्षिप्तं कामनाधुनिकभारतीजरठशूक्तिमुक्तामणिः । २१ इतिहासपुराणभार-
तस्युतिशास्त्राणि पुनःपुनर्मुदा । श्रुतैः सुबुधैः विलोकयन् सकलज्ञत्वपदं प्रपेदिषान् ।
२२ अचिच्छिपुः कुसतपाशुपताभिमानाः कंचिद्विवेकविटपीयदवायमानाः । २३
मिथ्या वक्तोति कश्चित्पुरुषसंपनिषद् दूरमुत्सारिताभूदनेत्ररक्षिन्नयोज्यं परिचरितुमसा-
वर्त्ततीतिप्रमुखा । २४ इत्तुं बीजोऽनुधावत्तदनुकथमपि स्वात्मलाभः कणादाज्जातः
कौमारिलादेर्निजपदगमने दर्शितं मार्गमात्रं । सांख्यैः दुःखं विनीतं परमथ रचिता
प्राणध्यानाहंतामैरित्यं खिन्नं पुमांसं व्यधितं कुरुषया शङ्कराचार्यः परेशम् । २५ यत्
भूते न देवं कतिचन ददृशुः के च दृष्ट्वाप्यधीरा केचिज्ज्ञतैर्व्युक्तं व्यधुरथ कतिनः केऽपि सर्व्वे
स्वियुक्तं । किं त्वेतेषामसंख्यं न विदधुरजहन्नैव भीतिं ततोऽसौ तेषामुच्छिद्य सत्तामभयमकृत
तं शङ्करः शङ्करांशः । २६ चार्वाकैर्निर्जुतः प्राग्वलिभिरथ मृषा रूपमापादय गुप्तकायादैर्हा
नियोग्यो व्यरथि बलवताकृत्य कौमारिर्नन । सांख्यैराकृत्य कृत्वा मलमपि रचिती यः
प्रधानैकतन्त्रो दृष्टा सर्व्वेश्वरः तं व्यतनुत पुरुषं शङ्करः शङ्करांशः । २७ प्रयागमगात्
प्रथमं जगीषुः कुमारिलं साधितकर्म्मजालम् । २८ तथागताक्रान्तमभूददर्शयं स वैदि-
कोऽध्या विरलीवभुव । परीक्ष्य तेषां विक्रमाय मार्गं प्रावर्त्ति संन्नातुमनाः पुराणम् । २९
सशिष्यसङ्घाः प्रविशन्ति राज्ञां गेहं तदाऽदिसवशे विधातुम् राजा मदीयोऽजिरमस्मदीयं
तद्वाद्रियध्वं न तु वेदमार्गं । ३० वेदोऽप्रमाणं बहुमानवाधात् परस्परव्याहृतिवाचकत्वात् ।
एवं वदन्ती विचरन्ति लोके न काचिदेषां प्रतिपत्तिरासीत् । ३१ अवादिषं वेदविघात-
दृष्टैस्ताज्ञाशकं येनमनुज्यमानः । तदीय सिद्धान्तरहस्यवाधानिषिध्य बीधाभि निषेध वाध ।
३२ तदा तदीयं शरणं प्रपन्नं सिद्धान्तमश्रीमनुज्यताम् । अदुषद वैदिकमेव मार्गं तथा-
गती जातुकुशलयुद्धिः । ३३ तदाऽपतन्त्रे सहस्राशू विन्दुस्तथाविधुः पार्श्वनिवासिनोऽनेत्र ।
तदा प्रभृतेषु विषेष शङ्का मथ्यातभावः परिहृत्य तेषां । ३४ विपक्षपाटी जलवान्
विजातिः प्रत्याददद् दर्शनमस्मदीयम् । उच्चाटनीयः कथमपुत्रपाथे नैतादृशः स्थापयितुं हि
योग्यः । ३५ संमन्त्रां खलं कृतनिश्चयाय ये आपरे हंसनवादेशोक्ताः । व्यपातयन् ज्ञतरात्
प्रमत्तं अस्मदीयसीधनिपातभीषं । ३६ पतन् पतन् सीरस्तान्तरङ्गं यदि प्रमाणं श्रुतयो
भवन्ति । तज्जीवयेऽस्मिन् पतितोऽसमस्तस्य मज्जीवने तच्छ्रुतिमानता गतिः । ३७ वदीह

सन्देशपदप्रयोगादव्याजिन श्रास्त्रश्रवणाच्च इतो । 'मनीषदैश्वाङ् मत्ततो न्यम' चीनदेशकपञ्च
 र्विधिकल्पना सा । ८९ एकाक्षरस्यापि गुरुः प्रदाता शास्त्रीपदेष्टा किम्भाषणीय' । अहं
 हि सर्वज्ञगुरोरचीनप्रत्यादिशे तेन गुरोर्लङ्घनः । १०० अथ प्रतस्थे भगवान् प्रयागात्
 तं मण्डनं पण्डितमायु जेतुम् । गच्छन् खलुत्या पुरमालुलोके माहिमंतीं मण्डनमण्डितां
 सः । ८१ स्वतः प्रमाणं परतः प्रमाणं कीराङ्गना यच्च गिरं गिरन्ति । ६ फलप्रदं कर्म
 फलप्रदोऽजः कीराङ्गना यच्च गिरं गिरन्ति । ७ जगत् ध्रुवं स्याज्जगदभ्रं च स्वात्कीराङ्गना
 यच्च गिरं गिरन्ति । हारस्य' मौडान्तरसन्निवृद्धा जानीहि' तन्मण्डनपण्डितोक्तः । ८८
 ब्रह्मैकं परमार्थसंसिद्धमलं विश्वप्रपञ्चात्मना शुक्ती कृप्यपरात्मनेव बहुलाज्ञानावृतं भासते ।
 ८६१ (वक्ता शंकर) वादं जये यदि पराजयभागश्च स्यां संन्यासमङ्ग परिहृत्य कषायचैवम् ।
 युक्तं वसीय वसनं... ८६२ इत्यं प्रतिज्ञां कृतवत्पुत्रादारां श्रीशंकरे भिचुवरु' स्वकीयां । स
 विश्वरूपो गृहमेधिवर्थाश्चक्रे प्रतिज्ञां स्वमतप्रतिष्ठाम् । ८६३ छायातपो यद्वदतीव भित्री
 जीवेश्वरी तद्वदति ब्रवाणा । ऋतं पिबन्नाविति काठकेषु युतिसत्त्वभेदयुतिबाधिकाऽस्तु ।
 १२७ इत्यं यतचित्तिपतेरनुमीय युक्तिं मालाच्च मण्डनगले मलिनामवेक्ष्य । भिचार्य-
 मुञ्चलतमद्य युवामितौमाद्विष्ट तं पुनरुवाच यतीन्द्रमन्वा । ८१३२ परं गणितसौमन-
 प्रलपिताम्बुपान्तरपतत् कथमिवानया प्रलयमद्य नापत्स्यते । ८१३५ सुहृदिगन्धिग् भेदि-
 'प्रलपित विसुक्ति'... २७ अविव्याराक्षसा गणितमखिलेशं परगुरो पिचण्डं भित्त्वाऽस्याः
 सरभसममुष्मादुदहरः । ८१२८ मण्डनमिश्रीऽप्यथ विधिपूर्व्वं दत्त्वाविचं यागे सर्व्वम् ।
 आत्मारोपितशीचिष्की शो भेजे शंकरमस्तमिताशः । १०७४ तव महाराष्ट्रमुखं देशे
 यन्यान् प्रचारयन् प्राञ्चतमः । १०८ अध्यापयन्तमसदर्थनिरासपूर्व्वं क्लिप्तगतीर्थयशसं युति
 भाष्यजातम् । आक्षिप्य पाशुपतवैश्ववीरशैवमाहेस्वरश विजिताहि सुरेश्वरादैः । १०११५
 वेदान्तीकृतनीचशूद्रवचसो वेदः स्वयं कल्पना पापिष्ठाः स्वमपि तथोपधमपि प्राये दहन्तः
 खलाः ।—१०११७ । वाणी काणभुजी च नैव गणिता लीना कवित् कापिष्ठी शैवश्चाश्रिव-
 भावमति भजते गङ्गापदचार्हतम् । दौर्ग द्युतिमयुते भुवि जनः पुणाति को वैश्वव'
 निष्ठातेषु यतीशसूक्तिषु कथाकेलीकृतसूक्तिषु । १०११८ । संस्पर्शमात्रेण वितोर्लभद्रा
 विदीतते यच्च च तुङ्गभद्रा । १२६४ अध्यापयामास स भाष्यसुख्यान् यन्यान्निजास्तच्च मनीषि-
 सुख्यान् । निरसजिवेश्वरीव्यिशेषं व्याचष्ट वाचस्पतिनिर्व्विशेषम् । ६७ । कथमपि
 विदिततदीयसुवाचाः समधिगताः किल कैरलदेशान् १४१४७ । अथ शिष्यवरैर्युतः... स
 सुधन्वना च राज्ञा । ककुभोजिजिगीषुरेष सर्व्वाः प्रथमं सेतुसुदारधीः प्रतस्थे । १५११
 अभवत् किल तस्य तत्र शाक्तैर्गिरिजाचाकपटान् मधुप्रसक्तैः । २ सङ्ग पाण्ड्यैः स्ववशे विधाय
 चीलान् । द्रविडान् च ततो जगाम काचीं नगरं । १५१४ । अपवाय्यं च तान्निजान्तानीह
 वत्याः युतिसम्भतां सपथ्याम् । १५ कापालिजालैः स हि देशो (काशी) भवतामगम्यरूपः । न
 हि ते भगवदशः सङ्गन्ति निहितेर्थाः युतिषु ८ । अथ तीर्थकारायणीः प्रतस्थे किल कापा-
 लिजालाकं विजितुम् । निश्चमय्य तमागतं समागात् ककाची नाम कापालिदेशिकः... ११
 भसिष्ठं धृतमितादस्तु युक्तं शुचि सन्त्यज्य शिरः कापालमिवत् । बह्व्याऽशुचि स्वपरं किमर्थं

न कचकारमुपास्यते कपाली ॥१३॥१४। नरशोषकुशेश्वरकृत्वा रुधिराक्तै मधुना च भैर-
वाचाम् १४। रुधिराणि कपालिनां कुलानि प्रलयाम्भीषरभीकारारवाणि । १७ अथ विप्रकुलं
भयाकुलं तदद्भुतमालीक्य मङ्गारथः सुधन्वा । कुपितः कवची रथी निवक्त्री धनुरादाय यथी
शरान् विमुञ्चन् । १८ सुरया परिपूरितं कपालं भटिति ध्यायति भैरवागमने । स (क्रकच)
निपीय तदर्धमर्धमस्या निदधार स्मरतिश्च भैरवश्च । २५ अथ सत्तांशरः कपालमाली ज्वलन-
ज्वालगटाहटस्त्रिगुली विकटप्रकटादृष्टासंशाली पुरतः प्रादुरभून् मङ्गाकपाली । २६। तव-
भक्तजनदुष्टं दृष्ट्वा सज्जितं देवैति कपालिना नियुक्तः । कथमात्मनि मेऽपराध्यसीति क्रकच-
सैव शिरो अहार कष्टः २७ यतिराड्य तेषु तेषु देशस्थिति पाषण्डपरान् विजान् विमथन्
। २८ विजिती यतिभूयतासं शैवः (नीलकण्ठ) सङ्ग गर्वेण विस्त्रज्य च स्वभाषाम् । शरं
प्रतिपेदिवान् मङ्गलिं हरदत्तप्रमुखैः सङ्गात्मशिष्यैः । १०१। विषयेषु वितता नैजभाषाख्य
सौराष्ट्रमुखेषु तव तत्र । ७३। इति यैषावशेषशक्तसौरप्रमुखानात्मवशुम्बदान् निधाय ।
उज्जयिनीं पुरीमयासीत् । ७६ इति भास्करदुर्मतेऽभिभूते भगवत्पादकथा सुधा प्रसजे ।
१४०। इति माध्यमिकेषु भगवदपेक्ष्य भाष्यानि स नैमिषे वितता । दरदान् भरतांश्च
शूरसेनान् कुरुपाञ्चालासुखान् वङ्गनजैषित् । १५६। स हि (श्रीहर्ष) खल्लनकारसूददपं
वहुधाव्युद्यवशंवदच्छकार । १५७ पूर्व्वं येन विमोहिता दिजवरा सस्यासतीऽरीन् कर्त्ता
बुद्धस्य प्रविभेद मस्करिवरज्ञान् भास्करादिन् क्षणात् । शास्त्रास्त्रायविनिन्दकेन कुक्षिया कूट-
प्रवादायङ्गान्निधातो निगमागमादिषु मतं दत्तस्य कूटग्रहे । १६३। शाक्तैः पाशुपतैरपि क्षप-
नकैः कापालिकैर्वैष्णवैरप्यनैरखिलैः खिलं खलु खलैर्दुर्व्वादिभिर्वैदिकमार्गं रक्षितुमूय-
वादिविजयं... १६४। बुद्धी युद्धसमुद्यतः किल पुण्यं स्थित्वा क्षणाद्दुतः कीर्णं द्राक्षन्भुग्-
विलीयतः तप्तः स्तोमाहती गीतमः । भयोऽसौ कपिलीऽपलायत ततः पातञ्जलायाञ्जलिच-
क्रुत्तस्य यतीश्रुत्यनुरता केनोपनीयत सा । १५। १६८। अथ यदा जितवान् यतिश्रेष्ठरीऽ-
भिनवगुप्तमनुत्तमसाम्नाकम् स तु दाऽपजिती यतिगोचरं इतमनाः कृतवानपगोरणं । १६। १
अचिकित्स्यतमीभिर्गणभिरप्यादजनिष्टाऽस्य भगन्द्राख्य रोगः २। हारं पितृक्षं किल
दाक्षिणातां न सन्ति विद्वांस इतीह दाक्षाः । तां किंवदन्तीं विफलां विधातुं गमाम् देवी-
निक्षयाय दृष्टवान् । १६। ५८ अथात्रवीह्वित्वसनागुसारी रक्षस्यमेकं वदसर्व्वविज्ञेत् । १६। ७७
तच्छब्दवाच्यमिति जैनमतेऽप्रशस्ते यदस्ति बोद्धुमपरं कथयाद्य तन्मै । १६। ७८

Shāṅkarācārya, the annotator of the Vedas, born of Shibguru by his wife Sati Bhadra in Shakabda 712 at Kerala on the Malabar Coast and receiving the four precepts, namely, Ahomeba Brahma, अहमेव ब्रह्म (I, ego, am God or the Highest Being), Tattwamasi तत्त्वमसि (you are that God) Idom Bishwo Brahma इदं ब्रह्मिष ब्रह्म the universe is God) and Prajnanang Brahma प्रज्ञानं ब्रह्म (knowledge is God) from his spiritual preceptor, tried to establish the equality of the nature of universal identity by means of his liberal Ekatmabad or

there is only one essence or Being that is the Soul. He laid the strong axe at the root of Buddhism. His life came to an end at the age of thirty at Benares.

ततो मद्देशः किल कैरलेषु श्रीमद्विष्णुः कल्पसाधुः । पूर्णानदीपुष्पतटे स्वयम्भु-
लिङ्गात्मनानङ्गधगावि रासीत् । २११ कश्चिद्विषयिदिह निश्चलधीर्भिरजे विद्याधिराज
इति विद्युतनामधेयः । ४ पुत्रीऽभवत्तस्य पुराणपुत्रैः सुमहत्तज्जा शिवगुर्वभिख्यः । २१५
लये शुभे शुभयुते सुषुवे कुमारं श्रीपार्वतीव सुखिनी शुभवीक्षिते च । जायासती शिव-
गुरो निर्जतुङ्गसंस्थे सूर्ये कुजे रविसुते च गुरौ च केन्द्रे । २१७ यत् पश्यतां शिष्टरसौ
कुरुते समग्रं तेनाकृतास्य जनकैः किल शंकराख्या । यदा चिराय किल शंकरसम्पुसादा-
ज्जातः सती व्यधित शंकरनामधेयः । २१८ वेदे ब्रह्मसमस्तदङ्गनिधये गार्ग्योपमस्तत्कथा-
तात्पर्यार्थविवेचने गुरुसमस्तत्कर्मसंवर्णने । आसीज्यमिनिरेव तद्वचनजप्रोदोदकान्ते समी-
व्यासेनैव स मूर्त्तिमानिव नवी वाणीविलासै र्हतः । ४१९ आन्वीक्षिकैश्च तन्ने परिचितिर-
तुला कापिले कापि लम्बे पीतं पातञ्जलान्मः परमपि विदितं भाट्टघटार्थतत्त्वम् । ४२०

अमुना वचनेन तीपिता कमला तद्वचनं समस्ततः । कनकामलकैरपुरयज्जाताया हृदयश्च
विख्यते । ४२० कमलानिलयः कलानिधेर्विमलव्यादजनिष्ट भूसुरात् । भुवि पद्मपादं
वर्दन्ति धं... ४२२ पवनीऽप्यजनि प्रभाकरात्... हस्तामलकाभिधामधात् । ४२३ पवमान-
दशांशतोऽजनि... स तौटकाह्वयः । ४२४ उदभावि शिलादसूनुना... यमुदङ्गं ब्रुवते मङ्गी-
तले । ५ विधिरास सुरेश्वरी गिरां निधिरानन्दगिरिर्विजायत । अरुणोऽजायत चित्तम्-
खाह्वयः । ६ चाब्बाकदर्शनविधानसरोषधादृशापेन गीत्यतिरभुङ्क्ष्वि मण्डनाख्याः । नन्दी-
श्वरः करुणधेश्वरचोदितः सन्नानन्द गिर्यभिधया व्यजनौति कीचत् । ४२८ अथावतीर्णस्य
विधिः पुरन्ध्री साऽभूदयदाख्योभयभारतीति । सरस्वती सा खलु वस्तुहस्यालीकोऽपि तां
व्यक्ति सरस्वतीति । ४२९ सा शीणतीरेऽजनि विप्रकन्या सर्वार्थवित् सर्वगुणोपपन्ना । ४३५
स षादशे वयसि तच्च समाधिनष्टैर्ब्रह्मर्षिभिः श्रुतिश्रुती वरुधा विचार्य । षड्भिरसप्तभिरथी
नभिरश्च खिन्नैर्भवं गभीरमधुरं फणितिष्ठ भाषाः । ४३६ ततो मङ्गाभारतसारभूताः स
व्याकरोन्नागवतीश्च गीताः । सन्तसुजातीयमसत्सुदूरं ततो नृसिंहस्य च तापनीयः । ४३७
यन्यान्संख्यास्तदनुपदेशश्चलिकादीन् व्यदधात् सुधीः । सुत्वार्यविद्यानविबेकपाशा-
न्मुक्ताविरक्तायतयीभवन्ति । शिष्यास्तसूचूर्णगवान्सी नी गुरुः समलोपनिषत्प्रतन्मः । अनेन
दूरीकृत भेदवादमकारि शरीरकसूत्रभाष्यं । ७३१ मुने पुराणानि दशाष्ट साक्षात्कार-
गर्भाणि सुदुष्कारणि । कृतानि पश्यद्वयमत्र कर्तुं की नाम शक्नोति सुसङ्गताथं । २४
वेनार्णवः व्यतियुतं व्यदधात्सुधार्थाशाखाभेदनवशानपि तान् विभक्तान् । मन्दाः कलौ क्षिति-
सुरा जनिता एते वेदान् यक्षीतुमलसा इति चिन्तयिष्वा । २५ उन्मीलजिनयप्रधानमुसनी-
भाख्यावसाने मङ्गादेवे संभूतसम्भवे निजपदं गन्तुं मनः कुर्वति । शैलादिः प्रमृशेः परि-
क्लृप्तवपुस्तस्थौ पुरस्तत्पश्चादुक्ता शारदवारिसुम्भवरटाङ्कारङ्कारङ्कारङ् । १६१०६

It appears from the communication between Shankar and Dhoorjati

that at the time described in the Shankar Bijaya the distinction of castes was being established amongst men who were all one in social intercourse under the Buddhistic influences. No kind of distinction is consistent with the unitary view of Shankar who preached that there exist only *one* thing in the universe which was the Soul. The allegation that he distinguished between an Antyaja or base-born and a Brahman, is exceedingly incongruous involving contradiction in terms. In the above chat between Shankar and a Shwapach, titled the intercourse between Shankar and Dhoorjati while passing in the midst of the high way, Shankar said to the Shwapach surrounded with dogs 'Shwapach, move aside and make room for my passing,' the Shwapach answered and said, 'I am Shwapach and low, and you Shankar are Brahman and high, this distinction of lowliness and highness is incongruous with your Ekatomabad or the doctrine that there is only one thing in the universe, namely, the Soul; if the doctrine is true then all men are equal (with respect to caste); therefore O Shankar if such distinction be allowed to remain unimpaired, your doctrine would be spoiled; shun the distinction.' Shankar felt himself abashed at this competent lesson and said, 'O Dhoorjati in the disguise of a Shwapach, I am satisfied; and henceforth I shun the distinction.'

Indeed Brahmajnan or insight into God is the only property of a Brahman. If there happens any injury or danger to that Brahmajnan what else remains of that man to be a Brahman. In the Brahmajnan admitting that there is only one essence or substratum in the universe, namely, the soul, there can be no possibility of any distinction or difference between one straw and another, or between one animal and another. If there arises any sort of distinction of this kind, there can be no possibility of Brahmajnan and real Brahmanatwa or state of a Brahman, and then there could be found no real Brahman at all.

Shankar's spiritual leader's precepts to him, namely, अहमेव ब्रह्म, तत्त्वमसि, अयमात्मा ब्रह्म and प्रज्ञानम् ब्रह्म and his एकात्मवाद are inconsistent with the present form of caste distinction, nay with any distinction whatever even among animal, vegetable and mineral kingdoms, what to speak of men and other animals or man and man. The real fact is that the serious distinctions of castes as are in vogue at present were unknown at his time. There were various castes then no doubt, but there were no such serious caste-distinctions observed then nearly all men in general being Buddhists and reckoning themselves equal for all social purposes. Equality of men with respect to caste was a prominent feature of Buddhism, which chiefly induced men to love and adopt it. Shankaracharya succeeded in showing such equality in the view he took in Ekatomabada एकात्मवाद in a more pure form, theoretically though; and the consequence was that all men tired as it were with hackneyed, time worn, monotonous Buddhism began to like it and gradually adopted the view of his Shaiva sect;—long monotony in a good or bad thing in due course of time produces indifference. And the theoretic equality of men with respect to castes soon disappeared and was forgotten by men generally illiterate and ignorant; and the supremacy of Brahmans based on caste-distinctions as moulded under the consolation of Shankar's Ekatomabad went on more and more consolidated now and then variously fashioned to suit time, and gradually divested of the theory. Such are also the success, deception, transition and final result of the equality of men promulgated in the Srimadbhagavadgita.

सीऽन्वजं पश्चि निरीक्ष्य चतुर्भिर्भयैःश्रुभि रणुव्रतमारात् ॥ गच्छ दूरमिति तं भिज-
गाद प्रत्युवाच नृ स शङ्करनेनम् । १६ । अद्वितीयमनवद्यमसङ्गं सताबीधसुखरूपमखण्डम् ।
आमनन्ति श्रतश्री निगमान्तीक्ष्ण भेदकल्पना तव चिचम् । १७ दृष्टमस्मिन्तकृत् । धृतीकुण्डाः
पाटलाभवसनाः पटुवाचः । ज्ञानगन्धर्वहिता गृहसंस्थान् यच्चयन्ति किल केचन वैशेः । १७
गच्छ दूरमिति देहसुताङ्गी देहिभं परिजिहीर्षसि विचिन् । भियतेऽन्नमयतोऽन्नमये किं
साक्षिष्य यतिपुङ्गव ! साची । २० ब्राह्मण्यपचभेदविचारः प्रतगात्मनि कथं तव युक्तः ।
विश्वितेऽम्बरमनी सुरनद्या मन्तरं किमपि चास्ति सुरायां । २१ शुचिर्हिजोऽहं श्रपच
ब्रजेति मिथ्यायहसो सुनिवर्त्य कोऽयं । सन्तं शरीरेणशरीरमेकमुपेक्ष्य पूर्णं पुरुषं पुराणं ।
२० अचिन्त्यमन्यक्तमन्तमाद्यं विष्मृतरूपं विसलं विमोहात् । कलंवरंऽस्मिन् कारिकर्ण-
लीलाकृतित्यहन्ता कथमाविमारास्ते । २१ । विद्यामवाप्यापि विसृक्तिभेदां जगर्त्ति
तुच्छा जनसंयहोच्छा । अहो महान्तोऽपि महेन्द्रजाले मज्जाति मायाविवरस्य तस्य । २२ ।
इत्यदीत्यं वचनं विरतेऽस्मिन् सतावाक् तदनुविप्रतिपन्नः अतुषारचरितोऽन्वजनेन प्रत्युवाच
विस्मितचेताः । २२ । सतामेव भवता यदिदानीं प्रतयादि तनुभूतप्रवरैस्तत् । अन्त-
र्जाऽयमिति संप्रतिबुद्धिं सन्तप्रजामि वचसात्मविदसो । २३ । जानते श्रुतिशरांस्रपि सर्वे
मन्वते च विजितेन्द्रियवर्गाः । युज्यते हृदयमात्मनि नित्यं कुर्वन्ते न धिषणांमभेदाम् ।
२३ । भाति यस्य तु जगद्दृढबुद्धेः सर्वमप्राग्निशमात्मतयैव । स विजोऽस्तु भवतु श्रपचो
वा वन्दनीय इति मे दृढनिष्ठा २४ । या चितिः स्फुरति विष्णुसुखं सा पुत्तिकावधु सैव
सदाहं । नैव दृष्टमिति यस्य मनीषा पुक्कसो भवतु वा स गुरु मे । २५ । यत्र यत्तु
भवेद्दिह बोधस्तत्तदर्थसमवेक्षणकालं । बोधमात्रमवशिष्टमहं तद् यस्य धीरिति गुरुः स
नरो मे । २६ भासमान इति तेन कलावानेष नैवत तमन्तप्रजमये । धूर्जटिं तु समुद्देशत
मौलिस्फूर्जद्वन्द्वकलं सह वेदैः । २६

There are passages in Sankar Bijaya which go to show that it was written or spoiled with contradictory and incongruous interpolation very recently after the composition of the Puranas. Sankara is said to have been removed by four generations as disciples only from Vyasa who is said to have been the author of the various branches of the Veda (Shukla Yajuh no doubt composed by Yajnavalkya.) The doctrine of Brahmatma began, Ahang Brahmasmi, Tattwamasī, Prajñanang, Brahma etc.

व्यासः पराशरसुतः किल सतावतां तस्यात्मजः शुकमुनिः प्रथितानुभावः । तच्छिष्या-
तामुपगतः किल गौडपादो गोविन्दनाथसुनिरस्य च शिष्यभूतः । ११०५ वेदार्थं व्यतिकृतं
व्यहसाद्यतुषां शाखाप्रभेदनुवसादपि तान् विभक्तान् । मन्दाः कलौ चितिसुराज्जितार एते-
सिद्धान् यहीतुमक्षसा इति चिन्तयित्वा । ११२५ एषाद विजागामि भवन्तमर्थं गतचक्षुर्धं न न
वेत्सि यत्तु नीचेत् कथं भूतभवदभविष्यत्कथाप्रबन्धान् रचयेरजानम् । २६ वेदाः षडङ्ग

लिखितं च शास्त्रं महान् महामारतवारिराशिः । त्वत्तः पुराणानि च सम्बभूवुः सर्वे
 त्वदीयं खलु वाक्ष्याम्य । २८ अथ दुर्मागादवतीर्णमन्तिके सुन्योः । ० स्थितं ज्ञान-
 शिखोर्पर्वीतनं (शंकर) । ८१४ कुतोमुख्यागलान्मुखी पन्यासी पृच्छते मया । किमाह
 पन्यास्त्वन्मातामुच्छेत्ताह तथैव हि । ८१६ कन्यां ब्रूहसि दुर्वृद्धे गर्दभेनापि दुर्वृद्धा ।
 शिखायश्चोपवीताभ्यां कस्मिभरोभविष्यति । २० तारुणा पाणिगृहीतीं स्वामश्रया परि-
 रचणे । शिष्यपुस्तकभारेच्छी व्याख्याता ब्रह्मनिष्ठता । २२ ब्रह्मैकं परमार्थसच्चिदमलं
 विश्वप्रपञ्चान्मना शुक्तीरुपापरात्मनेव बहुलाज्ञामाहृतं भासते । ३० तज्ज, ज्ञानान्निखिल-
 प्रपञ्चनिलया स्वात्मव्यवस्था परं निर्वाणं जनिमुक्तमभूत्पगतं मानं श्रुते र्भक्तकम् । ८६१
 कथं यगी किमपि तत्त्वमसीति वाक्यं कथं जपं निखिलसंस्तुतदुःखहानि । १०७५
 त्वं आसि देही घटवद्भानात्मा रूपादिमत्त्वादिह जातिमत्त्वात् । ममेतिभेदप्रथनाद-
 भेदसंप्रत्यायं किञ्चि विपर्ययीत्यम् । १०७७ नापीन्द्रियाणि खलुसाधनानि दात्रादिवत्...। ७८
 मनोऽपि नात्मा करणत्वहेतोः...। ८२ न च बुद्धेरपि चात्मतास्मृत् । ८३ नाहं जतिः...
 प्राणोऽपि नात्मा...८४

एवं श्रीरादाविविक्त आत्मा त्वं शब्दवाचीऽभिहितोऽव वाक्ये । तदीदितं ब्रह्म-
 जगन्निदानं तथा तथैव पदयुग्मर्वाध्यम् । ८५...सुखरूपमेकम् । मायामयाशिवविशेषशून्यं
 मानातिगं स्वप्रभमप्रसेयम् । १४३४ उपादिशद् ब्रह्म परं सनातनं न यच्च ह्यक्षांशं
 विभागकल्पना । 'अन्तर्बहिः सन्निहितं यथात्मरं निरामयं जगत्तदादिवर्जितम् ।
 १४३५

During Sankaracharya's time one sect used to defeat and suppress
 or convert other sects by publishing its opinions in its books.
 Sankar Bijaya VII. 52-3.

इतीदमाकर्ण्य वषो विचिन्त्य स शंकरं प्राह कुरुष्व मेव । अनिर्जिता सन्ति वसुधारायां
 त्वया वृथाः केषिदुदारविद्याः । ७५२ जयाय तेषां कतिहायनानि वस्तव्यमेव
 स्थिरधी स्वयापि । नी चेन् सुमुखा सुवि दुर्लभा स्यात् स्थिति र्यथा माहृष्टतया
 साध्ये । ५३

Hints to establish the Supremacy of the Brahman are :

सन्तोषयेत् वेदविदं हि जं यः सन्तोषयतेऽत्र स सर्वदेवान् । तद्देविमे निवसन्ति देवा
 इति आ साक्षाच्छ्रुति रेव वक्ति । १४१८८

Even during Shankar's time a Brahman had to receive education
 and instruction from a Bauddha Guru or Shramana or Pandit.
 Shankar bijoya 7-100-1.

एकाग्ररसपि गुरुः प्रदाता मास्त्रीपदेष्टा किमुभाषणीयं । अहं हि सर्वज्ञ गुरोरधीता
 प्रत्याशिशे तेन गुरो र्महान् । ७१०० तदेवमित्यं सुगतादधीता प्राप्तातयं तत् कुलमेव
 पूर्णम् । १०१

Shankaracharya engaged in his mother's funeral ceremony forbidden to a Poromahansa Sannyasi or ascetic requested his agnates to help him in the cremation of his mother's corpse, and cursed them for not helping him by depriving them of Brahman-hood, and entreated the king of Kerala not to pay them the respects due to the Brahmans in order to keep them in distress. Such selfishness and distinctions as father or mother and other persons, agnatic relations and others, mother's body and other's body, corpse and other forms of atoms, and the anger for not getting helps, jealousy and grudge, desire for other's mischief in retaliation, etc. are detestable, impossible and contradictory to the principle that there is only one Soul in the Universe. The distinction of high caste and low caste is simply ideal. It seems to be high or low as it is thought in the mind. It is really one at the root.

स्यमेव चिकिर्षुषि मातुश्चरन् कर्म समाजुहाव बन्धुन् । किमिहान्ति यतस्तथाधि-
कारः कृतवेत्थेनमनी निगिन्दुह्यैः १४।४६। अनलं बहुधाधितापि तर्कं वत नादत्त च
बन्धुता तदीया । अथ कोपपराहृत्तान्तरीऽसावखिलं स्नानश्रमश्च निर्गमेन्द्रः ४० । न
याचित्ता वज्रिनदुर्यदस्यै शशप तान् स्त्रीयजनान् सरीषः । इतःपरं वेदवद्विहृतास्त ।
अथापि तद्दृशमवा न वेदमधीयते नो यस्मिन्नाश्च भिक्षा ५० । नृपकाण्डिनामकायश्चारादिज-
कर्मोन्धकारिणोऽप्य शता । भवतापि तद्यैव ते विधेया वत पापा । इति देश-
कोऽश्लेषतम । १७४

The most definite statement that can be made is that up to the beginning of the Christian era it is probable that castes in the sense now used did not exist, but that there was a fourfold division into classes chiefly based on occupation, intermarriage between which was not strictly barred. It has already been stated that the origin of the existing castes is only given in detail in the later Sanskrit works especially the Purans, and the chronology and reliability of these is even more doubtful than of the earlier works. The idea of preparing a text by the comparison of different manuscripts, the study of discrepancies in treatment, and an examination of linguistic forms has never occurred to the ordinary Hindu Pandit. While there is no *Textus receptus* of any of these works the process of manufacture and manipulation continues, as some enquirers have found to their cost. It is possible that a critical examination of the Purans may in time yield some results of value, but at present the chief method of enquiry is the study of the existing characteristics presented, and a comparison of them with the few relevant inferences that can be made from the description in the older works.... When others came into existence real or fancied scruples as to cleanliness began to be formed, and as the religious supremacy of the Brahmans was consolidated they were enabled to regulate the whole system according to their views, and to give it a fictitious origin—Census Report, Agra and Oudh, Art 184 pp. 238-9. And to reason thus it is not out of place here to say that the Kalwars repudiated calling themselves Vaishya Bania and certain rites or customs due to the Vaishya and adopted others alien to the Vaishya during the last 400 or 500 years under such Brahminical tyranny; because the Brahmans, so directed, and now under the benign and liberal British Government they can understand their real character almost forgotten for long non-use and dare without molestation reveal and assert it when required by the Government.

The condition of Som-Sura and Madya during the time when Shankar Bijoya was written.

• अही पीता किमु सुरा ? नैव चेता यतः अर । किं त्वं जानासि तदर्धमहं वर्षं भवान् रक्षं (मन्थन-शरसरम्भादे) । ८।१८ मची जातः कलझाशी विपरीतानि भाषते । २१ मधुमदकरं पायं पायं प्रियाः समपाययत् केनकचषकैस्त्रिदुष्कायापूरिष्कृतमादरात् । १०।१३ नरशीर्षकुशेशयैरुक्त्वा रुधिराक्षै मधुना च भैरवार्चाम् । १५।१४ सुरया परिपूरितं कपालं भटिति ध्यायति भैरवागमज्ञे । स (ककच) निपीय तदर्धमर्धमस्या निदधार अरति अ भैरवञ्च । १५।१५

Some 2400 years ago at Rajgriha near Magadha 999 Arhats including Kasyap, Upali, Ananda and others, held the grand congregation of Sthahabir Sangha and the remaining Arhats excluded from it held the general assembly of Mahasangha. Sutra, Binaya and Abhidharma, the three Pitakas were collected in the former and the five Pitakas, Sutra, Binaya, Abhidharma, Khudra kanikaya and Dharani were collected in the latter. The authors of these treatises were at first brought up and instructed according to the Vaidika religion and the doctrines and customs expressed, recommended and suggested or proposed in the Athharva Veda and were afterwards converted by Buddha into Buddhism ; therefore they could not but speak of the distinction of good castes and mean castes, for it is impossible that the idea of caste-system be removed from the mind in one generation. Ultimately during the predominance of Buddhism some 1500 or 2000 Buddhist treatises were composed, whereof most decayed or were destroyed during the last 500 or 700 years by the followers of Brahmanya during its predominance. The writer had no opportunity of going through these treatises, and therefore it has not been ascertained whether the mention of Vedas, Tantras, Purans, Sanhitas, &c. appear in them or not. The writer believes in good faith that these treatises make mention of the Vedas ; and there is no mention of Tantras, Purans, Sanhitas, &c in them ; for during the 1000 years of the decline of Buddhism in the earlier stages the Tantras were composed and in the later stages some one or other of the Purans and Sanhitas were composed.

The Tantrika, Pauranika and Sanhitaik Yuga.

Shruti श्रुति, i. e., traditions or facts transmitted by recitation in saying and hearing by oral means before the invention of the art of writing, consists of the Vedas.

Smriti स्मृति, i. e., facts inferred and described out of memory and recollections, came into existence after the invention of the art of writing and consists of the Tantras, the Purans, the Sanhitas, etc., perhaps from the time of Vyasa.

Buddhism while in its zenith met with the first onset from its first rivals in the Pasupatas, Maheswaras, Nirgranthas, etc. the pioneering stepping-stone to Brahmanya gradually winning over the mind of the princes and populace and thereby weakening the Buddhist cause which in consequence began to decline at about Shakabdi 125. This Pasupata religion gradually confirmed itself and extended its foundation while passing through its Tantrik aspect, its Shaiva aspect, Bhagabat, Bainsnav, Baikhanas, Hairanyagarva, Agneyee, Saura, Ganapatya, Bagdevata, Charbaka, Mallari, Baisvaksheni or

other aspect (Charbaka, Saugata, Jain and others being the phases of Buddhism; vide Ananda Giri's Sankara Bijaya);—its Shaiva aspect as reformed and remodelled by Shankaracharya and his followers, by checking the exuberance and excesses of Tantrikism and in its course strenuously fighting with Buddhism all along, overcoming the Ramayani and other sects till it in its own turn succumbed and submerged or was subverted into Vaisnavism after its uninterrupted predominance during 1000 years at about Shak 1105 up to which time Buddhism continued in its lingering and gradually decaying state becoming worse and worse ever afterwards till the field was chiefly occupied by the Pauranika aspect of Brahmanya religion which now took the lead in the arena by preaching its rules and mandates through the Purans, Upapurans, Sanhitas, and other books of moral lessons under colour of singing the achievements of some one god, Krisna Bisnu, Shiva or Shakti.

At first this Nairgrantha Pasupata religion began to grapple with Buddhism, and then its final phases in the aspect of the Shaiva religion as modelled by Shankar could finally defeat and devastate it. Thereafter the leaders and followers of the Purans and Sanhitas could enjoy luxury and surfeit.

Now began the Pauranika period when the peaceful, mild, all-forgiving, all enduring, all renouncing and ascetic and harmless Brahmins of the stumplike Jorha-Bhorot's type forgetting and forsaking everything for God's sake for a quiet life in the world to come and recognising and observing no distinction whatever between anythings whatever disappeared, and when the fierce boisterous, luxurious, irritable, inexorable or selfconceited Brahmins of the ever-cursing, ever-distinguishing, ever-aggrandising Durvasha's and Shringi's type armed with the weapons of imprecations and execrations instead of the swords of the Vedas and observing the invidious distinctions among the fellow men, the most ruinous, heinous and fatal distinction of all, came in and were generated and brought up with the fables and anecdotes inculcated in the Purans, Sanhitas and other books of moral lessons. But who should be called, and, venerated as, Brahmins that do not perform ceremonial worships for themselves or others, read or teach, or, bestow or receive gifts? Probably the Vyasa Puran composed by Bhattapada Sinha Giri began to be considered as composed by Krisna Dwaipayana Vyasa, and other Purans and other writings of the kind were commenced to be composed by imitating it or taking it as the sample.

If Krisna Dwaipayana Vyasa sang of the life of Srikrishna in his Puran and Bharat composed short after the battle of Kurukshetra, then how is it that not a jot or iota of the Puran or the Bharat or the achievements of Krisna was mentioned in the Shukla Yajurveda composed by Yajnavalkya after the battle of Kurukshetra or in any of the innumerable branches of the Black and the White Yajuh or in the Atharvaveda composed thereafter. Immediately after this, Vaidika period Buddhism prevailed for 1600 years in Northern India; and the heretical Nairgrantha, Maheshwar, Saugata, Shaiva and other suppressed adverse religious sects on the side of the Devas worshipped the phallic Linga in the Jungles, mountains and outskirts. Is it possible that they (of course Shaiva) preserved during these 1600 years the Puran and the Bharat containing the accounts of (Boisnob) Krisna as composed by Vyasa? How were they preserved during this long period of troubles and

turmoils? On the one hand there declined and disappeared Buddhism and Nairgranthha, Shaiva and other adverse religions, and on the other hand there arose the Vaishnav religion founded on the basis of Krishna's exploits as depicted, explained and preached in the Purāṇs, the Upapurāṇs and the Saṁhitas. During the transition there reigned King Ballalsen in Bengal; and for Ballal's consolation and satisfaction his spiritual preceptor Bhattapada Singhagiri composed a treatise and named it Vyasa-purāṇ. "It was the Sen kings of Bengal that conquered Behar and Magadha, rooted out Bodhi-tree, and suppressed Buddhism in most of the parts of Northern India. Most of the Purāṇs, Upapurāṇs and Saṁhitas were composed in Bengal; and the rest somewhere in Behar. Under the circumstances it would not be inconsistent to determine and decide that the Vyasa-purāṇ as composed by Singhagiri became the original basis of Purāṇs and other writings of the kind. Most probably it furnished sample for other Purāṇs and other writings of the kind to imitate and follow with modifications.

Indeed, from 2400 years past to 1100 Shakabda past some 1600 years of Buddhist supremacy was the Kshattra-supremacy. According to the characteristics of this age the Kshatriyas were supreme; the Brahmans adopting the cause of the Deva lived in obscurity; and the vaishyas of various professions and professional caste titles, the handicraftsmen and the Shudras or slaves or servants lived as one people with respect to marriage, feasts and other social matters. It is not that there was no caste system; but that marriage, feasts and other social matters went on amongst all castes without any distinction and opposition. The bride would adopt the bride-groom's caste and *gotra* as is the case at present, and her sons would follow the paternal profession and adopt the father's caste title. Truly some would follow some other profession and go under this professional title; but through intermarriages no new caste would arise always every where adopted and followed by all; for in many instances the same person would leave his former profession, adopt a new one and go under the professional caste title arising from the new one. The twofold bases of the Brahmanya religion, namely, the hereditary caste system and the supremacy of the Brahmans that adopted the cause of the Deva (Pashupati, Moheshwar, Bhairav or Shiva), were gradually introduced and established; and during the Pauranika or Saṁhitaika epoch following this age these people came to be known as the Shudras, and therefore no Vaishya could be found in Northern India; and these people came to be shown as of mean or base castes by the invention of the Sankar system or the system of progeny by intermarriages amongst diverse *Varnas* and castes—the smart play or cunning device only of the men establishing, supporting and following the Brahmanya religion. If for mere obeisance and social rank considered valuable in mental idea and really insubstantial or if for acquiring livelihood by performing another person's worship, Homa or Yaga, there was the necessity of favoring the deleterious and serious caste distinction, and as its outcome there occurred the loss of independence of the whole Hindu nation reduced to slavery as the conquered,—very few Brahmans subsisting on worship and the like, and no doubt there was the delivery from the hands of the Buddhists, but there followed the dependence under the Arabs, the Afghans, the Pathans, the Maguls, the Duranis, the French and the English,—under the circumstances a very heavy loss has been sustained

for the sake of mere trifling petty ideal selfishness. It is the sacrificing of the most precious thing for a trifle such as a pitcher of molasses for a piece of sugarcane.

শত কোটি হিন্দু যাহে করে বাস সে ভারতভূমি যবনের দাস।

• ব্রাহ্মণ্যপ্রাপ্তে এ ক্রি সর্বনাশ ॥—যায় জাতি মাত্ত ; হয় হারখার ।

বৌদ্ধহাসে হয় প্রধান ব্রাহ্মণ ; জাতিভেদে জীর্ণ, কীর্ণ হিন্দুগণ ;

হিন্দুরা হারিল, জিতিল যবন; হিন্দুরা অধীন, পরাধীন, হার ।—শোকগান ।

In North Western-Provinces or the United Provinces of Agra and Oudh the term Kalwar (originally Kalindipalaka afterwards Kalla- (*Kal* meaning motion, honey or wine + *la* meaning attended with) Pal, or Kalpapal are chiefly in current use and rarely in some places among a few men only the term Shaundika, in corrupt form Sunri, is used ; whilst in Behar, Orissa and Bengal (Mithila, Barendra, Rarha, Bagrhi and Banga) the terms Shaundika, Shaundi, Shoondi or the corrupt form Sunri are alone in current use ; but the term Kalwar is never used there. In all the Purans and the Sanhitas the terms Shaundika, Shaundi and Shaundikaya are alone referred to, applied and used : but the terms Kalindipal, Kalindipalaka, Kallapal, Kalpapal, Kalwar, Kalal and Kalar are nowhere referred to, applied or used in them. Probably the writers of these books were ignorant of these terms, that is, they did not know at all that a very large number of men in the United Provinces of Agra and Oudh lived under the famous caste-name of Kalwar and most of them sold liquors. Therefore it appears clear from the history of the Shaundi and Kalwar that most of the Purans and Sanhitas were composed in Bengal by its Pandits ; or at any rate these were not composed in the united Province of Agra and Oudh. Moreover these books were written in that plain, easy-go-lucky Sanskrit which could be expected from Bengali-speaking persons whose mother tongue was Bengali. It could be written properly by the Bengalis. The language could not but be abstruse and dissonant, were these written by other Pandits. This real account of the Purans, the Sanhitas and other books can be derived from such account of the Shaundis and Kalwars.

But there is another thing to be taken into consideration :—If the Purans and the Sanhitas are recent and were composed in Bengal then at least in the Purans of Vaisnav sects there would have been reference to Netaji-Gour Chaitanya and the Musulman emperors and Nowabs as in the Bhabisya Puran. Were then these books composed not in Bengal or were they composed in Bengal before the birth of Chaitanya some 419 years ago ? Of course the term Mlechha does appear ; but why were not Kabir Panthha and others mentioned ? Perhaps the writers of the Purans did not think it necessary to insert these names into the sacred books. Chaitanya, Kabir, and others were in some cases contemporary with the writers and were not so much recognised, known or famous as Avatar or incarnation ; for it takes a very long time and requires the rural songs and the anecdotes to be charming and enchanting enough for long use for the common people to recognise one as incarnation, that is, to convert human nature into divine nature. In due course and lapse of time the ascetic Ramkrishna may be reckoned as an incarnation by the people in general. Then there is another thing to be considered :—At that time the Baisnava

religion was in its infancy and the Shaiva-Shakta religion was in the ascendancy ; and perhaps some smart Shaiva or Shakta fellow under took to compose a treatise of the Baisnav sect and in it to injure and weaken the cause of the progressing Baisnav religion to the ultimate advantage of theirs own in result for such books are more revered and preserved.

The Srimad Bhagabat Mohapuran, a treatise belonging to the ब्रह्म योगेश्वरे कृष्णे ब्रह्मस्यै धर्मो वर्त्मनि । स्वां काशीमधुनोपेतं धर्मः कं शरणं गतः । १।१।२३ Vaisnavas and composed by them in aggrandising Visnu when the कृष्णाय वासुदेवाय देवकीनन्दनाय च । नन्दगीपकुमाराय गोविन्दाय नमो नमः । १।८।२१ मूलं हि विष्णुदेवानां यत्र धर्मः सनातनः । तस्य च ब्रह्मगीविप्रोत्सपीयशाः सदक्षिणाः । १।४।३८ अथाख्याहि हरिर्धौमव्रततारकथाः शुभाः । लीला विधत्तः स्वै रमोश्वरस्यात्मनायया । १।१।१८ Visnuvite religion, predominated in Northern India about Shakabda 1100-1300, was written when, in religious toleration allowed by the liberal Visnuvite Apostles, Buddha was considered an incarnation of Visnu following the incarnation of Krisna and followed by the last incarnation of Visnu called Kalki perhaps referring to the, complete overthrow of Buddhism by Sudhanwa.—

एकीर्णविंशे विंशतिनि ऋषिषुप्राप्य नामनी । रामकृष्णार्चित भूँवी भगवन्नहरत् भरम् । १।१।२३ ततः कौशौ संप्रवृष्टे संभोजाय सुरदिशाम् । बुद्धीनाम्नाऽज्जनासुतः कीकटेषु भविष्यति । १४ अथासौ युगसम्भायां दस्युप्रोयेषु राजसु । जनिता विष्णुयशसौ नाम्नाकल्किर्जगत्पतिः । १५

The popular Buddhistic terms Maitri मैत्री (४।८।३४; १०।४।३४; ११।१।२३). Nirvana निर्वाण कैवल्य ७।१०।४८; १५।३६; १।४।२७; २।३।२२; ३।१।२२; ४।३।०२; ७।१।२४; १।१६।२४; ३।२५।२७) Sankhya साङ्ख्य (3-5-27; 4-24-42), karma, karmafal, Mukti, Moksha, etc., are available in it. This goes to show that it was composed long after the Rise of Buddhism and also after the extinction of the fiery antagonism between the declining Buddhism on the one hand and the Pasupata, Shaiva, and other preliminary aspects or phases of Brahmanya on the other. Like all other Purans it sought to establish the supremacy of the Brahmans while professing to describe the supremacy of Krisna or Visnu among the gods during the predominance of the Visnuvite religion. Indeed the Purans ब्रह्मस्य परं देवं ब्राह्मणाः किल ते प्रभो । विप्राणां देवदेवानां भगवानात्म देवतम् । १।१६।१७ ततो वर्षास्य पत्नार सोषां ब्राह्मण उत्तमः । ब्राह्मणेष्वपि वेदस्यै चर्य्यैश्चैव धिक्सातः । ३।२८।११ कुलसाती यदि बन्धात् देवदत्त उपाच्छिनत्ति तस्यादपि विष्णुनिव ह्यन्यवस्थितिः । ५।१४।२४ विप्रशापबिसूदानां निजतां...१।१५।२२ ; विप्रशापं समर्थोऽपि प्रत्यहम् न यदीश्वर । १।१६।४२ श्रीमद्भागवत् पुराणसमस्तं यज्ञैषवानां प्रियम् । १२।१३।२८ aggrandise the Brahmans by stray passages and stories scattered here and there under the plea, cover or colour of singing the glory of Visnu, Shiva, Shakti, etc., not without the fear of the books of the Vaisnava sect written by the Shaivas, Shaktas, etc., and vice versa.

The Bhairabas, the Moheswaras, the Shaivas, the Nairgranthas and other Bhikshus or mendicant beggars remained naked in ashes. The fashion of preaching the religious tenets in rags and tatters, the dress of the destitute condition, arose with the Buddhist Sannyasi Bhikshus who severed themselves from all the worldly concerns. Following them the Vaishnava Bhikshus adopted the fashion of wearing rags, Dore, Kaupin Chir, the dress of a beggar, poverty to the extent of storing up nothing for the morrow, and the

mode of preaching the religion. The Shaivas too followed the principles. Read again pages 20-7.

As regards the social life of the early Hindus, says Babu Adhar Chandra Mukhopadhyaya, M. A. B. L., professor of the General Assembly's Institution in his Short History of the Indian People, 'In the time of the Rigveda, the caste-system was not well organised if, indeed, it existed at all. The same man might be a priest, warrior and husbandman'. page 13

—'By the time the great Epics (Ramayana and Mahabharata) were composed, an important change had taken place in the social organisation of the Hindus. As the people became more numerous, and society more complex, necessity arose for a division of labor. This led to the development of the caste-system and the people, who had at first been mainly divided only into two sections, the white-skinned Aryas and the darkskinned Anaryas, were gradually divided into four well defined castes, Brahmans Kshatriyas, Vaishtyas and Sudras. Those who had their mental faculties sufficiently developed to get by heart the hymns of the Vedas were generally engaged in performing sacrifices and came to be known as Brahmans. Those who had a warlike spirit and acquired skill in the use of arms, took upon themselves the work of fighting and defence, and became known as Kshatriyas. The rest of the Aryans went by the name of Vaishtyas, and followed tillage and trade as their callings. The Hinduised Non-Aryans formed the Sudra or the servile caste. Among these four castes, the Brahmans soon came to occupy the highest place, and his voice became supreme in matters of religion, legislation and justice. The caste distinction seems to have separated only individuals at first but it soon became hereditary and separated families.'

'The most striking feature of this (original and unique Hindu) civilisation (in naturally protected India) was the prominence it gave to spirit over matter—to the abstract sciences over the practical arts of life. This was probably due to the absence of any keen struggle for existence, which enabled the people to maintain at the head of their society a thinking class that made light of worldly concerns and devoted themselves wholly to philosophical contemplation. But these advantages have unhappily been fruitful sources also of misfortune. The wealth of the country attracted, in all ages, invaders from less favoured climes while the enervating influence of the climate told upon the people and rendered them a comparatively easy prey to the invading forces. It is also a note worthy fact when any vigorous attempt has been made within the country to shake off the foreign yoke, it has been chiefly made either by the brave inhabitants of the deserts like the Rajputs or of (the) rough hilly regions like the Mahrattas. Adhar Ch Mukherjee p. 3-4.

Even when the Muhammadans were knocking at the gates of Bengal, the country was resounding with the sweet songs of the melodious bard Jaydev (Gitagavinda). The great poet Bhababhuti flourished in the eighth cent. A. D. his Mahabircharita and Uttar Ramcharita.... Kalhan.... completed his famous history of Kashmir, called Rajatarangini, in 1149. The celebrated astronomer, Bhaskaracharya was born in the early part of the 12th century. He was a native of South India. In his work called Siddhantasiromoni, he proved that the Earth is round'.... page 49.

'Rise of Modern Hinduism. The most noteworthy feature of the

period (*i. e.* from the death of Harshabardhan to the Mahamadan conquest,) is the fall of Buddhism and the revival of Brahmanism under a new form. Buddhism in fact, had never been able to crush Brahmanism. Both religions had been flourishing side by side, though Buddhism had grown more important on account of the support it had received from a long succession of Buddhist kings in Northern India and from the selfsacrificing spirit of its earlier preachers. But with the rise of powerful kings who professed the Brahmanical faith, Buddhism was gradually deprived of state-support, while no great teachers appeared to keep up the moral force which alone could have saved it at this crisis. On the other hand, vigorous efforts were made by the Brahmins to revive the old faith under a popular form. As the philosophical religion of the Darsanas was too high and elevated for the mass, they felt the necessity of introducing a personal God into the revived faith. Thus originated the worship of the Trimurti or Hindu Triad, Brahma, Vishnu and Maheswar, who represent respectively the three aspects of God as Creator, Preserver and Destroyer or Regenerator. The scriptures of this faith are the Purans. These are eighteen in number, each being sacred to one or other of the three personages of the Triad. To popularise the religion still further legends about numerous gods and goddesses, magnificent temples, and a large number of images were introduced, probably in imitation of the Buddhists, whose beautiful shrines, numerous relics, and images and stories of their saints had always attracted the popular mind. Pilgrimage to holy places, solemn processions, pompous Pujas and *malas* and other imposing ceremonies were added to make the new faith as grand and attractive as possible.' 50-1.

'Mighty champions also sprang up to fight for the cause of the Brahmins. Kumarila Bhatta a native of Behar, was one of the first to enter the list. He is said to have journeyed into southern India, preaching the Vedic doctrine of a personal God and combating Buddhism wherever he went. His attempts to turn the tide in favour of Brahmanism, seem to have been attended with much success. But great as his success was, that of a later preacher, named Sankaracharya, was still greater.' Sankaracharya a Brahmin of Malabar in Southern India, was born in 788 A. D. to the mass he gave a personal God and a popular religion. To propagate this he organised the order of Hindu monks or Sannyasis. Before the fiery preachings of Sankar and the religious zeal of his newly organised monks Buddhism began to melt away till it all but disappeared from the country....'

'The Vaishnavas also form a very large sect. Their first great preacher was Ramanuja. He flourished in the 12th cent, and, like Sankar, was a Brahmin of southern India. He admitted converts from all classes, thus recognising the principle of the spiritual equality of men which is a characteristic of the Vaishnavas, and which may probably be traced to Buddhistic influence.

'But the learned teachings of the Brahmins could hardly reach the lower classes, from among whom the largest number of converts were gathered by the Muslims. The task of appealing to these classes was reserved for the Sannyasi teachers, who made no distinction of caste or creed in selecting disciples, and tried to meet the proselytising spirit of Islam. by preaching the doctrine of the fundamental equality of all religions.

Of the great Sannyasi reformers of the period Ramananda was the first to take the field. He preached the Vaishnava doctrine of one God under the name of Ram.... One of Ramananda's disciples was the famous Kavi, a weaver by caste. Kavi flourished in the beginning of the 15th century.... Then came Nanak, the great founder of the Sikh sect in the Panjab. He lived at the end of the 15th century A.D. He preached the same doctrine of universal toleration, and counted among his followers a number of Muhammadans; 'But probably the greatest of the reformers of the age was Chaitanya, who was born of a Brahman family at Novadwip in Bengal in 1485 A.D.

It has been stated that there was no hereditary castesystem during the Vaidika period; and it is now stated that the Shaundikeyakula of the Haihayas was hereditary. How could that be? Is it not contradictory, one with the other?—King Haihaya lived long before the battle of Kurukshetra and the Vaidika period lasted long after it. To be sure it was so; but it must be borne in mind that first of all there would be King Haihaya; then his descendants gradually in long course of time would grow larger and larger in number occupying the land around Mahishmati in Malawa and Khandesh; then these descendants would begin to differ in customs, mode of life, behaviour, etc. on account of difference in locality of domicile; and then of course there it would be necessary to call them distinct tribes as different Kulās or clans. At first, of course, all of them went under the one caste title, namely, the Haihayas. It is not to be understood that there was the King Haihaya, and immediately next after his demise there were the five Haihaya Kulās. It would be a fine piece of foolishness to think that way. King Haihaya died leaving him surviving a son or two; it took a very long time no doubt, perhaps many hundreds of years, for these descendants to be large enough in number to be fit to be termed the Haihayas, i. e. the descendants of Haihaya as a tribe worth the name; these Haihayas lived in Malawa and Khandesh as one tribe called the Haihayas perhaps many hundreds of years; and then they divided into Kulās or Gonas one by one. It took long time to be such in due course and change of domicile, time and person and with the change in customs and usages, principles, behaviours and trade among them. The tribal names, Bitihotra or Agni Kula, Bhoja Kula, Abanti Kula, Shaundikaya Kula, etc. gained celebrity under the title of the 'Pramaras' only when they took up the cause of the forlorn Brahmins against the levelling Buddhism about 2000 years ago. Mount Abu is in Malawa. The Brahman considered and hated as heretics and driven out from all other parts of Northern India took shelter on it. They eagerly tried to gain deliverance. They earnestly requested, entreated, prayed, instigated and tempted this or that king or tribe to undertake it. The Haihayas as separated under the five Kulās lived in Malawa all around Abu. Some of them heard the Brahmins and adopted their cause. They took time to make preparations and strengthen themselves enough, fought with the surrounding Buddhist kings and tribes, and revived, re-established and started Brahmanism again. Once they extirpated the Brahmins; and now they revived and established these. And now and now only the Haihayas and their Kulās gained renown and celebrity. They are not mentioned in the Vedas. They are not stated in any Buddhist treatises. The term Shaundika appears in the Tantras, and it and its other forms appear in the Purāṇas, Sāhityas and Upa-purāṇas. In the Vinaya-pitaka composed about 2400 years ago the term Sotapanya (*superior pages 106-7*) meaning the dealer in Sota or

Suta (fermented) liquors does appear. The term Suta was used to denote fermented liquors even in Hsien Tsiang's time, —Sun-to or fermented liquors. (*Vide* S. Beal's B. R. of the W. W. Vol. 1. page 89). In the Athharvaveda preference to Brahmans and their property (Brahma-Jesthā and Brahmanasya Ga etc.) was first inculcated, proposed or suggested, although it is quite uncertain whether then Brahmanattwa was hereditary or depended upon individual personal qualification or merits. However when then the idea of preference and supremacy once gained access into the mind, the desire of luxury and filial affection generated the tendency to make it hereditary; and a sort of hereditary caste system was soon afoot and was commenced; and gradually others of other professions too caught by imagination and analogy the contagion and infection until a regular hereditary caste system gained firm footing amongst the Hindus universally. Between the time described in the Athharvaveda and that in the Binayapitaka the work, I believe, was complete perhaps in a form and style quite different from the present. For in the latter mention is made of many castes in the name of professions, although there is nothing to show whether these castes were hereditary or individual or simply professional. The probability is that they were hereditary; for it distinguishes between the *Utkrista-jati* or high castes and the *Hina-jati* or low castes. But it should be marked that the castes mentioned are merely the names of professions which themselves might have been high or low even in a single individual. Haply the high or low were simply the classes of good or bad professions and the adoption and pursuit of a profession was caste; and all professions or castes were individual. But again to remove the hereditary castes inculcated in the Athharvaveda, was the object of Buddhism. The Haihayas of Malawa grown very large in number in many hundreds of years might have separated into sub-tribes, clans or *Kulas* at some time or other during the long interval between the time described in the Athharvaveda composed after Yajnavalkya's Shukla Yajurveda at earliest and the Rise of the Agnikulas, and attained to the hereditary character that way. The lineal descendants of course cannot but be hereditary; the descendants of Haihaya must be the Kshatriya Haihayas. The question is how the profession became hereditary. Some of the Haihayas sold Shoondaliquors, came to be termed Shaundika and formed the Shaundikayakula.

In the Vedas, I mean in the book-language, the terms Soma-Sura Surama, Suta and Madya used to denote intoxicating liquors and Surakar (Madhyandini Shukla Yajuh 30-11) and Soma-sura Bikrayee of the Srauta Sutra, to denote spirit-sellers; and probably Sutang and Sutasanya were used to denote spirit and Spiritseller respectively in the popular, vulgar, oral, mass-language, during the Vaidika period, 6000—2200 years past.

During the earlier stages of the Buddhistio period, 2200—1800 years past, in the Binaya Pitaka, Surang, Sura, Suta (Pali Sota, Hsien Tsiang's Sun-to) and Mureya (Pali. Meraya) used to denote spirits, and Sutasanya (Pali Sotapanna) used to denote spirit-seller. Probably Sutasanya was used in the verbal mass-language.

During the later stages of the Buddhistio period in its decline when the Tantrikes flourished in the Tantrika period, from the beginning of the Shakabda era (1624) upto 700 Shakabdi in all Tantras the term Shaundika was used to denote the spirit-sellers and Sura, Madya, etc. were in use. Probably Shaundika now came to be used in the vulgar mass-language and Sutasanya was perhaps also used; for

Hsuen Tsiang uses *Sua-to* to denote fermented liquors, about Shakabdi 555—58.

During the last stage of the Buddhistic period corresponding with the earliest stage of the Pauranika period, Shakabdi 700—1100, the terms Shundi, Shaundika, Shaundikeya, Dhvajaban, etc. appeared in the Purana. There were Soma, three kinds of Sura, and twelve kinds of Madya viz. Draksha द्राक्ष, Dekshava देक्ष, Maireya मेरि, Kharjoor खर्जूर, Panasa पानस, Gaurheya गौर्य, Madhvi मध्वि, Maddhwika मध्विक, Narikelaja नारिकेलज, etc. Shobudi, vulgarised Shunri, formed the mass-language to denote spirit-seller.

Similar is the story to be told in the later Pauranika period, Shakabdi 1100—1600, or the period of Sanhitas later on when Buddhism began to disappear from India.

Neither in the Rik, Sâm or Black Yajuh extant at the Kurukshetra period, nor in the White Yajuh compiled by Yajñavalkya, the preceptor of Shatanika Janmenjaya, nor in the Atharvaveda composed short before the Rise of Buddhism, nor Oiteeya, Shatapatha and other Brahmanas, nor in the Shrouta Sûtras, nor in the Aranyaka, nor in the Triptakas, or other ancient Buddhistic treatises, nor in Hsuen Tsiang's Siyuki describing the manners, customs and usages current in Northern India about Shakabdi 500, are the terms Shoonda or Shaundika referred to. Then were current the terms Soma, Soma-grûha, Surâma, Madya, Madhu, Shudha, Suta, Amrita, and Maireya, to denote liquors of the rotting system.

The term Shoonda was never used separately to denote liquors either in the Vedas, Buddhistic books, Tantras, Purans, Sanhitas, etc. or in the vulgar mass-language. The reason is very clear. Probably the Haihayas of Malwa, used the term Shoonda, to denote alembic liquors; and some of them for chiefly and habitually selling Shoonda, went under the professional title of Shaundi, Shaundika or Shaundikeya. When the Haihayas took up the Cause of the Brahmanas, and began to wage war against the surrounding tribes and nations, and gained renown and celebrity at the beginning of the Shakabdi era and of the Tantrika period, and became specially known in other parts of Northern India, and the Shaundikeya Haihayas extended beyond Malwa, these terms gradually crept into the vulgar language of the ordinary mass and the book-language of Tantras, Purans, etc. of these parts too. For then and thenceforward the Brahman writers of the Hindu Shastras in other parts of India sat to trace their genealogy and to sing in praise of them and their ancestors.

After the proposal and suggestion of the Atharvaveda at first, in many hundreds of years perhaps, the men were divided into four Varnas in individual professional title only, but their social relations as intermarriages, feasts, religion, etc., continued as before and even in Hsuen Tsiang's time the four Varnas could intermarry; but then a man would be higher or lower in position by marriage, i. e., then intermarriages amongst the four Varnas were being abolished or prohibited under the threat of Varna-Sankar.

Next will be described how attempts and endeavours were made by the opponents in Bengal to blight the character of the Saha and the Shaundi and to slight them in saying and writing.

SECTION IV:

(iii) The Tantrika and Pauranika Yuga, during the Mahomedan Invasion, Conquests and Rule.—Shakabdi 500-1500.

दुर्देव—बभ्रव—इतिदीर्घ—बभ्रव—अवधव—वाकवः—सुरभिस्तु वनवः । वाकवः
(—) of Mahismati were divided into five Kulas or Gonos, that is,
families or clans, namely, (1) Bhoja Kulo भोजकुल ; whereof the Kings
flourished under the title of Bikromaditya (the sun in ohivalry or
bravery) at Ujjain in Malwa ; (2) the Swayong Jatokulo स्वयंजातकुल ;
(3) the AbontiKulo अवन्तीकुल ; (4) the Bitihotrokula वीतिहोत्रकुल ;
which under the wellknown title of Agnikula अग्निकुल took the lead in
emancipating and prototyping the last relique of Brahmoniya while nip-
ping in the bud in its very infancy at Kanauj from the utter extirpation
and almost annihilation under the overspreadling influence of Bud-
dhism ; and (5) the Shaundikeyakula शौण्डिकेयकुल । Vide Agnipuran
Chapter 274 verse 10-1.

अवधजातावजहासजहासतः सुताः ।

वैद्यवानां कुजाः पञ्च भोजाश्चावन्त्यस्तथा । पादौ पुराणे २७४।१०

वीतिहोत्राः स्वयंजाताः शौण्डिकेयास्तथैव च ।

वीतिहोत्रादनन्तोभूदन्तादुर्वयो वपः । ११

Compare Bullal-charita 2-10-51,2, Brahmapuran 13-204-5 Podmo-
pura 5-12-14,15, Baryupuran 2-32-51,52, and Matsyanuran 44-48,49,
which for the purpose of blighting and spoiling the glory and good
name of the Shaundikas, try to suppress, gloze away and obscure
truth by putting the terms Toundikeyah, Toundikerah, Toondikerah and
Koondikerah, in the place of the term Shaundikeyah. Haply the dis-
figuration or distortion commenced from Bollal's time. Thus :

तेषां कुलेऽतिविमले वैद्यवानां महात्मना ।

वीतिहोत्राः स्वयंजाता भोजाश्चावन्त्यः सुताः । पञ्चमाक्षपरिदे १।१०।५१

शौण्डिकेयाश्च विख्याता स्वावजहास्तथैव च ।

अरताश्च सुजाताश्च पुराणि कथिता नवा । ५२

तेषां कुले सुमिश्रं वैद्यवानां महात्मना ।

वीतिहोत्राः सुजाताश्च भोजाश्चावन्त्यः सुताः । भाष्ये पुराणे १।१२०४

शौण्डिकेयाश्च विख्याता स्वावजहास्तथैव च ।

अरताश्च सुजाताश्च बहुस्मान्नामुच्योचिताः । २०५

तेषां पञ्च कुलान्येव वैद्यवानां महात्मना ।

वीतिहोत्रैश्च संजातो भोजश्चावन्त्यस्तथा । पादौ पुराणे ५।१२।१४

शौण्डिकेयाश्च विख्याता स्वावजहास्तथैव च । ५

वीतिहोत्रसुतवापि जननी नाम दूर्ध्ववान् । १५

तेषां पञ्च नवाः ख्याता वैद्यवानां महात्मना ।

वीतिहोत्राश्च स्वावजहास्तथैव च । पादौ पुराणे १।१२।५१

शौण्डिकेयाश्च विख्याता स्वावजहास्तथैव च । ५२

तेषां पञ्च कुजाः ख्याताः वैद्यवानां महात्मना । भाष्ये पुराणे ४४।४८

वीतिहोत्राश्च भावता भोजाश्चावन्त्यस्तथा ।

शौण्डिकेयाश्च विख्याता स्वावजहास्तथैव च ।

This distortion of the term Shaundikeya goes to show that the
condition of the Shaundikas, as in the book as well as in the practical
and current usages, was good and then attempts were being made to

spoil their good social position and it was the sign or end of many persons to do so. Some time ago the books were not so abundant as they are now. There was no press then nor the principle of printing. Only in some known Tols the books of Shastras were preserved and collected and there alone the endless processes of copying and recopying would go on. These ~~for~~ could unite at a moment's call; and the books could be polluted with insertions, additions, omissions, distortion, curtailing, and interpolation without much difficulty or trouble, and thus the original character of ancient treatises would be lost and altered.

No doubt, that a fact is stronger than a hundred texts' can apply only when the question is whether it existed at all or not; but when its metamorphoses or various transitory states at various stages of epochs are to be considered, the maxim would be dangerous and should be applied with the greatest caution, for the contemporary texts alone are the best means for determining its transformations and the changeable circumstances taking place at long past intervals of by-gone ages. Of course the fact refers to a present or a past fact. The bare statement, that 'the condition of the Shaundis is always the same as at present', is the prating of a madman. Some fear to call them *Patita* or degraded for to admit a caste to be degraded caste, is to admit its previous glor; and high position. These men attach more value to mere argument than to the actual facts and bring about magots in living fish through argument. They try only to defeat in argument, and overlook real actual facts. Mere words cannot alter existing real facts.

The term Shaundikeya mentioned in the Agniparan is most correct, real and true; and Taundikeya, Taundikera, Toondikera, and Koondikera are the fictitious meaningless forms invented no doubt by the writers of the Antiliquer-party in the attempts to suppress liquor, during the latter Pauranika period long after the Battle of Kurukshetra and Jadubansadhasa यदुबन्सद by distorting the term Shaundikeya, by changing Sha ष into Ta ष or Ka ष, Ya ष into Ra ष and Au ष into U ष in these Purans simply to alter the position of the Shaundis by misleading the public by misrepresentation that they may not learn their high origin and pedigree, and also by imagining and fabricating their false fanciful origins in other Purans as if to dupe and decoy a child in a child's play. For still the Shaundikeyas are existing as a real caste, and in fact claim Kshatriya origin, and the distorted forms are meaningless Utopian nonentities found nowhere, neither in the present actual world nor in any dictionary as referable or applicable to any existing caste or man corresponding to them. In the eastern countries of the United Provinces of Agra and Oudh some Kalwars claim Kshatriya origin and call themselves Lauki Chauhan (Lauki or Lawaki लुकी being a bottle-gourd for measuring spirit and Chauhan meaning distiller चूच to coze or distil) or those Kahatriya of the Chauhan order that measured spirit with a bottle-gourd or Lawaki or Lau. They are indeed those Chauhan Kahatriyas of old one of whom flourished as the flower of the Rajput Chivalry called the celebrated ever-renowned Prithwi Raj or Rai Pithaura king of Delhi who fought twice at Terori against Mahamed of Ghor in 1191 A.D., very like the present Kalwar Maharaja of Mappur Thala. Further they observe mourning 12 days only allowed by the Tols of Kashi, Brindaban and Kanauj the period fixed for the Kahatriya Varna.

This fact shows how the Shastras are altered and interpolated to misrepresent facts and thereby to dupe and decoy the illiterate mass and the future generation. The Brahman Pandits can do anything

and everything when a caste is to be lowered. Anything good plainly and flatly but spontaneously and inadvertently admitted and spoken of those that are being disregarded by those that intended to disregard them cannot but be true and incontrovertible even if they be most untrue, imaginary and fanciful in other facts or matters wherein they intend to be deliberate to lower them in intentional and premeditated vilifications or vituperations.

Indeed as such the Brahmins had good reasons to stand and side against the Shaundikas, for in yore the members of the Haihaya family, doubtlessly the ancestors of the present Shaundikas endearingly called Shaundikeyas, namely, Kartabharjoun, Taljonghe etc. brutally oppressed, nay tried to extirpate, the Brahmins in extorting wealth improperly concealed by them; and they too stood against them similarly under such leaders as Parashuram, Ourva with Sagor, etc. Again perhaps the Brahmins were oppressed by the Shaundikas and Snarnabaniks during the prevalence of Buddhism; or perhaps they were the ring-leaders and prime movers to oppose the introduction of Brahmanya after the decline of Buddhism and were treated with malignity; because in all evil ages among the faithless outcasts the beneficiary treats the benefactor with malice and try to lower him in order to ward off and remove the burden of the sense of inferiority occasioned by the benefit received. The Brahmins recollected the past oppressions and avenged themselves by retaliating on the Shaundikas whom they knew to be the descendants of the ancient Haihayas in their weakness upon some plea or other. This shows that Shaundikeyas is the proper form and the present Saundikas are the descendants of the ancient Shaundikeyas in personal identity.

As the tyrant's plea if it be argued on the contrary that the Shaundikeyas are not the same as the Tantrika and Paurusika Shaundikas or Shaundis or the present Sunris; then it must clearly be shown that the old Shaundikeyas died away and became extinct at a particular time and place in a particular manner, or that the Shaundikeyas continuing all along live side by side with the present Shauris as a distinct and separate caste, that the present Sunris originated afterwards out of nothing, as it were, that is, as not existing before as it were, at a particular time and place and in a particular manner and became spirit-sellers in a particular manner, and that the intervening gap was filled up in a particular mode in the matter of the manufacture and sale of liquor or they were contemporaneous one ending with the other's beginning at one and the same time. Then of course there would be no faith or belief in any personal identity of any thing; and it must in every case be shown that the Brahmins and Kshatriyas of the Vedas are the same as those of the Tantras, the Purans or the Sanhitas, and those of Tantras, Purans or Sanhitas are the same as those of the present time, the Shaundikeyas of the Haihayakula were the Shaundikas of the Tantras, or the Shaundikas, Shaundis, Shaundi, Shunris and Dhvajabaus of the Purans, or the Saundikas of the Sanhitas, or that all these are alike and the same as the present Shunris or Sundis or Shaundikas or, that I of yesterday am the I of to-day. The continuance of the manufacture, sale and use of liquors amongst the Hindus in Hindustan all through and all along, the origin of the terms Shaundikeya, Shaundika, Shaundi, Shundi, Shurri, etc. from the same base Shoonda, meaning the vendible article called wines, the manufacture and sale of liquors by all of them throughout, the application of these terms to them alone, the absence of any other

caste for manufacturing or selling liquors, the continuance of the caste title, Lawski Chauhan Kshatriya, amongst the spirit-selling Kalwars or Shaundis even at present time in the eastern districts of N. W. P. and Oudh, observance of mourning for 12 days only by the Kalwars in those regions, the mention of them by one or other of these terms at various times all along in Puranas, Upapurana, Tantras, Sanhitas, etc., the performance of all the rites and Sanskar in some form or other, their character, their trade, the mode of life they lead, the customs they follow, and their postures and gestures are sufficient reasons to show that the present Shundis, Shuudis or Shaundis or Saundikas were the Shaundikeyas of Agni and some other Paranas, Shaundikas of other puranas, Tantras, &c.

It may be argued that if the Shaundis had their origin at Mahishmati in Khandesh or Rajputana as the Haihayas, how is it that not a single person may now be found domiciled at Mahishmati or Khandesh or in Rajputana bearing the caste-title Shaundi or Shaundika or even Shaundikeya ? It is no marvel. The Hindu trading classes were and now in the western countries are mostly nomadic in habit frequently changing place of shopping. Probably the love of gain and lucre induced most of the spirit selling Haihaya Kshatria traders and merchants to resort to the rich and populous plains on the banks of the Ganges and the Jamuna studded with innumerable cities, towns and villages while the rest in course of time for want of drunkards (men there using Siddhee or opium of late) shunned spirit-selling, resumed some other professions and assumed some other professional castenames. Admittedly some men in yore went under the caste title, Shaundikeya, or etc. How is it that none such can now be met with there ? How would it be accounted for ?

The very fact that the term Shaundikeya in some Puranas is distorted into Toondikeya, Taundikera, Toondikera, or Koondikera in others, goes to show and prove that the term Shaundikeya used to denote spirit-sellers ; and when the spiritsellers were being denounced to be lowered in rank and slighted in attempts to abolish drinking and for other reasons and attempts were being made to blight their high pedigree, genealogy or lineage by spoiling their origin, this term occurring in unavoidable passages or verses in some important books to their advantage was distorted in some books and the verse was omitted altogether in others. Probably the editors of the Srimadbhagabat Puran in its latest compilation, being afraid, in describing the Soma-dynasty omitted the verse containing the term Shaundikeya to their solace. Still many of them lose their temper and get irritated when they hear the Shaundikas to speak of their Vaishya-hood. What do they lose if the Shaundikas are Vaishya ?

It is uncertain whether the ancient Sutapanya (Pali Sotapanna) Vaishya caste renounced spirit-selling and adopted grain-dealing and turned out Shundi or Bikarmastha Shaundika on account of the disadvantages due to the spirit-selling being monopolized by the Kshatriya Shaundikas or to the disuse of the Soma-Sura Madya called Suta (Pali Sota, and Sauto of Hsiuen Tsiang) on account of the use of the new kind of spirit called Shoonda, or to spirit-selling coming into their hands for some other reasons, when the Kshatriya Shaundikeyakula of the Haihaya dynasty spread over other countries after the Rise and Preponderance of the Agnikula during Buddhist supremacy. Perhaps then or shortly after it the texts of the Manavadharma Shastra were being contemplated and introduced.

The accounts furnished in the Census Report of the United Provinces of Agra and Oudh in the Census in India 1901 are as follow :

'In some of the western districts certain persons who are called Kalwars, Kalal, Naib, or Ahluwalia by others state that their correct name is Karanwal and that they have nothing to do with the Kalwars whose ordinary profession is distilling. They say that there was a Tomar Rajput of Karnal named Karan Sing, who gave up the use of meat and wine. His followers of the same caste were dubbed Karanwala or Karnalwala, which terms gradually were contemptuously shortened, the former into Kalal, and the latter into Aluwalia or Ahluwalia. The term Naib is said to have been given as some of their forefathers received the title of Naib Hakim from the Mahamadan kings. Only one Committee considered the question and it came to the conclusion that the Karanwals should be included in group IV (castes allied to Kshatriyas, &c), though some members considered they should be placed in the seventh group. I have omitted the name from the scheme as the members have evidently recorded themselves as Rajputs and thus escaped separate tabulation. They are admittedly of smaller numbers in the provinces and the Kalwars proper will be referred to later'. $\frac{1}{2} \frac{68}{24}$.

'Some committees have suggested that certain other castes such as Thathera, Mahajan, Banjara, Halwai, Teli, and Sonar should be grouped here, Group VI (castes allied to Vaishya or Banias) but they are not generally supported, and though a few well-to-do members of some of these castes may assume the name Bania, there is no general claim on their part to a higher place than is usually conceded to them'. $\frac{1}{2} \frac{70}{25}$.

'The Soeri is a caste found in the Benares Division which claims to be Rajput of the Surajbansi Stock. It is even reported from Benares that some of the lower class of Rajputs have allowed intermarriages to take place so that there are some grounds for placing it in the fourth group. In Mirzapur, however it is much lower in the social scale' Art. 172 Page 228.

'The Kalwar is usually a distiller or seller of country-liquor, and in some places has been placed much higher. The fact is that the business has prospered, with the usual result that Kalwars have taken to banking and other more respectable profession, and have assumed the title of Mahajan and claim to be considered as Vaishya. It has been seen above that the so-called Karanwals, who claim to be Kshatttriya are according to some accounts, merely Kalwars who have risen socially.' Art. 174 page 230.

"The classification of Banias is however defective as nearly one-third are included in "others" and a considerable portion of the increase appears to have taken place in these. There is no doubt that this is due in part to men of lower caste who have adopted the profession of grocer, &c., dropping their real caste name, and calling themselves Bania by caste as well as trade. This probably accounts for the loss of over 6 per cent in Kalwars, who as already pointed out, begin by calling themselves Mahajan, and then Bania or Vaishya". Art. 183 page 236.

These variations may be the usual corruptions which a long course of copying and recopying under diverse circumstances renders inevitable.

Heretofore liquors were not marketable as articles of sale or trade. Some members of the descendants of the said King Haihaya in their enterprises to acquire wealth invented the manufacture and trade of the liquors of the alembic system for the purpose of trade as the only means of livelihood. And in consequence for manufacturing and selling the liquors then known by the native name of Shoonda these manufacturers and sellers of Shoonda-liquors like others of other professions came to be known by their Kormaja or professional title name of Shaundi, Shaundika or Shaundikeya, and all of them began to be known as the family of the Shaundikeya or the Shaundikeya-Kula.

SECTION V.

The Kshattriya Shaundis became Vaishya by profession.

In accordance with the ancient Arya Hindu Customs and Usages men were classified into castes according to their Korma (कर्म) or calling or professions originally individual and personal or lifelong and lastly hereditary after the commencement of Brahmonya. *Super-vide* Yajurveda ; Vide Manu chap. I verse 87-91, X 75-80, etc.

At the outset the Hindus like all other men were in the condition of ordinary people, to begin with at first leaf-eaters and leaf-wearers, fruit-eaters, root-eaters, and the like in the savage barbarous condition without language, education, religion, civilisation, or anything of the kind, then gradually in due course of intervals shepherds, cowherds, horticulturists, agriculturists, traders, merchants, bankers, handicraftsmen, and the like. A thoroughly accomplished people coming into existence all at once with religion, social ranks, and necessities and supplies, castes, etc without any defect or stint is unimaginable and Utopean. Emergency and necessity gave rise to leaders of men, rulers, kings and government and polite religion with priests and serfs, servants and service as the necessary ingredients of a civilised society without which a community of men cannot stand and exist, all, all springing out from the original ordinary people in general according to merits or qualifications, and when devoid of these merits or when the exercise of such merits was not required such men so rising from the ordinary people merged into, entered into, and formed the ordinary people again. Therefore the ordinary people were called Vaishya, from Vish meaning to enter. A king ceasing to be such began as a shepherd or merchant ; a priest without duty turned out a grocer ; a serf emancipated or servant when rich enough turned out a peasant or started a trade ; and so on.

तपःपरं कृतेयुगे जेताथां ज्ञानमुच्यते । हापरे यज्ञमेवाहुर्दानमेकं कलौ युगे । वायु १।८।६४

सर्वसाख्य तु समस्तं गुणार्थं स महादुर्गतः । सुखवाङ्मरुपज्ज्ञानं पृथक् कर्मान्वकल्पयत् ।

अध्यापनमध्ययनं यजनं याजनं तथा । दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्पयत् ।

प्रजानां रक्षणं दानमिव्याध्ययनमेव च । विषयेष्वप्रशक्तिश्च क्षत्रियस्य समासतः ।

पशूनां रक्षणं दानमिव्याध्ययनमेव च । वणिक् पशून् कुसीदश्च वैश्यस्य कृषिमेव च ।

एकमेव तु शूद्रस्य प्रभुः कर्त्तुं समादिशत्

एतेषामेव वणिनां शुश्रूषामनस्यया । मनु १।८६-८९ ; स्कान्दे भ ख १।८५।७

अध्यापनमध्ययनं यजनं याजनं तथा । दानं प्रतिग्रहश्चैव षट् कर्माध्यायजनमनः ।
षष्ठां तु कर्माध्यामस्य वीणि कर्माणि जीविका । याजनाध्यापने चैव विशुद्धाश्च प्रतिग्रहः
शस्त्रास्त्रभृत्त्वं चक्षस्य वणिक्पशुकर्षिविशः । आजीवनार्थं धर्मस्तु दानमध्ययनं यजिः ।

वेदाभ्यासो ब्राह्मणस्य क्षत्रियस्य च रक्षणम्
वातांकमेव वैश्यस्य विशिष्टानि स्वकर्मसु । मनु १०।७५-८३

अशकुर्वन्तु शशुषां शूद्र कर्तुं द्विजन्मनाम् । पुत्रदारात्ययं प्रार्थो जीवेत् कारककर्माभिः । १०।८८
ये कर्माभिः प्रचरितैः शशुषान् द्विजातयः ।

तानि कारककर्माणि शिल्पानि विविधानि च । १००

विद्या शिल्पं भूतिः सेवा गौरव्यं विपणिः कृषिः । धृतिर्भैक्ष्यं कुसीदश्चैव दश जीवनहृतवः । ११४

ब्राह्मणस्य तपो ज्ञानं तपः क्षत्रस्य रक्षणम् ।

वैश्यस्य तु बभो वातां तपः शूद्रस्य सेवनम् । ११।२२६

वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणाञ्च मेधमः । निश्चयशकरं विप्रसंज्ञं निबीधत । १२।८२

तपो विद्या च विप्रस्य निश्चयशकरं परम् ।

तपसा किल्बिषं हन्ति विद्यया ऽमृतमनुते । १२।१०४

वाणिज्यं कारयेद्दृश्यं कुसीदं कृषिमेव च ।

पशूनां रक्षणश्चैव दास्यं शूद्रं द्विजन्मनाम् । ८।४१० भारद्वाज उवाच ।—

चातुर्वर्ण्यं स्रग् वर्णेन यदि वर्णो विभज्यते । स्वर्द्धमूत्रं पुरिष्यानि स्त्रीभ्राष्टिनं सशोषितं ।

तन्नः चरति सर्वेषां कस्माद्वर्णो विभज्यते । जङ्गमानामसंख्येया स्यावराणां च जातयः ।

तेषां विविधवर्णानां कुतो वर्णविनिश्चयः । भृगुरुवाच ।—

न विशेषोऽस्ति वर्णानां सत्त्वब्रह्ममयं जगत् । ब्रह्मणा पूर्वसृष्टं हि कर्माणां वर्णोत्तरं गतं ।

कामभीगाप्रियासीक्षाः क्रोधनाः प्रियसहसाः । त्यक्त-समन्धारक्तांगास्तेहिजाः क्षत्रतां गताः ।

गोभ्यो वृत्तिं समाखायः पितः कृषापजीविनः । साधर्म्योपानुत्तिष्ठन्ति ते हिजा वैश्यतां गताः ।

हिंसानृत्तपरात्मन्ः सर्वकर्मापजीविनः । कृष्णं शौचपरिभ्रष्टास्ते हिजा इतरातेः ।

कुर्माभिव्यासा द्विजावर्णोत्तरं गताः । ब्राह्मणा धर्मतः चस्याः सपत्नेषां नुपश्यति ।

ब्रह्म धारयतां नित्यं व्रतानि नियमांस्तथा । ब्रह्म चैव परसृष्टं येन ज्ञानंति तद्विदः ।

तेषां बहुविधा अन्यास्तत्र स्मृता द्विजातयः । पिशाचा वातसाः प्रेता विविधा स्तेच्छजातयः ।

ब्राह्मणः केन भवति क्षत्रियो वा द्विजोत्तमः । कैश्याः शूद्राश्च विप्रर्षे जातकर्मादिभिः श्वस्तु

संस्कारैः संस्कृतः शुचिः वेदाध्ययन संपन्नः । शौचाचारः स्थितः सम्यग्विद्ययासी गुरुप्रियः

नित्यः नित्यब्रवीत्यस्य परो सर्वे ब्राह्मणः उच्यते । सर्वत्र दानमथाद्रोहं मत्तणञ्च कृपा वना

तपस्या दृश्यते यत्र स ब्राह्मण इति स्मृतः । क्षैत्रजं सेवते कर्म वेदाध्ययनजङ्गतः

दानादानरतिर्यस्तु स वै क्षत्रिय उच्यते । विश्रयां पशुभ्यश्च कृत्वादानं रति शुचिः ।

वेदाध्ययनसम्पन्नः स वै वैश्य इति स्मृतः । सर्वभक्ष्यं रतिर्नितां सर्वधर्मकरीऽशुचिः

तत्तत्वेद स्तनाचारः स वै शूद्र इति स्मृतः । शूद्रो चैतद्वेत् यत् द्विज न च न विदते ।

न वै शूद्रो भवेच्छूद्रो ब्राह्मणो ब्राह्मणो न च । नारदपुराणे १।२।२५-६८

निर्विशेषाः कृताः सर्वाः रूपायुशैलचेष्टितः । अनुज्ञिपूर्वकं व्रतं प्रजानां जायते स्वयं ।
 अपवर्तितः कृतयुगे कर्मणीः शुभपापयोः । वर्णाश्रमव्यवस्थाय न तदासन्न संस्कारः ।
 अभिच्छाद्विषयुक्तास्ते वर्तयन्ति परस्परं । तुल्यरूपायुषः सर्वा अभर्तन्तीसवर्जिताः ।
 ये वै परिगृह्णितरा खासामासन्निविधात्मकाः । इतरेषां कृतवाणाः स्थापयामास चक्षियान् ।
 उपतिष्ठन्ति ये तान्ते ब्रवन्तो निर्भयास्तथा सतां ब्रह्म यथाभूतं ब्रवन्तो ब्राह्मणाय ते ।
 ये चान्येऽप्यवखातोषां वैश्वस्य कर्म संस्थिताः । कौनाशा नाशयन्तिस्व पृथिव्यां प्रागतन्द्रिताः ।
 वैश्यानेव तु तानाहुः कौनाशान् वृत्तिसाधकान् । शोचन्तश्च ब्रवन्तश्च परिचर्यासु ये रताः ।
 मिक्षीज सीऽन्पवीर्यश्च शूद्रास्तानब्रवीत्तु सः । तेषां कर्माणि धर्माश्च ब्रह्मा तु व्यदधात् प्रभुः ।
 संस्थितौ प्राकृतायां तु चातुर्वर्ण्यस्य सर्वशः । पुनः प्रजास्तु ता मोह्यात् तान् धर्मान्तानपात्यन् ।
 वर्णधर्मैश्च जीकन्यो व्यरुध्यन्त परस्परम् । ब्रह्मा तमर्थं बुध्वा तु याथातथ्येन वै प्रभुः ।
 क्षत्रियानां वलं दम्श् युद्धमाजीवमादिशत् । याजनाभ्यापनञ्चैव द्वितीयश्च प्रतियुजम् ।
 ब्राह्मणानां विभुसंषां कर्माण्येतान्यथादिशत् । पाशुपाल्यं वाणिज्यञ्च कृषिञ्चैव विशान्ददौ ।
 शिष्याजीवं भूतिञ्चैव शूद्राणां व्यदधात् प्रभुः । सामान्यानि तु कर्माणि ब्रह्मक्षत्रविशं पुनः ।
 यजनाभ्ययनं दानं सामान्यानि तु तेषु च । वायु पु. १८।५८-६०, १५५-६४

ब्राह्मणं प्रथमं वक्रादुद्गातारं च सामगम्

होतारं च तथाध्वर्युं वाहभ्यामच्छजन् प्रभुः । पाञ्च ५।३६-८३

विद्या ब्राह्मणमित्याह शेषधि सऽस्मि रक्ष माम् । भविष्य १।४।४१

योऽनधीत्य द्विजो वेदमन्यश्च कुरुते शमम् ।

स जीवन्नेव शूद्रत्वमाश गच्छति सान्वयः । १।४।१३८

न यस्य वेदो न जयो न विद्याश्च विशाम्पते । स शूद्र एव सन्तव्य इत्याह भगवान् विभुः । १३८
 मातुरयश्च जननं द्वितीयं मौञ्जिभस्त्रम् । तृतीयं यज्ञदीक्षायां द्विजस्य विधिर्बोदितम् । १४०

Person performing the priestly duties as supplicants, sacrificers on fire, or leaders to Brahma or God or as expounders of Brahma or the Vedas or of Brahma in the Vedas, went by the professional caste-name or title of Brahman, that is, one that know's God, mouth or the power of speaking being most necessary for the purpose and mouth being the emblem of speech.

वेदीऽसि येन त्वं देव वेद देवेभ्यो वेदीऽभूत्सोऽन मन्त्रं वेदो भूयाः । यजुर्वेद २।२१।१

व्रतं कणुताभिर्ब्रह्माभिर्धृञ्जी वनस्पति र्यज्ञियः । यजुर्वेद ४।११।१

शुतीरथर्वाङ्गिरसीः कुर्थादित्यविचारयन्

वाक् शस्त्रं वै ब्राह्मणस्य तेन हन्त्यादरीन् द्विजः । मनु १।१।३३

मुह्यतोऽवर्तत ब्रह्म पुरुषस्य कुबह्वह ।

धातुन्मुखत्वा दर्शनां सुख्योऽभूद्ब्राह्मणो गुरुः । भागवत पुं १।६।१६६

Person employed in warfare, went by the professional caste-title of Kshattriya, meaning those that protect against enemies or injuries, and being derived from *Khat* meaning injury or enemy +

meaning protector, arms being most necessary for the purpose and being the emblem of power ;

चक्षिणी बाहुवीर्येन तरेदापदमात्मनः

धनेन वैश्यशूद्रौ तु अपह्निमैर्विजीतमः । मनु ११।३४

बाहुवीर्यवत्तच्च चक्षुः क्षत्रियसदनुव्रतः ।

यो जातस्तथैव वर्णान् परिपूषः कण्टकचतात् । भागवते ३।६।२७

Person employed in the manufacture of articles and trade or commerce and in cultivating lands and tending cattle and banking went by the professional title of Vaishya meaning one that receives and lives, on as profit, or pay to the king as taxes, one-twentieth part of profit in trades, agricultural produce or flocks and fleece or interest, being derived from *Bis* vulgarised form of *Bingso* rudely and

शुक्लस्थानेषु कुशलाः सर्वपण्यविचक्षणाः

कुर्युरर्घ्यं यथा पण्यं ततो विंशं नृपो हरेत् । मनु ८।३८८

धानेऽष्टमं विंशं शुक्लं विंशं कार्यापणावरम्

कर्मापकरणाः शूद्राः कारवः शिल्पिनस्तथा । १०।१२०

विंशत्यां पशुभ्यश्च कश्चादानरति शुचिः ।

वेदाध्ययनसम्पन्नः स वैश्य इति संसितः । नारद पुं १।२।१६७

roughly pronounced as Binsh meaning twenty or one-twentieth part, that is, one-twentieth portion of the buying price, the maximum that a tradesman, husbandman, herdsman or a shepherd or a money-lender or lender of crops in Barhi बाही was then permitted by law to receive as profit, whence its meaning, namely, विंश (कष्टौ चर्षणी सन्त्य) in the sense of one among the twenty, the common people, the subject body, *Bis* meaning 20 + *pa* meaning progeny of or living on or by ; and two thighs being specially most necessary for the most of the purposes as in milking, tilling, weighing, fleecing, etc, thigh being the emblem of such acts.

पशुपाल्यश्च वाणिज्यं कृषिश्च द्विजसत्तमाः ।

वेदसंध्ययनश्चैव वैश्यसंज्ञायां प्रकीर्तितः । बृः नारदाय २१।२५

विंशोऽवर्तन्त तस्योर्बोर्लोककृत्तिकरीर्विर्भाः ।

वैश्यस्तदुद्धवी वार्त्तां नृणां यः समवर्त्तयत् । भागवते ३।६।२८

Person stooping low by meanly condescending to service under another, Shudra; meaning keen, harsh, rough; doing rough, harsh, rash, mean work ; feet being most necessary for the purpose to carry out master's behests, and being the emblem of walking. *Shud* शूद्र meaning harsh, stubborn + *ra* meaning specially furnished.

पद्मां भगवती जज्ञे शुश्रूषाधर्मसिद्धये ।

तस्यां जातः पुरा शूद्रो यद्व्या तुष्यते हरिः । भागवते ३।६।२९

ब्राह्मणोऽब्रह्मवर्चस्वी राजन्धो अगतोपतीः ।

वैश्यः पठन् विटपतिः स्यात् शूद्रः सत्तनतामियात् । भागवते ४।२।३२

विप्रस्राध्ययनादीनि वर्षस्य सप्तात् प्रतियहः ।

राज्ञी'वृत्तिः प्रजागीमु रविप्राहाकरादिभिः । ७।११।१४

वैश्वस्तु वात्सिहृत्तिः स्राम्नित्वं ब्रह्मकुलानुगः ।

शूद्रस्य हिजशुश्रूषा वृत्तिश्च स्वामिनी भवेत् । भागवते १५

वृत्तिः सङ्करजातीनां तत्तत्कुलकृता भवेत् । अर्चाराणामपापानामन्यजान्तेऽवसायीनाम् । ३०

प्रेष्यम् जनमिव शैबधिः तन्मानं परिदधसि । अथर्ववेदे ५।२२।१४

पुष्यं पुष्यं विचिनुया न्मूलच्छेदनं कारयेत् ।

मालाकार इवोद्धाने न तथाङ्कारकारकः । पराशर सं १।५।६४

लौहकर्म तथा रत्नगवाञ्च गतिपालनम् । वाणिज्यं कृषिकर्माणि वैश्ववृत्ति रूढाङ्गता ।

शूद्राणां हिजशुश्रूषा परोधर्मः प्रकीर्तिताः । अन्यथा कुर्वन् किञ्चित्तद्वेत्तस्य निष्फलम् ।

खवणं मधु तैलञ्च दधि तक्रं घृतं पयः । न दूष्यं चूडजातीनां कुर्यात् सर्वस्य विक्रयं ।

अविक्रीयं मद्यमांसमभक्षणस्य च भक्षणम् । अगम्यागमनञ्चैव शूट्रीऽपि नरकं वर्जयत् । ६३

कपिलाक्षीरपानेन ब्राह्मणीगमनेन च । वेदाक्षरविचारेण शूद्रस्य नरकं ध्रुवम् ।

षट्कर्मनिरती विप्रः कृषिकर्माणि कारयेत् । २।२

तिल-रसा न विक्रिया विक्रिया धान्यं तत्समाः । २।८

विप्रसैवैविधा वृत्ति स्त्र्यकाठादिविक्रयः ।

अत उर्ध्वस्तु विप्राः केवलं नाम धारकाः । ८।१२

ब्राह्मण स्वमधीयानो म्रत्य स्ते नामधारकाः ।

यथा काष्ठमयी ह्यस्त यथा चर्ममयी मृगः । ८।२३

यश्चेदं पठते स्त्रीत्वं नित्यं शब्देन मानवः । ब्राह्मणी वेद माप्नोति क्षत्रियो विजयी भवेत् ।

वैश्वस्तु लभते लाभं शूद्रश्चैव शुभां गतीम् ।

अन्तर्धी लभते क्षत्रं क्षरणादेव नित्यशः । पाद्मे १।१७।१८—२०

ब्राह्मणी वेद माप्नोति क्षत्रियो विजयी भवेत् ।

वैश्वस्तु लभते धान्यं शूद्रः प्राप्नोति सङ्गतिम् । १।३१।५०

आतुर्वर्ण्यं हि लोकेऽस्मिन् प्रसिद्धं मानुषे सुते । श्रैवे पुराणे ३।८।१८

तै वार्षिकानामेवाव युताचार समन्वयः ।

विप्रो सुखा इक्ष्णु च यस्य गुह्यः राजन्य आसीद्भुजयोर्वल्लव । भागः ८।५

उर्व्वोर्व्विङ्गीकोऽङ्घ्रि रवेदशूद्रौ प्रसीदतां नः स मङ्गाविभृतिः । ४। श्रीकृष्ण उवाच ।—

कर्मणा जायते जन्तुः कर्मणैव विलीयते ।

मुखं दुःखं भयं चेत्तं कर्मणैवाभिपद्यते । भागवत १०।२४।१३

किमिन्द्रियेनेह भूतानां स्वस्वकर्मानुवर्त्तीनाम् ।

अनीशिनान्यथा कर्मा स्वभावविहितं नृणाम् । १५

स्वभावतस्तौ हि जन्तुः स्वभाव मनुवर्त्तते । स्वभावस्थमिदं सर्वं सदैवासुरमानुषम् । १६

देहातुश्चवचान् जन्तुः प्राप्नोत्युज्जति कर्मणा । शत्रुमित्र उदासीनः कर्मैव गुरुरीश्वरः । १५

वत्सं त ब्रह्मणा विप्रो राजन्यो रक्षया भुवः । वैश्यस्तु वार्ष्या जीवे च्छुद्रस्तु हिजसेवया । २०
 कृषि वार्षिज्यं गी-रक्षा कुसीदं तुर्यं सुच्यते । वार्त्ता चतुर्विधा तच्च वयं गीहत्तयोऽनिश्चम् । २१
 मुखवाङ्मरुपादिभ्यः पुरुषस्यायमैः सह । चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादयः प्रथक् । १२५३ ।

चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादयः प्रथक् । १२५३ ।

सत्यान्तराख्या वापि न श्रद्धया कदाचन । मनु ४।४

चतसृकशिल ज्ञेहं मस्यत् स्यादयचित्तम् । स्यत्तु याचितं भैक्षं प्रस्यत् कर्षणं स्यत्तम् । ५

सत्यान्तराख्या वापि न श्रद्धया कदाचन । मनु ४।४

सेवा श्रद्धा राख्याता तस्यात् तां परिवर्जयेत् । ४।६

So in the Early Pauranika period described in the Agni Puran these Shaundis or Shaundikeyas although Kshattriya in origin as descendants of the Kshattriya king, Haihaya, came to be classed and were recognised in then composed books of Sashttras as of Vaishya Varna on account of preparing and selling wines and as long as they do so they ought to be so denominated, recognised and classed as Vaishya in Varna. The liquors Soma, Sura and Madya were then in them described as Bitpanya or the articles sold by the Vaishyas. Vide Manu Samhita, Chapter X Slokas 81-9, and 93 ; Sri-madbhagbat Mohapuram Skandha 11 chapter VI Slokas 81-21 ; etc.

अजीवंस्तु यथोक्तेन ब्राह्मणः श्वेन कर्मणा । जीवेत् क्षत्रियधर्मणा स ह्यस्य प्रताननरः ।
 उभाभ्यामप्यजीवंस्तु कथं स्यादिति चेद्वेत् । कृषि गीरक्ष मास्याय जीवं द्वैशस्य जीविकाम्
 वैश्यवत्यापि जीवंस्तु ब्राह्मणः क्षत्रियाऽपि वा । हिंसाप्रायां पराधीनां कृषिं यद्वेन वक्तव्यम् ।
 कृषिः साध्विति मन्यन्ते सा वृत्तिः सहिर्गर्हिता । भूमिं भूमिशयां श्वेन हन्ति काष्ठसयो सुखम् ।
 इदं वृत्तिवैकल्यात् त्यजतो धर्मो न पुनः । विटपण्यमुद्धृतीद्वारं विक्रीयं वित्तवहैवम् ।
 सर्वान् रसानपीहेत कृतान्नञ्च तिलैः सह । अयमनी लवणश्चैव पशवो ये च मानवाः ।
 सर्वञ्च तान्त्वं रक्तं श्राणर्क्षीमाविकानि च । अपि चेत् स रक्तानि फलमूलं तथीषधि ।
 अपः शस्त्रं विषं मांसं सीमं गन्धं च सवशः । क्षीरं क्षौद्रं दधि घृतं तैलं मधु गुडं कुशान् ।
 आरण्यांश्च पशून् सर्वान् दंष्ट्रिनश्च वयांसि च । मद्यं नीलिञ्च लाक्षाञ्च सर्वान् शक्यशफां स्तथा ।
 कामसुत्पाद्य कृथान्तु स्वयमेव कृषीवलः । विक्रीयेति तिलान् शृङ्गान् धर्मार्थं सचिरस्थितान् ।
 भोजनार्थमन्ननादिकं यदन्यत् कुरुते तिलैः । क्षमिभूतः स्वविज्ञायाम् पितृभिः सह मज्जति ।
 सद्य पतति मांसेन लाच्या लवणेन च । लघ्नेन शूद्रीभवति ब्राह्मणः क्षीरविभ्रयात् ।
 इतरेषान्तु पण्यानां विक्रया दिङ् कामतः

ब्राह्मणः सतरात्रेण वैश्यभावो नियच्छति । मनुसंहिता १०।८१ ८२

किमि पूय वद्वैको याति मिष्टान्नभुङ् नरः । लाक्षासांसरसानाञ्च किलानां लवणस्य च

विक्रीता ब्राह्मणो याति तमेव तरकां द्विज । विष्णुपुराण । १।६।१८

आगारदाक्षी मित्रघ्नः शाकुनि धामयाजकः । रुधिरान्धः पतत्येति सीमं विक्रीयन्ति च ये । २१

क्षीदन् विप्रो वणिगश्च पण्येनैवापदं तरेत् । खड्गेन वापदाक्रान्ति न श्रद्धया कथञ्चन ।

टीका । श्रीधरस्वामी—पण्यं विक्रयार्थं न तु सुरालवणाद्यैः । श्रीमद्भागवते ११।१७।४०

(अपांक्षेया) विक्रेतारो रसानां यं च वैश्यापजीविनः ।

तस्कराः लेखकाराश्च याजका रजकारकाः । वराह १८०।८६

रसविक्रयिणश्च वस्त्रलूपाश्चैव विक्रयी । आङ्कालमनुग्रामं राजसं तं विदुर्बुधाः । ८१

तथातिकामुकश्चैव तथैव रसविक्रयी ।

कूटयुक्तिरतश्चैव आङ्गं वज्याः प्रयत्नतः । हः नारदीये २६।१८

कलौ युगे भविष्यन्ति धनाढ्या अपि याचकाः ।

रसविक्रयिणश्चैव भविष्यन्ति रिजातयः । ३८।७७

Even still in the Southern half of the Peninsula, in Dravida Dakhinapothha or the Deccan, where the Shastras are observed with the utmost strictness in their primitive state and where the Edicts of Mogadha did never extend nor its spirit which influenced greatly the western half of the Northern India, had any influence beyond the Vindya Hills, to manufacture and sell the spirituous liquors form a part of the profession of the Vaishya Vunya (Benia) locally called in Tamil, Mudelyer or Vedalan nicknamed Agumurhyer, Kanatodhor Maravan or Kellan. There all Vaishyas in general alone are at liberty solely to tend cattle, till ground, deal in all vendible articles, namely, graincrops, wines, salts, cloth, etc. except cow, onion, and swine, or to lend money, which the Ayers or Brahmans, Chhettris or Kshattras, and the Nichan Shu-irans are prohibited from doing, according to the Shastras although now-a-days the rule is being violated occasionally. Dakshinapothha like Bengal with Sylhet and Assam is quite distinct and separate from Aryavarta in many respects regarding the social matters of the Hindus. It has a separate *Tol* or school at Odontopur to guide its Sonskars and social matters; and the ordinances, of Kashi or Baranosi (Benares) promulged in Purans and Saohitas, and backed and supported by the kings of Mogodha and Bengal could not and did not extend and arrive there and had no force there. The attempts to suppress liquors or excommunicate the Shaundis or spirit-selling Vaishyas for it and for party feelings, made in Bengal and slightly influencing the Aryavarta, did not extend into, and had no influence over the Deccan or Sylhet, Assam and Tiperah; and in the Deccau the Vaishyas did and do continue to manufacture and sell wines unmolested as a sole right ordained to them by the Shastras, and are vaishya still. There is no especial caste-name for dealing in liquors besides the general term Vaishya or Mudelyer. There the Mudelyer Vaishyas observe mourning for 15 days and now-a-days like the Chhettris neglect wearing the sacred thread; and the Ayers officiate in their worship.

कल्लान साराभाण कानातोधीर आगुमुड्डियान ।

मल्ल मल्ल वग्धु भेडालन आन्धान ॥

There the Mudelyers can interchange and adopt any of the professions so prescribed and ordained for the Vaishyas; and there are no subcastes among the Mudelyer Vaishyas being due to dealings in different articles; and there is no compulsory hereditary profession.

There is another broad, wellknown and current fact, and a fact is stronger than a hundred texts which goes to show and prove that the Shaundis were Vaishya. There is a caste whereof the members

are to the greatest reluctance, hesitation and mortification, termed Shaundi by others; a misnomer for Shondi confounded with Shaundi by illiterate fools; Shondi itself being their nickname; but who are never known to sell or to have sold or to have repudiated the selling of, liquors although they are so termed in title. Mistakingly getting the title Shaundi for Shondi for identity in sound, they know by traditions that they had been and are Vaishya though. They live simply by trade in articles befitting the Vaishya Varna, namely, in paddy, rice, grain-crops, salt, and the like, or by banking or lending money on interest, and in none others. In poverty they are grocers. Even when they are very poor they prefer to travel and peddle the said articles carried on bullocks, sometimes carrying a grocery on a bullock, as it were, and hence nick-named Shondi. They keep lands; but they hate to cultivate or till them themselves. They consider themselves as superior to the spiritsellers who also heartily revere and respect them as persons of superior order. The former hate and the latter dare not eat or drink together or negotiate intermarriages. These matters are well guarded and guided by social congregational meetings or Samajika Shova called Baitak very like a Panchayat of each order or class. They existed and lived thus at the time described in Manu Sanhita. Therefore Manu by mistake describes that a portion of the Shaundikas deviated from their main profession and was the Bikarmis. Perhaps before the excommunication from the adverse party the Shaundis as Vaishya in Khandesh as well as elsewhere during and after their migration and dispersion throughout Rajputana, the Doab and other parts of Northern India, after the Rise and Spread of the Agni Kulas from the beginning of the Shak era onward no doubt used to eat, drink and negotiate, contract and perform marriages with other Vaishyas cultivating lands or tending cattle or carrying on trades in articles other than the liquors, such as paddy, rice, grain crops, salt, etc. and were variously related to, and connected with, them by cognitive relations.

And at the time of the excommunication of the Shundi Vaishyas those of the other Vaishyas of profession of articles other than the liquors, that were so connected with the Shaundi or spirit-selling Vaishya and that could not or would not and did not renounce and repudiate relationship, kindred or cognation, or discontinue other connection or contact, with the separated Shaundi Vaishyas denounced by adverse party and decried in party. Clique went with them as such by undertaking to share the same fate with them, being themselves so denounced, decried and separated, of course according to the principle of dispute and partyspirit, by vicinage, contact or connection or rather sympathy. [It should be borne in mind that these graincropselling Shondis were Vaishya simply. They cannot be said to have been Royal Kshatriya in origin; because the spiritselling Shaundis alone belonged to the Shaundi-keyakula, one of the five clans into which the descendants of the king Haihaya were divided. No reference specially to them by name is available in any sacred books of the Hindu Shastras, except the bare general reference to the Vaishya Varna or caste with its prescribed professions. Their particular history is one of traditions and surmise. In fact the grain-dealing Khondosahas and the spirit-selling Shaundis are quite different in origin as well as in social condition at present as in former time.

This very fact goes to show that they with the Shaundis were Vaishya and are now decried and slighted Vaishya at any rate.

Like other Hindu caste the Shaundis are not without traditionary origin mythological and incongruous, burlesque and ludicrous and poetical and figurative, of course, no doubt.

One among them runs thus:—In the Yajna or consecration to gods of some one king, (perhaps Ben), one of the many Rishis or priests engaged could undergo and endure the hardship of pouring clarified butter into the sacrificial fire heat and longer than the rest. Upon enquiry the king being informed that the drinking of the juice of a plant called Soma strengthened and hardened him, directed that the plant and its juice should be preserved. The Rishi out of his own Kaya or body (meaning perhaps supernaturally from his own person or body of flesh and blood, or possibly detaching one member from the sect or body or assemblage of persons called Sampradaya which he himself belonged to) produced a man who was ordained to preserve the Soma plant and prepare and distribute Soma-juice. He and his descendants became Shaundis and were classed Vaishya in Varna.

A second of them runs thus: After the misappropriation by the Devas or Suras, of the ambrosial nectar produced by churning the Ocean of Condensed-Milk through the joint labour of the Devas or Suras and the Asuras, Daityas or Danabas, a vigorous and prolonged war called the DevaSura or Surasura Yuddha was commenced by the latter to obtain possession of the nectar. In the war Shukracharya the Brahman priest of the Asuras could enliven or give life to the Asuras killed in the fight by Sanjibani Mantra or life-giving incantation. Koch, a spy sent by the Devas to learn it went privately and became disciple of Sukra that he might learn the incantation somehow. The Daityas had an eye of, and insight into, it, and understood the evil intention of Koch who in fact was simply a spy of the Devas; and they cut Koch into pieces, burnt and powdered them, and let Shukracharya himself devour the powders mingled with Sura or wine. Shukracharya came afterwards to know what thus transpired, and gave life to Koch and taught him the lifegiving incantation, allowed Koch to burst his belly, come out and give life to Shukra himself who died of the burst, and cursed Sura and Brahman drunkards only. And in consequence all sacrifices came to an end for want of Sura or liquors. The god Gonesh kept it first in his proboscis and then produced a man out of his own trunk or proboscis called Shoonda and appointed him to protect the liquors. Some ignore the story of Shukra and Koch and say that Gonesh of his own accord did what is stated above in order to protect the pot of nectar during the bustles, turmoils and troubles of the Devasura war. This man and his descendants continued ever to preserve, prepare and distribute nectar, and went under the title-name of Shaundi from his origin out of Shoondo or snout or proboscis of the god Gonesh, and were classified as Vaishya in Varna. The term being derived from *Shoondo* meaning proboscis + *e* meaning progeny of.

There are many such others burlesque and improbable or mythologically allegorical, invented for the merry-making of the illiterate, boorish mass, perhaps by the extemporaneous singers or reciters in performances occasionally called *Kobi* कवी *Torja* तर्जा or *Panchali* पञ्चाली and in fact having no foundation whatever allegorical or otherwise; and therefore to be here summarily discarded to shorten matter.

Kalwars:

Throughout Oudh, Northwestern Provinces, Nagpur, Rajputana, the Panjab, Kashmir and Sindh in the western half of Northern India to the west of the Soane and the Gondoki, the rearers and sellers of paddy, rice, seedcrops, fried grains, silk thread, cloth, and the like are known by the name of Kalwar (some of whom migrated and dwelt throughout the eastern half of Northern India and came to be known by some such name as Shondi, Khondo Saha and the like); and the dealers in liquors are known by the name of Kalwar, Kalal or Kalar, and Shaundi (Sunrhi). If any one applies the term Kalal Kalar or Sunrhi to the former he at once thunders, foams and frowns and proceeds to thrash him. It is most probable that the term Kalwar is the vulgarised corruption of Kalindipal or Kalindipalaka, denotes the sellers of rice, seedcrops, fried grains, silk, cloth and the like, and is the real appellation of the sellers of such articles. Whereas Kalwar, Kalal or Kalar (l and r are interchanged) is the vulgarised corruption of Kollapala or Kolpopala, denotes the Shaundis or the dealers in liquors, and is the real appellation of the Shaundi or dealer in liquors. As the two sets of terms are akin in sound, ignorant people confounded them, Kalwar with Kalal or Kalar, very like Shondi or Shonrhi with Shaundi, Shooni or Sunrhi in Bengal; and illiterate, ignorant, stupid folks apply the term Kalwar to both the different classes of men; and consider both the two different castes as being one in caste.

Very important and bright light may be thrown to clear out the fact by the information gathered and collected by the census authorities in N. W. P. and Oudh in 1891 and 1901 (vide Crooke's Tribes and Castes of N.W.P. and Oudh 1891 Vol. 3 pages-) from the current existing customs, immemorial usages and circumstances of the Kalwars in those provinces no doubt the centres and ancient and ever-existing homes of the Kalwars along with all other Arya Hindus. The parenthetical expressions are writer's explanatory additions. Thus: To the east of the Province (N. W. P. and Oudh) they (the Kalwars) claim Kshattriya origin and call themselves Laukiya Chouhan, a term which they explain to be derived from Lauki, the bottle-gourd, the shell of which is said to have been used in early times to measure liquor.

In Ghazipur a tradition runs thus: Raja Ven was killed by the Brahmans for his impiety and out of his cremation pyre there sprang forth seven castes of whom the Kalwar was one. In Oudh they say that Mahadev once rubbed the sweat of his body and found a man out of it to whom he gave a cup of wine. He was the ancestor of the Kalwars. (The Kalwars in N. W. P. and Oudh do possess Gotras or names of memorable noteworthy ancestors (like the Shaundis in Bengal such as Kourusi, Kasyap, Modhukulya Moudgollya), Markanda rishi, Shandillya, Garga and marriage among the members of the same Gotra is strictly prohibited among them; and the census authorities profess to be ignorant of this fact or perhaps they were misinformed or perhaps some one or two illiterate Kalwars might have forgotten their Gotra.)

There are seven endogamous subcastes in N. W. P. and Oudh, namely, Bathom taking name from the town of Sravasti, Gulahre, Jaiswar taking name from the town of Jais, Kanajia from Kanauj, Mahur, Purbia or Eastern, and Sewar. In detail there are 619 Hindu

and 12 Mahomedan subcastes. Of most local importance are Sant of Deradhun; Chobdar, Gond and Tank of Saharanpur; Chobdar and Gond of Mozafarnagor. Mahur and Sewhar of Agra; Gond and Tank of Bijnor; Dewat and Magraha of Cawnpore; the Sewar of Fatehpur, Banda, Jalaun, and Sewar of Hamirpur and the Chansaki and Rai of Jhansi and Lalitpur; the Puchhwa and Uttarah of Mirjapur; the Byahat and Charaudha of Ballia; the Byahut, Charaudha, Dakhinaha, Girdah, Jaunpuri, Karaudah and Uttarah of Gorakpur; the Gurer of Rai Bareilly, Bahraich and Lucknow; the Bil purihia and Nagariha of Unav; and the Puchhwa of Bahraich. The lowest of all is Sunri or Sanskrit Saundika or the distiller of Saunda or spirituous liquor. Bhujpuria and Tank are local titles. Bhaiswar carry about goods on buffaloes. Gurers are the makers of spirituous liquors by distilling molasses. Bhuj-kalwars are the grain parching (Bhujawala) Kalwars. Ranki or Iraki or Kalal are mahomedan and are dealt with separately. The Kalwars are also called Banaudhia, Byahat, Bhujpuri, Deswara, Ayodhyabasi, Khalsa, Kharidaha or purchaser of Behar; Jaiswar, Kharidaha, Byahat, Sunri, Gurer, Kular and Kanchi or Ranki of Ghazipur Byahat, Jaiswar, Karaia, Gurer, Schor, Sunri, and Ranki or Raki of Allahabad; Mothuria or those of Mothura also called Mahajan or dealer in corn, Suhari or Sunri selling liquor, Gulahri selling liquor and Sungha or smelling Gunghara spirits of Agra.

Tribal council Panchayat of adult males decides caste-matter and offences against morality and tribal usages:

Exogamy and prohibition against intermarriage extend to members of their own family and that of cousin for generations in ascending line or as long as recollections of relationship exists. A man must marry in his own sub-caste and not with any ascertained relation of his father or mother. Monogamy is preferred. There is no regular bride-price. Infant-marriage prevails. Pre-nuptial immorality excommunicates the girl. Inter-tribal infidelity is not strictly reprobated. An unchaste married woman is expelled with the permission of the tribal council and cannot be remarried by the Sagai-form unless, although rarely, she agrees to amend her conduct and the tribe is satisfied with a Bhoj (or penal feast.) Excepting the Byahat sub-caste widow-marriage and levirate are allowed. The marriage ceremonies are of the orthodox type. Before marriage there is the betrothal called Barraksha or Piyala (a cup) because on this occasion the bride's father presents a cup with one or two rupees in it to the bridegroom's father. They have the usual forms of marriage. The respectable form Charauha, the Dola where the rite is done at husband's house and the lowest of all, Hakua or Paopuja (feet-worship) in which the bride's father takes water from a cup placed at bridegroom's feet and sprinkles it on his face, fixes a Tika or mark on his forehead with card and rice and tells that he is too poor to afford it the rest of the ceremony must be done at a later time at his (son-in-law's) house. (Prajaptya system of marriage prevails.)

At first there did not prevail the system of marriage among the Arya-Hindus. The female consort of a couple could be enjoyed by a foreign male; as the union of the Lunar Soma with Tara, the wife of Brihaspati, the priest and preceptor of the Devas; the wife of Uddal going astray to satisfy another man. Uddal's son Shwetaketu disgusted at the mother's conduct, preached and established the regular marriage system. It is beyond doubt that the widow marriage did prevail before and after it. Only in the case of marri-

age of a maiden the gift by the father or other venerable guardian would be necessary. But in widow-marriage the widow gave herself away in marriage. Gift by another person was not material. Both the systems were in force when Manav-dharma Shastra was composed ; and therefore Manu says 'a maiden can be given away only once ; for in the case of widow-marriage a gift is not necessary. Cf. Kshettraja Dhritarashtra and Pandu by Vyasa in Ambalika, the widow of Bichitra Biryā ; Kshettraja Yudhisthir Bhimarjoon ; Vyasa, the son of a maiden ; Paunarbhava son or the son of a mother married while enceinte ; Gurhaja conceived in private.

In widow-marriage the man goes to the widow's house, eats, drinks and remains there for the night and brings his wife home the next morning and gives a dinner. (The two explanations of शक्रत् कन्या प्रदीयते, namely, (1) a daughter can be given in marriage once, and (2) if a widow remarries she must marry herself without being given by father or venerable protector, were accepted and followed by most Vaishyas and Shudras and some Kshatriyas too) It prevails among Agarwala

सक्रदंशो निपतति सकृत् कन्या प्रदीयते ।

सक्रदाह ददामीति वीन्येतानि सतां सकृत् । मनु २:४७

देवराज्ञा सपिण्डाज्ञा स्मिन्ना मस्यङ् नित्यकथा ।

प्रजिज्ञिताधिगन्तव्या सन्तानस्य परिच्छेदः । २:५२

विधवायां नित्यकम्पुष्टताको वाग्यतो निशि ।

एकमुत्पादयत् पचं न द्वितीयं कथञ्चन । २०

नित्यको यो विधिं हित्वा वर्त्तयताम् कामतः ।

तावमौ पतितौ त्यातां क्षणमगुरुतन्मर्गौ । २३

नान्यस्मिन् विधवा नारी नियोक्तव्या विजातिभिः ।

अन्यस्मिन् हि नित्यज्ञाना धर्मं हन्युः सनातनम् । २४

अस्या स्मियते कन्याया वाचा सती कृते पतिः ।

तामनेन विधानेन निष्ठा विन्देत देवरः । २६

न दत्त्वा कस्यचित् कन्यां पुनर्देदमुद्विग्वक्षणे ।

दत्त्वा पुनः प्रयच्छन् हि प्राप्नोति पराशरणम् । ३१

and other Vaishyas. Among Kalwars like other Vaishyas there are always two parties, one hating and the other accepting widow-marriage. They have been duped by the Korapari (which is simply a popular or local custom and not a Sanskar but its imitation). The census authorities are ignorant of the ceremony or modified Sanskar during the pregnancy of a Kalwar woman such as Garvadhan, Simonthonnayan or Sadhbhakshan and Panchamrita, the rites prescribed by the recognised Hindu Shastras. The fact is now-a-days even the Brahmans do not observe all the rites, and the Kalwars observe most of the rites now observed by Vaishyas there.) The ears of the child are bored (in the recognised Sanskar ceremony called Kārnavedha) and his hair is first shaved at a place of pilgrimage (in Churhakaran or Keshanta ceremony prescribed by the Hindu Shastra. They are ignorant

of naming the child Namkaran Annaprasan or salting or first eating of boiled rice or bread and Diksha or Upanayan which introduces the child into caste).

The dead bodies of the Kalwars are cremated in the ordinary way (as those of other Hindu castes with the funeral ceremonies as are prescribed by the Shastras.) They perform the Sradh in the orthodox way (prescribed in the recognised Hindu Shastras.)

The Kalwars are (mostly) Vaisnab and (a few are) Nanakshahi. They worship Durga in the form of Kalka, Fulmati Devi, Chausathi, Hardaha or Hardial Lala, Athilie or Hathilie, Brahmadvita, Barapuruk or old man par excellence the personified ancestor of the tribe, Umir, and other Hindu deities. They also revere the Mahomedan Ghazemia, in Bengal Ghazishahib Panchopir, &c (like all other Hindus, for the timid Hindus fear and worship all gods they come to know). They worship Aonla tree and revere Nimtree as the abode of the Devi and the Pipal-tree as the home of the Basudeb and other gods. They fast on sundays in honour of Surya-devata the sun god and pour wine on the ground in honour of Saiari or Sairi Devi. Each house has a family shrine where especially at child birth the household god is worshipped. The Kalwars employ Brahmans as priests who seem to be received on an equality with those who officiate for the higher castes. They observe the standard festivals, namely, the Fagua Holi, the Navaratra of Choitra, Dashahri Kajli, Tij Nagpanchami, Kanhaiyaki Ashtami, Anant, Bijoya Dashmi Dewali, Piyala or Kalipuja, Khichri and Basanta (Panchami). They also join the Mohomedan Mohoram Noshaun (as mere Hindu visitors of the fair no doubt). They eat Pakki (cakes, luchis, puris, sweet meats &c) cooked by Brahmans. Kshattriyas and Halvis (Haluikars); but they eat Kachchi (bread boiled rice, pulse, vegetable curry &c) only if cooked by one of their own subcaste or by their own Guru or spiritual guide. They swear on the Ganges water on the heads of their sons, on the feet of Brahmans, by touching, the idol (Shalgram?) after bathing, by placing the pipal leaf on their heads, and by standing in running water. They eat the flesh of goat, sheep, & deer fowls (excepting cock and hen no doubt) & fish, and (excepting the Batham, Byahat and other Baisnav of them no doubt) drink spirit often to excess (when perhaps they are Shaiva, Shakta or Tantrika).

The occupation of the Kalwars is distilling and selling spirituous liquor (no doubt the census authorities are thinking of the spiritselling Kalwars although no attempt at classifying them suggested), and dealing in money, grain and various kind of merchandises (no doubt when spoken of the grain-dealing class of Kalwars or Khondo Saha in Bengal). As money lenders they are grasping and miserly and (in carrying on trade as) in public excise contract they are shrewd and enterprising and much given to combination. Their connection with the liquor trade tends to lower them in popular estimation. They hardly rank higher than the Teli, (which the census authorities in N. W. P. and Oudh found from their present social position and circumstances viewed superficially upon standard of high education literary merits and holding of government service all of which are adverse to the taste and qualification of the Vaishyas, although physically, professionally and in every other way such as observing social ceremonies, etc. they found the Kalwars to be nothing less than an offshoot of Buniya or other Vaishya tribes. As Vaishya Banik Baniyas the

Kalwars are by ever-attending customs, habits and constitutional tendency careful about, and value, the useful articles of trade so much so that) it is notoriously spoken of a Kalwar's wife that she strikes her breasts for ~~that~~ such a quantity of the useful, good water of the Ganges is allowed to flow away unused by any one. (Again, the

गङ्गा बच्ची याइ कलवारण काती पीटी ।

Kalwars are most noted for their intelligence, cunning smartness and caution as a Vaishya Banik Baniya tradesman ought to be.) A Kalwar is notoriously spoken of as hitting and detecting what a professional cheat cannot.

उग न देखि देखि कलवार ।

The physical appearance of the Kalwar certainly approximates him more to the Buniya than to the darkskinned, broad-nosed Khairwar (aborigines.) The caste is probably of occupational origin and may be an offshoot from the Buniya or other Vaishya tribes which has lost social position through its connection with the preparation and sale of intoxicating liquors. On this account he is known as Abkar.

In the above papers for the N. W. P. and Oudh the authorities ignored or did not hit at or omitted to mention one grand fact with respect to the Kalwars, namely, that some of them as Bathom Baniyas, Jaiswars, &c at Benares, Mirzapur, Cawnpore etc. wear the sacred thread whilst others being Vaisnav wear Kanti (कण्ठी) the wreath of beads of *Tulsi* wood in the place of the sacred thread. Sometimes ago most of the *Thakurs* and the *Agorwalahs* and other Vaishyas went without the sacred thread also. Now too most of them like the Kalwars disregard to wear it. Besides the Byahot the most of other Kalwars do not allow widow-marriage; and the fact is that those of them that allow it are considered low in rank as degraded. Among the Kalwars as among the Agorwalahs and other Vaishyas there are always two parties, one hating, and the other adopting, widow-marriage. No Shaundi or Kalwar excepting those that adopted Shikhism can be Mahomedan, although some Mahomedans may be their assistants as servants. Of course some Kalwars became converts to Mahomedanism, and ceased to be Hindu; and their case is different. Brewer, in his 'Phrases and Fables', explains Jagarnauth to be a temple at Puri erected by king Ayeeni Akbery; and an English historian in the Life of Wellington describes the Mahrattas as a Moslem (Mahomedan) tribe. Such mistakes are not blameable; for it is very difficult for English officials of shallow internal knowledge into the Hindu Shastras, customs and usages, and unacquainted with the principles and nature of the Hindu castes and the interference with it by the Brahmans to modify it for good or bad out of selfish motives, and sojourning in India for a very short period during the tenure of service, to be thoroughly conversant with the past condition and changes of social relations of a Hindu tribe, especially under the principle of considering each other of two contending adverse parties degraded for a paltry fault, by merely glancing at, and gathering inference from, the social circumstances current at present and present superficial facts of course mostly supplied by the contending

adverse party, without piercing through, and penetrating into, the darkening and misleading veil. It is no marvel or cause for blame if by them some Sub-Castes of the Shaundi or Kalwar are by guess imagined to be Mahomedan. Of course the case of the Kalwars that are converts to the Islam is quite different. The converts are really Mohomedans like Brahman and other converts. If in certain solitary rare instances some Musulman or other castes adopt spiritselling and are called Kalwar; because that is the term to designate and call a spiritseller in the native language, and mere transference of term is not sufficient to convert one of one caste into a different caste during the pendency of the hereditary caste-system, to introduce strangers into and incorporate with the Hindu Kalwar caste or its members. What blame if a New Zealander or a Feezee islander or a Red Indian traces the origin of the Britons to the Angles, and of the Kshattriyas to the Moghuls, and prognosticates the fall of London? In the Census Report or Crooke's Tribes and Castes of N. W. P. and Oudh there are many more unreal and inconsistent or chimerical matters due no doubt to misrepresentation, mistake or misconception. Thus: Gonds and Tonks are aboriginal tribes and are never Kalwar; Mahur is perhaps misrepresentation for Mathuria; and Sewar or Sehor for Sunri; Gulahri, Girda, Chobdar, etc. are mere titles or are unreal and Utopean. For such and other important omissions and alterations it would I think be of importance to narrate the history of one or two subcastes of the grain-dealing (non-spiritselling) Kalwars as they had been before and are at present.

It may plausibly be argued that the Lawaki Chouhan Shaundi Kshattriyas were the manufacturers of wines and the Shaundi Vaishya were the sellers thereof; but they are never known to do so. No doubt the cultivating farmers of today turn out traders the other day when there is abundance of crops, the next step and leap being merchants in commerce.

Similarly the history of the division of the grain-crop selling Khondo Saha class in Behar, Oudh and North-Western-Provinces called there Bathom Kalwar बाथम कलवार furnishes a better illustration to prove the fact. In Kanwa-Knbja or Kanauj, the capital of Panchal in Brahma-varta there lived a powerful Bonik or trading Vaishya caste called Boradhaman, the site of whose tutelary goddess, Bardhani Devi may still be traced in Kanauj in the Gobardhani Devi. In course of time when they became too numerous for want of room in the town, most of them went over to the other bank of the Kalindi, flowing by the west of Kanauj and there fixed their abodes, and as loyal and powerful subject had that bank of the Kalindi कालिन्दीपार assigned to them by the King of Kanauj for protection against hostile robbers and enemies and were by him termed as Kalindipal, very like Korattapal, Kotpal, Dhanyapal, Rajyapal etc. famous title by the addition of the suffix Pal for the non-Kshattria powerful men. When Mahmud of Gazni invaded Kanauj about 1002. A. D. he had first to fight, defeat and plunder these Bardhaman Kalindipals who fled into the jungles and whose village Kalindipar was termed Khoodaganj which still exists, at Kanauj as the Khosauadi (flattering) family and are considered highest in rank amongst the members of the Bathom Bania caste.

Those that fled into the jungles established villages (Ganbs) and Abads there and the learned, the intelligent, and the rich among them obtained renown and pedigree. One Olo or Sub-caste of these Bardhaman Bania called Chhaturie is still Chhattapati or master or owner of these villages. These villages with these men still exist as Noyagow or Chhaturie of Noyagong, Borholay of Barahagong Koholi, Skondariyaowale of Skohdariya, Kafsatha of Kursat, etc. During the Mahomedan supremacy and rule they became less powerful and began again to live by their original Vaishya professions, and were variously termed according to the articles they dealt in, namely, Seth for banking and receiving interests, Pitariha for working in brass Pital, Khonrha for preparing and selling Khanrh or molasses, Chobraha for selling Chowol or rice, Tilha for selling Til, etc., or according to the villages they lived in, namely, Shergorhie from Shergarh, Rohimnagorie from Rohimnagor, Rosanabadi from Rosanabad, Nasirpurie from Nasirpur, Hidayatnagarie from Hidayatnagar, etc.

During the time of Akbar one of the intelligent men among these Bania called Harnamdas flourished and served under the Moghal Government, and many of them took to service under it. The posterity of Harnamdas still exists in Ghurhcharh Olo or caste which is also called Kharh Olo. The Chaudharis of the village Bangormou at present trace descent from this Harnamdas in direct line. During the reign of Shahjehan Bahadur Khan founded Shahjehanpur and assigned Chaudharat of service to these Banias; and it thence forward became the chief seat of these Banias, and here at present they own some 1000 Dehali Abads. When Furuksiya founded Furukkabad, these Banias went and lived there; and the Pitariha Olo still reside there as the Chaudhari Banias of Loho (iron) and Gal (Lacdye) in the bazar all along. Khushal Rai of Tilha Olo among these Banias was a very intelligent, brave, powerful and devout man well-versed in Pharsi whose glorious exploits are still alive and shine amongst the Hindus of Muradabad and will ever brighten in their breast so long as there will be a single Hindu in a single cot there. In 1773 A. D. Khushal Rai offered Madad or help to the invading English and devastated the Rohilas and obtained money and village. The Rohila Afghans used to kill cows in their festivals at Kotora now called Muradabad in order to torture and oppress the Hindus. Khushal Rai in order to remove the oppression obtained permission of the English and became ruler of Kotora for a few days and with the help of the Hindu Rais and zemindars devastated the Mohol and founded Kotora by which name the place is still noted and praised as Kotora of Khushal Rai established in three days with the personal labour and work of noble men. The children of Khushal Rai by his wife Ramjani continued rulers of Kotora upto 1825 when they retired on pension from the British Government. In course of time these Bordhaman Kalindipals became illiterate and boorish and in boorish, vulgar language distorted and corrupted their caste name into Bathom Kalwar under the necessary influence of the mode of utterance. A short time before they were in arms and engaged in warfare and were Chaudhuri Chakladars in the country of Bangormou and are worthy of praise in customs, usages, behaviour and strength. At present there are more than 15000 Bathom Banias in 2000 families in the districts of Shahjehanpur, Furukkabad, Hordoi, Unnav, and Sitapur. They never sell wines anywhere. Had spirit-selling been

their profession at any past time then some one of them naturally in extreme distress must have resorted or fallen back to it now or any time. Spirit-selling was never the profession of the Bathom Bania Kalwar. Kalars and Kalals sell wines. The two castes recognise and consider themselves quite different and distinct so much so that a Kalwar being addressed Kalar or Kalal becomes irritated and ready to beat the addresser. The Pandits of Mothara, Ayodhya and Naimisaraniya describe them in their books in this way. The Brahmans address the Bathom Banias by the title of Saha and they are Vaishya. In performing the ceremonies of marriage or Shadhi and Sradh (funeral) they follow punctually all the precepts and rites prescribed by the Brahmans of Kanauj. The mean customs of Dharauna, Dola, &c., now prevailing among Dusar, Ayodhyabasi, Kosorbani, Soorbani, Mahajan and other Bania castes are unknown to and prohibited to Bathom Bania castes. Widow-marriage is unknown to them. If any one says that the Brahmans of Kanauj show *Parhez* or hatred to this caste, he will be undeceived and restored to peace by consulting the current customs and usages of the Brahmans of Kanauj themselves. The Brahmans of Kanauj themselves are fit to observe distinctions of Varna, when it is said '8 Brahmans of Kanauj have got 9 ovens to cook separately'. The modes of eating, drinking, marriage, customs, usages and behaviour of these Banias and observances of distinctions are good, as are described by the Brahmans of Kanauj. The Brahmans of Kanauj use to be the priests of the Bathom Banias. No such priests feel degradation for becoming their priests nor are they despised and blamed or abused amongst the Brahmans. A short time before the custom of wearing sacred thread disappeared to a great extent in these countries so much so that thousands of Thakurs went without thread. Then most men wore wreaths of wooden beads in the place of sacred thread. Then these Bathom Banias used to obtain Gurudiksha or initiation and wreaths of beads from the Baisnab Goswamis of Brindaban leading a strict life. The Chaudharis of Bangormou still wear wreaths of Rudraksha.—'Bathoma Bonion Ki Utpatti' by Babu Seeta Ram of Cawnpore, N. W. P.

Is it not likely that the Vaishya Bordhan family which reigned in Kanauj from Shakabdi 500 to Shakabdi 550 and upwards belonged to this Bordhoman Vaishya caste, Bordhon being in due course a modified form of, and identical in meaning with, Bordhoman? Did not then King Pravakarbordhon, King Rajyabordhon and King Harshabordhon Siladitya Kumar Raja contemporary with Huen Tsiang, etc., belong to this Bordhoman Vaishya caste? Let us see what light is thrown on it by the records kept by the great pilgrim of Han, Huen Tsiang or Chin-Shi in his Siyuki or his travels throughout Northern India about 629 to 645 A. D. corresponding with 425-50 Shakabdi, as translated by S. Beal in his Buddhist Records of the Western World, pp. 210 Bk. VI. Vol. I.

'The reigning king (of Kiejokio-She-kwo or Kanauj) is of the Vaisya caste. His name is Harsa Bordhan (Holo-she-fatanna). A commission of officers hold the land. King's father was called Pravakar Bordhan (Polo-Kielo Fatanna); his eldest brother's name was Rajya Bordhan (Holissha Fatanna).'

Would not then the Vaishya Bordhan royal family which long ruled at Kanauj whereof such kings as Pravakar Bordhan, Rajya Bordhan

and Harsa Bordhan Siladitya Kumar Baja reigned at Kananj for about 150 years from 400 to 545 of Shakabdi and whereof the great King Siladitya flourished when Hiuen Tsiang was sojourning in Northern India, be the same as the Bordhaman or Bathom. Vaishya. Bordhan and Bordhaman being identical in meaning.

Thus: वधू + धन = वद्वन् ; वधू + धन = वद्वानः And would not the commission of officers holding the land be the same as the Bordhaman Kalindipal or Bathom Kalwar holding lands under the King of Kananj ?

Such grain-crop-selling Vaishya Banias are termed Shaundi by some ignorant men no doubt through cognative or other relations or other connections with the spiritselling Shaundi Vaishyas proving thoroughly well that the Shaundis became Vaishyas for selling liquors and as such contracted cognative or other relations with other Vaishyas.

Again the Jaiswara Saha Kalwar called after their former abode at Jaisa, a Purgana in Oudh, now abandoned by them and inhabited chiefly by the Mahomedans, now migrating into Bengal, Mirzapur, Ghazipur and its neighbourhoods and elsewhere, know and make themselves known as Vaishya Bania, observe mourning 12 days only, enlightened of them wear the sacred thread though the others do not like it, live by banking or selling flour, etc., or are pawn-brokers and as such are termed Mahajan and hate the spirit-selling Shaundis so much so that they do not accept water touched by them. The poorest of them carry grains, sugar, molasses, etc. on buffaloes to sell at marts. But now like other castes they do not pass the opportunity of adopting the lucrative spirit-selling privately though. And so the Byahut Kalwars in Behar considered the highest of all Kalwars, call themselves Vaishya, never sell liquors, do not allow widow-marriage and so forth. The Kalwars of Behar, and Ghazipur call themselves Vaishya Bania and, especially those that profess Sikhism, add the title of Singh to their names. Other castes also address, a Kalwar thus ; 'Well, as you are a Bania act like the same'.—(Contributions by Kashi Persad Saha of Mirzapur, N. W. P.)

Such graincrop-selling Vaishya Banias are called Shaundi no doubt through their cognative or other relations with the spirit-selling Shaundi Vaishyas who though Royal Kshattra in origin as descendants of King Hailaya became Vaishya for selling liquors according to the principle of Hindu Shashtra, and might have united with other Vaishyas of professions of articles other than the liquors in cognative or other relations ; and with the one class was the other class slighted in the estimation of others for kindred or other connection.

Study of Hinduism by Guruprasad Sen. As regards 2 (—A Hindu must not marry outside his own caste) we have a notable exception in some of the districts of Eastern Bengal where Vaidyas, Kayesthas and Shahus (Vaisyas or Sunris) intermarry. It is curious that such marriages are not Anulom (Anulom marriage is marriage of a man of superior caste with a woman of inferior caste, Pratilom marriage is its reverse) in form, as they ought to have been if they were the relics of ancient Hindu custom still subsisting in these parts of the country, but are always Pratilom and as such, must have sprung up as an innovation in later times. They are of the sort

which Akbar found it difficult to introduce in his day, between the royal family of Delhi and the chiefs. The bride came from the Rajput family into the harem of the Mughal, but a Rajput bridegroom never took a Mahomedan wife, so a Vaidya girl, bride goes to a Kayestha or Sunri house, but a girl of these latter castes is not espoused by a Vaidya. These marriages are distinctly against the rule of intermarriages permitted by the Shastras, but, nevertheless, they are considered fully valid and binding, and are even looked upon with approbation, and the offsprings of such marriages have all the rights of the offspring of marriages in the same caste. The rule appears to have been reversed for the simple reason that a girl gone out of the family does not affect the family, if she no longer enter the kitchen, and her father's family have not to take food touched by her, a matter considerably easier than for a Hindu to have a wife, and children by such wife, food cooked or touched by whom he would not be permitted to take. The contrary would be the case in taking for wife a woman of a superior caste, for in this case the husband or his kinsman could have no objection to take food cooked or touched by her.—pp. 27-8.

'We do not speak of marriages amongst the Bongoj Brahmins of East Bengal, who are allowed by their castemen in this respect an amount of latitude which introduces into their body wives from almost all castes, who by a fiction, pass as Brahmin girls, but in this connection we speak of intermarriages amongst the Vaidyas, Kayesthas and Sahus (Vaisyas or Sunris) in the district of Sylhet, and among Vaidyas and Kayesthas of the neighbouring districts of Chittagong and Tiperah, noticed above. In this case we find that while the paucity of the numbers of these particular sorts (especially the highest) in the districts in question has been made them relax the rule of caste as regards marriages, the South (touch) contamination rule, stronger than ever it was in ancient India, has intervened to prevent their introducing the ancient and orthodox custom of Anulom marriages.' p. 45.

Still in the vast region lying to the south of the Ganges and extending, from the upper part of the Bhagirathi from Kulna, Guptiparha to Murshedabad, westward to Asansole, Raniganj, Barakar, Jheria, Giridhi, Monghyr, and Lukshmiserai and perhaps further on westwards there are some ten thousands of these Shondis or Bhusha Khondo Sahas ranging from zemindar, rich merchants, tradesmen, and petty shopkeepers to day-labourers, who would not submit or resort to spirit-selling even at the stake of their life. The poorest of them would rather starve or rather goaded by chill penury and the thought of maintaining children and parents, bear loads, build hedges and thatches, excavate earth, till ground, tend kine or drive bullocks or oxen or carts carrying goods as day-labourers than submit to regular service or resort to spirit-selling. Of all the Shondis in the world, the condition of some of the poorest of these Shondis here though very small in number can be properly called mean and miserable, too low to be termed Vaishya. In spite of all that they must be Vaishya according to the hereditary caste-system; for most of the Brahmans, Kshattriyas, etc., though cooks, porters, carters, servants, clerks, day-labourers as above, etc., and as mean and miserable as they are, fare and go as Brahman, Kshattriya, etc., respectively according to the hereditary caste-system, because by

birth they are so. It cannot be otherwise in the case of the Shondis, for the Shondis are careless or negligent in maintaining their caste prestige, are not united and desirous of respect, do not try to protect the reputation of their own caste and are meek and mild. In their case alone it may be said, though twice-born the Shaundikas of Rarha are mean and those of Barendra are like Shudra.

अथैवो गोष्ठिको रादो वारेन्द्रः शूद्रवत् द्विजः ।

Most of them are of ordinary circumstances every one of whom keeps farms enough for his bread and butter, apparel, straw for thatched huts and oxen or kine, and keeps three or four cows and lives mainly on boiled rice and milk, and simply wastes time without doing anything useful by idling away time with sitting idle, making merry and roaming here and there. A very few among them are zemindars, rich merchants, traders, paddlers or grocers. Some of them are so poor that they make their two ends meet somehow by constructing or mending thatches and hedges, excavating earth, working as day-labourers, and the like.

Whereas it should carefully be realised by insight into the matter that the Shaundikas and the Shondika Khandasaha caste were never degraded nor were they referred or specined to be degraded in any recognised Hindu Shastras; and they are not degraded. The real fact is, that the liquors are derided and excite derision; and drinking (amongst the Hindus) of course goes on privately; and the dealers always in connection with the liquors so derided, exciting derision and secret in nature in selling them, acquire a temper or disposition to be slighted and live in obscurity, and in due course excite derision. Gradually they turn out to be the object of slight and irreverence. The customers are also mostly wicked and naughty; and constant bad company greatly tell on their character. The idle prating of the drunkards spoiling their temper and lowering their character in the estimation of others, cannot be stopped. For such and other causes the Shaundikas cannot but be slighted. In their absence others may say and do what they like, but a Shaundika or a Subarnabanik is master of the situation and has every thing in his own way while at home, and obtains plenty of substantial, real regard and attachment, and the men in general are not so much obliged to others as to him. It is against their will to wait at another's threshold; for the plenty of respect they are attended with at home breeds pride in them. They do not heed or glance whether elsewhere others pay them respect or not, nor do they mark that others slight them while abroad. They like to remain as they are, as they are well off at their own place. They do not trouble themselves with ardour to carve out a position in the public by aspiring to social rank or maintaining or adding to their respect or rank.

Summary.

The present condition of the Khondo Saha and the Shaundika.

Now we observe that throughout Northern India in Chitagon,

Tiperah, Sylhet, Assam, Bengal (Bonga, Bagrhi, Rarha, Barendra, Mithhila and Behar), Orissa, Nagpur, Northwestern Provinces (the Doab), Oudh, Rajputana, the Punjab, Kashmir and Sindh there is a class of men who live chiefly on and by the production and sale of paddy and rice, barley, wheat, oat, linseed, mustard and other Rabi Khonda seed-crops, fried grains, silk, threads of cater-pillar and cloth. They are called Khondo Saha or its contracted form Saha to the east of Proyaga, Kasi, the Soane and the Gondoki. Raya, Nayaka, Mondol Hazara, Halder (Haldika), Malwika, Sanbui (Shas-pabonik), Sanpui (Shaspani), Khan (Khonda bonik), Das, Poramanikya (the gem) and the like are the titles current among them. The first five are royal official titles; the last, the title of honour; and the rest denote profession. To the west of the Gondoki, the Soane, Kasi or Proyaga they are known by the name of Kalwar. Bathom (Bordhoman) Bania, Biyahot, Jaiswar and so on are the subordinate titles current among them. In the horoscopes and in the address as made by the Pandits of Kasi [Benares], Naimisa, Brindabon and Kanauj the title Saha is added to their name. Perhaps the ignorant men have forgotten it. So there would be no harm or obstacle to call and make known all these men living by these professions by the caste-title, Khondo Saha throughout the whole of Northern India.

Amongst them there are Rajahs, Zemindars, Merchants, bankers, factors, importers and exporters by water and carts, tradesmen, shop-keepers, grocers, brokers, peddlers by buffaloes, bullocks or oxes, rarely labourers, pleaders, barristers, doctors, subjudges, munsiffs, deputy-magistrates, teachers, and other government officers. His Highness the Maharaja of Korpurthala, the flower of the Kalwar chivalry, assimilating himself to the Kshattriya Varna. The Raja Bahadur of Dubolhati and the Raja of Pipli are the glory of the Khondo Sahas of Bengal. There are many celebrated Zemindars, wealthy merchants and famous bankers.

Both the Kalwar and the Khondo-saha know and make themselves known to be Vaishya; at any rate feel themselves aggrieved and dwindle to be termed Shudra.

The Khondosahas are Vaisnob. Most of Kalwars are Vaisnob; and some are Shaiva, Shakti or Shikh. Both are idolatrous, revere the Hindu pantheon, worship all the Hindu gods and goddesses, observe and celebrate all the Hindu Bratas, feasts and fasts, and have respects for the Mahomedan influence upon Hinduism. For guidance in social matters the Khondosahas look to the Tols of Kasi, Navedwipa, Bikrampura Bhatparha and Hatibagan of Calcutta; and the Kalwars, to those of Kasi, Kanauj and Brindabon.

Both of them have respects for the Vedas, Tantras, Purans and Sanhitas. A Khondosaha's succession, penance, partition of property and other family matters such as customs, usages, observances, funerals, expiation or appeasing the gods and stars, fasts and festivals are regulated by such books of the Hindu Shastras as Dayabhaga, Dayatattwa, Dayakrama Sangraha, Srikrisna and Dattaka Chandrika. Such matters of a kalwar are regulated by Mitakshara, Subodhini, Biremitrodaya, Kalpotart, Dattaka Mimansa, Chintamani and Bibad Ratnakar.

Both of them are initiated by *Diksha*, and wear wooden wreaths. But some of the *Kalwars* wear wreaths of *Rudraksha* or the sacred thread by observing *Upanayana*. Most of the *Kshatras*, *Chhetris*, *Thakurs* and other *Vaishyas* go without the sacred thread and do not care for it. Both burn the dead-body by cremation on funeral pyre.

The Brahman priest of a *Khondosaha* is separate from that of the other castes, but that of a *Kalwar* is held on an equality with those of the Brahman, the *Kshatriya* and others. Water, fried bread and confections of a *Kalwar* are accepted by Brahmins and others. All taste the fried bread and confections prepared by a *Kalwar Halwi* (confectioner). The *Panchogotri Brahmins*, *Vaidyas*, *Kayasths* and the *Naboshaks* as adverse party in Bengal do not, accept the water of a *Khondasaha*. But the *Khondosaha Halwikors* of *Foridpur*, *Dacca*, etc. find customers of nearly all castes.

Both of them observe almost all the *Sanskars* or compulsory sacred acts of life, cutting of the navel, boring the ear, shaving the hair, salting, etc., in some form or other. The ceremony of marriage, *Sradh* (funeral) and the like of both are almost alike. A *Khondosaha* observes navelcutting, salting, ear-boring, first hair-shaving, initiation by *Diksha*, marriage, second-marriage, hair-parting in pregnancy, eating milk, curd, condensed milk, cream, clarified butter and honey (*Panchaurita*) in pregnancy and so on. A *Khondosaha* does not allow widow-marriage; but a *Kalwar* does; and whoso does it, becomes lowered in social rank. They do it simply by imitating other castes who allow it in those regions. About *Patna* and westwards there are extant the two meanings of the text, 'A daughter can be given away in gift once only; namely, (1) The father or the venerable guardian protector can once only give away a daughter in gift; therefore a woman can marry once only and no more; and (2) this version applies only to the first marriage of a maiden daughter; but if a widow is to be married after the first marriage, she must marry or give herself away without requiring the gift or any other interference of the father or other relation. After the gift in the first marriage the father or other relations lose their right, title and interest in the daughter, and she becomes the bride-groom's property and after his demise and defunct the widow becomes without an owner; therefore a second gift becomes impossible,—for who will make a gift of her and whose property is she? It is advisable that an orphan, helpless, meansless, widow be remarried. It will undoubtedly be a safe and undeviating course against flirtation and prostitution. Both possess *Gotra* or agnatic famous name: and marriage within the same *Gotra* is strictly prohibited. Marriage again is restricted to the same caste. But about *Tiprah*, *Sylhet*, *Chitragong* and east *Dacca* some *Khondo-sahas* allow nuptial union with the *Baidyas* and the *Kayasthas*. The time during which a *Kalwar* mourns is 12 days. Perhaps through the oppression, zeal and urging of the Brahmins of *Rarha* the time for a *Khondosaha's* mourning has become 30 days.

Most of both of them learn somewhat how to read and write the vernacular.

A *Kalwar* has no objection to eat *Pakki* (or fried bread, confections and the like) prepared by a Brahman, a *Kshatriya* or a *Halwi*. But he can eat *Kachchi* (or boiled rice, baked bread, curry and the

like if prepared by a caste-fellow or his own spiritual leader only. A Khondosaha eats boiled rice and the like prepared by a caste-fellow or a Brahman, and is oftcasted if he eats rice boiled or touched by any other caste. He eats Pokkanna (Pakki) or confections prepared by a Halwi Moirā. There hardly becomes any necessity or occasion for a Khondosaha to eat the Pakki prepared or touched by a Boidya or a Kayastha and therefore it cannot be ascertained whether a Khondosaha would taste it; for generally upon invitation by a Boidya or a Kayastha, a Khondosaha guest is served with fried bread (chabā'i) and curry by a Brahman and the sweetmeats are served generally by him and rarely by the host.

A Kalwar never in any way comes in contact with a Shaundi, and slights the Khondosahas of Bengal by imputing their mixing with the Shaundis. In Behar, Mithila, North Rarha to the north of the Ajoya, Barendra, Dacca, or Banga, Faridpur, Sylhet, Tiperah, and Chitagong no Khondosaha mixes with a Shaundi, there becomes no nuptial union, the same hubble-bubble is not used for smoking, the same priest does not officiate, neither eats Pakki or Kachchi of the other, and so on. But those on the banks of the Bhagirathi in the western half of Bagrhi and South-Rarha to the south of the Ajoya in some places smoke the same hubble-bubble and allow the same priest to officiate probably for the Rarhi-Brahmans' and others' calling them Sunrhi Sunrhi and trying to make the two identical; but in the matter of marriage, boiled rice, Pakki and the like the Khondosaha and the Shaundi are quite different and separate.

Both of them have got Baithak, Panchayat or local social mass meeting to guide and direct that the Sanskars are punctually observed, that on the occasion of a Sradh the representative of the deceased to be admitted into the fellowship as a member of the Boithak is a fit person, that is, is not to be blamed for eating another caste's rice or marrying a woman of different caste, is honest and devout, and observes the Sanskars, that on the occasion of a marriage no foreigner of other castes is introduced into the caste or community and the like. It also decides all matters and questions connected with the caste.

We also observe that throughout Northern India there is another class of men who live on and by the manufacture and sale of liquors. To the east of Proyaga (Allahabad), Kasi or Benares, the Soane and the Gondoki they are called Shaundikeya, Shaundika, Shaundi or Shoonrhi (Sunri). Saha, Shaw, Sana, Sahaya, Torofdar, Biswas, Sarkar, Mondol and the like are the titles current among them. To the west of the Gondoki, the Soane, Kasi and Proyaga they are known by the name of Kalal, Kalar or Shoonrhi and also Kalwar. Kalwar is the vulgarised corruption of Kalindi-palaka; and Kalwar, Kalal or Kalar is the vulgarised corruptions of Kollopala or Kalpopala. These two are confounded by being akin and identical in sound or pronunciation very like Shondi and Shaundi or Shoonrhi and Shoonrhi; and the consequence is that ignorant people consider these two distinct castes as identical and wish to make them so. That is not the case: these two castes are really quite distinct.

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Many of the Kalals of Northwestern Provinces know and make themselves known as Kshatriya or Lawokiya Chauhan Kshatriya or Soter (सु सवने चरने to distil + तच signifying doer in the plural) Kshatriya. Other Kalals, Kalars or Shunrhis call themselves Vaishya. 12 days are the time fixed for a Kalal's mourning period.

In the matter of religion, Tol, succession, partition of property, immemorial customs and usages, penance, Diksha, wearing wooden wreaths, cooking and service of foods, observance of Sanskars, worship of gods and goddesses, gifts, Brata, fasts, feasts and the like the procedure followed by the Kalals or Kalars and Shunrhi is nearly the same as that of the Kalwars and the Khondosahas, excepting that they according to Kshatriya custom observe Adhibas in marriage. Widow-marriage prevails among the Kalals, but not among the Shaundis of Bengal except Behar.

The very Hoihoys who were termed 'the inexorable and inhuman' for annihilating the Brahmans and piercing the womb of their pregnant wives to kill the would-be-Brahman foetus, were termed 'the high-souled' for protecting, establishing and nourishing the Brahmans almost succumbed under the fatal grasp of the fierce Buddhists. They too were the mighty worshipful Shaundikeya-kula, the itinerant wine-merchants roaming, rambling and migrating through Malwa, the Doab, the Punjab, Oudh, Madhyadesha, Behar, Mithila, Barendra, Banga, Sylhet, Tiperah, Bagrhi and Barha under the local names of (Kalwar,) Kalal or Kalar and Shaundi. (Shunrhi). They again turned out Buddhists abhorring the Brahmans, and at turn in establishing Brahmonya in Bengal in party-clique turned : at the object of slight and derision, being slighted and hated under the plea and colour of stopping drinking, in the society of the Pongotri Brahmans, the Boidyas, the Kayosthas and the Nobodaks, the castes espousing the cause of Brahmonya. The course of time and circumstances is so fickle.

The attempts to suppress liquors were partially crowned with success in Rajputana where at present no spiritselling Shaundi or Kalwar may be found permanently domiciled, the Europeans and British soldiers there being supplied with wines by Kayosthas and Shaundis or Kalwars who are residents of the surrounding countries and who receive contracts or licenses to do so. The reason being that men there strictly abstained from drinking liquors and for that of drunkards there was no necessity for selling wines and much more for the existence of the Shaundis or Kalwars there: similar is the story in Kashmir and Sindh. The account of them in Nagpur, the Punjab and Behar up to Nepal is that in North West Provinces and Oudh retold. Their description in the Deccan and Malabar has been fully given. Those of them in Pragyotish or Assam, Mowla (Kowilla or Sylhet) and Chittagong are nearly the same as in Bengal except that they allow intermarriages with the Kayosthas and the Boidyas. Their number is very small in Orissa; and they almost resemble those in Bengal.

The Parais of Orissa and Nagpur and the Vandaris of Nagpur, Parashtra and southwards in the Deccan are quite different from Shaundi-caste, it is believed; and as such they have nothing to do with the scope of the present treatise. They live by selling mango-juice, date-juice and the cocoanut-juice called Toddy in Malabar. But the Vandaris wear the sacred thread and are

personal knowledge of the existence and condition of the Shaundis in these parts of India. All that is recorded has been gathered from informations from the natives of little knowledge about Vellore, Madras, Hyderabad, Bangalore, Madras, Tichinopoly, Tanjore, Combaconum, Maeverum, etc., that the Vaishya or Vunia locally called in Tamil Kallan (poor roguish vagabonds), Maravan (poor cultivator), Kanatodhor (cultivating farmers), Agumushier (rich tradesman) and Vellalon or Mudeliyer (merchant in prosperity) in order from one in the lowest position to that of the highest rank all dealing in liquors; but some say that a Kshatrya (Chhetri) will not drink Vunia's liquors if a Ohhetri's liquors be available. Now-a-days all Varnas, Ayer, Chhetri and Shoodran, adopt the lucrative spirit-selling profession. No special castename for spiritselling Vaishya Vunia being in vogue.

For basis or authority the following treatises of the recognised Hindu Shastras have been resorted to.

The Vedas—Rigveda, Samveda, the Black Yajuh, the white Yajuh and the Atharva; Shatapatha Brahman; Katyayona Shruna-Sutra; Buddhist Books—Binaya Pitaka and Bojro Suchi; Chinese Books—Samuel Beal's Fokouki, Fahian and Siyuki; the Tontras—Kaulaboli, Niruttar, Chinachar, Nirvana, Kromodwipika, Gupta Sadhon, Uddamoreshwara, Fetkarini, Montrokosh, Yogini, Kularnova, Bishwosar, Bienu-Sahoshranama, Ram-Sohoshranama, Kamakhya, Konkak Malini, Gautamia, Matrikaveda, Mohanirwana Saroda, Ttipura Sar Samuechoya, Mohachinachar, Montro-mohododhi, Radha, Brihonnala, Tara-Rohosya, Shaktanonda Torongini, Nila, Torhol, Shyama-Rohosya, Rudrjamol and Gayotri; Mohapurans—Matsya, Markondeya, Bhagobota, Bhubisya, Brohmanda, Brahma, Brohmo-Balbortta, Bamona, Shoiva, Bayova, Baraha, Boisnova, Agneya, Naroda, Padma, Linga, Garurha, Kaurma and Skanda; Upapurans—Narasingha, Brihoddhorma, Devi, Devi-Bhagobota, Brihon-Naroda, Atma Puran, Kalika, Adi, Vyasa and Kalki; Sanhitas—Manu, Attri, Likhita, Bisnu, Yajnaval-kya, Ushonoh, Yama, Apostombo, Somborta, Katyayona, Porashor, Vyasa, Shonkha, Gautoma, Shatapota, Basistha, Harita, Angiros and Gorga; Mohabharota, Ramayara, Ponchodogi, Moniratna, Shonkora Bijoya, Yoga Basistha Ramayana and Bolla-charita; Darshana—rankhya, Baishesika, Vedanta; Upanisat—Eesha, Kotha, Proshna, Moondoka and Mandookya.

Often at the close of nights while it was profoundly dark or a short before the Sunrise when the closed eyes made it still darker, during the process of waking when the drowsiness was subsiding on the one hand and the sparks of consciousness were rising on the other, at the time intervening at which the mind was enjoying undisturbed composure and purity of thought many of the principal facts, the final topics and abstruse matters depicted in this book, spontaneously appeared and revealed themselves as inspirations or revelations, in the clear and good language, which were rendered into black and white the next morning. Occasionally as the memory failed the language altered here and there by bits. Afterwards while searching through the Shastras when most of them corresponded with the accounts given in the current books of the sacred Hindu Shastras the pleasure knew no bound.

Here ends this big chapter wherein have been described caste-system, the Soma-Sura and the Vaishya Khandya Sahas during the time described in the Vedas, Shranta Sutras, Purans and the like, and the Shoonda distilled liquor and the Shaundikas during the time described in the Purans, Tantras, Sanhitas and the like—the

Tantrika and Early Pauranika period, namely, the Shaundikas were Kshatriya in origin and became Vaishya for selling liquors. Now it remains to be described how they came to be slighted by one portion of the Hindus in Bengal and to be considered low and despised in its society and in its books, namely, a few Upapurans and Sanhitas, patronised by it during the last four or five hundred years.

CHAPTER III.

THE AUPAPURANIK AND SANHITA YUGA; SHAK 1500-1825.

The causes of the neglect to-wards the Shaundis—Their condition slighted and despised by a portion of the Hindus turning out to be hostile to them out of party spirit in its society.

The Shaundis began, by a portion of the Hindus having interests, adverse to them and bearing malice against them, to be slighted and considered low and base upon some such plea as the connection with liquors in manufacture and sale of them when attempts to suppress liquors began.

At about the beginning of the Shakabda era there sprang into germs the Tantrika Faith based upon the Noirgrontha, Maheshwor, Bhoirob, Shoiva, Shakta and other forms of religion and observed with wine, flesh, fish, females and foods; and there-after did germinate the faith inculcated in the Purans in the next five or seven centuries, and there began to be composed a treatise or two on the subject. But that cannot be said to have been the commencement of the Tantrika or the Pauranika Yuga or epoch; for then those faiths were espoused by very few men who bore a very insignificant proportion, and Buddhism like an ocean prevailed throughout the land up to the eleventh century of the Shaka era at any rate, Bhottpada Kaumarila, Shonkoracharya and so forth being so many volcanic eruptions and the lava sent out then formed the foundations on the bed of the ocean far below the surface-water and it would take a very long time for them to rise up to the surface and form happy land, pleasant fields and delightful groves; and these faiths preceded afloat like so many catamarans or canoes. Therefore it would not be wrong to hold that Buddhistic epoch extended up to the eleventh century of the Shaka era. Noirgrontha, Maheshwor, Bhoirob, Shoiva and Shakta Sects grappled long with Buddhism with the weapons in hand; but being narrow-minded and blind with selfishness it could not conciliate the mind of the general public. So it could not attain to success. Subsequent to the eleventh century of the Shaka era the flags of the liberal Boismovism and the pennons of its charming Song-kirton or hymns to God flapped;—then the old ancient Buddhism somewhat wore out and slackened for long standing, then the mind of men became preavish and sad with Mahomedan invasions and the loss of independence of the Hindus, and then men got oppressed and agitated with the atrocities of the Tantriks;—the fresh Boismovism was liberal like Buddhism and it did not wound the popular feelings any way. So the liberal Boismovism pleased and won over the mind of the public and was crowned with success; and Buddhism began to disappear. From this time commenced the attempts to suppress the oppressions of the Tantrikas, the wines and drinking;—and most of the Purans, especially the chiefest of them, were composed by the Boismova teachers. It would not be wrong to hold this period as the Pauranika Yuga or epoch. The hereditary castesystem did not become so much regular and fixed now, Thus passed away four or five

hundred years. Gradually and slowly there extended the worship and system of gods and goddesses; and men got divided into Brahmans and Shudras in the world (Bengal). Men would not so much trouble their head about Brohma (God), Upanisat (the researches about God), the creation, the system of the world, the Royal dynasties, the transition of epochs, the annals of kings and so forth and the investigation, researches, instruction and learning on those subjects disappeared. Now men cared for the instruction about the rules and principles to guide a Brahman and a Shudra in leading daily-life, about the customs and penances, about purification, ablution, impure rice, cleanliness of contact and unclean rows in feasts, and about Sradh (funerals), fasts, feasts and gifts, and in distinguishing real and corrupt Brahmans; and for this purpose concise books were compiled under such titles as Sanhita, Poddhoti, Niti and the like. Now men in Bengal in one sense divided into Brahmans and Shudras, groaned, withered and were at a loss being put into extremities at the height of the Mahomedan tyranny, and became solicitous and anxious at the battles and turmoils of the foreigners. Then was being said and written much to prohibit and stop the use of liquors. After the eleventh century of the Shaka era gradually in slow progress disappeared Buddhism and there extended the Tantrika and the Pouraṇik faith throughout the country and there began to be compiled these small treatises as so many synopses of the voluminous Purans under the name of Sanhita at various times and places for the advantage of the local sectarian communities in observing and celebrating customs and usages and penances, and these Sanhitas alone became the sole means for guidance in observing customs, manners, usages, penances and the like when after the seventeenth century Shaka era the mass became illiterate and ignorant and the teachers of Tols acquired very little knowledge and thus gave rise to the Sanhitaika Yuga or epoch.

The idolatry of the Noigronthha, Bhoirob, Maheshwor, Kapalika, Dondi, Behari, Shoiba, Shakta or other sects grappled long, and could not produce a single impression on the body of Buddhism. Tantras abound with Nirban, Mukti, Moksha and other terms of Buddhism. In the seventh century of the Shaka era the idolatry of Adinath Poresnath Mohabir Jin pierced through the Meditative worship of the atheistical Buddhist monks aiming at the salvation by annihilation. Nirvan, Nironjon, Mukti, Moksha and the like, Ason (modes of sitting in meditative posture), Achomon (washing of the mouth), Yoga (mortification of the mind), Dhyana (meditation), Top (meditation with torture), Breta (fasting with strict rites), and the like, Korma (acts), their consequences and the like, purification, cleanliness, custom, penance and the like; poverty, asceticism by abandoning the worldly life, Maitri (charity), mercy, devoutness, pardon, peace, abstinence from worldly pleasures, check to senses, and the like, and such other Buddhistic practices, doctrines, principles and the like continued extant without stints. The worship of the idol, Jin, alone was the introduction and innovation and in that too all men were equally capable without any distinction and impediment with perfect liberty. The praises to the Kshatriya personages as demi-gods or heroes, found currency and approbation among the Buddhists who maintained the pre-eminence of the Kshatriyas. If idols were to be worshipped at all, it would be better to worship Kshatriya heroes or demi-gods. Gradually in slow progress the Ramayana and the accounts of Ram together with the worship of gods and goddesses connected with them began to gather and coil round this worship in spirit and mind; but those Buddhistic practices, tenets and

principles were visible on the interluding spaces. All could worship Ram and Sita without any impediment with perfect liberty. Now Shonkoracharya once made an attempt upon the dodge and plea of one universal soul to penetrate & sting into this meditative worship; but the allegation was not really liberal and cordial and free from selfishness; and it was transient. Still Buddhism had five or seven centuries of its life to enjoy. In the eleventh century of the Shaka era the idolatry of Moha Bharat and the enterprises of Krisna engrossed this mental worship. In Krisna's worship all men are on one and the same level,—even the women, the Shudras and the Mlechchhas, all, can worship Krisna, without any hitch and with perfect liberty. The Non-Hindus can augment the bulk of the liberal Boishnobs. In it too there are the same allurements of Nirvana, Mukti, Moksha, and the like, those very practices of Ason, Achomon, Yoga, Dhyana, Tap, Brota and the like, those very acts of Indigence, wearing of rags, forsaking of the worldly ties, begging, preaching and the like, those very anecdotes of Karma, Karmofol and the like, those very categories about purification, cleansing, customary observances, penances and the like, and those very moral doctrines on pity, mercy, devoutness, forgiveness, peace, abstinence, refrainment from appetites, and the like,—only dressed under new garb and newly coloured,—only the stories about them being of the new type. Buddhism decayed; but its liberal practices, doctrines, principles and the like were fresh. The present Ratha Jatra, Rash-Jatra, Snan-Jatra, Doljatra and some other Boishnob processional festivals are but the survivals and imitations of the grand Buddhistic processions, and introduction of the popular Buddhist festivities into the Boishnob religion, only the form of the idols differing—the idol of Ram and Sita, or of Radha and Krisna or Jogonnath or Shalgram, Domodor and the like taking the place of Buddhadeva. All being the Buddhist practices. Bollovaswami introduced luxury into the Boishnob religion. Now the Brahmans began to play tricks and held out their predominance upon some pretence or other and sometimes by chicane. Now as the king of the land became Mlechchha, they had no royal patronage, rather the Musulman kings and emperors were adverse to them especially. They went to the enemy's camp and mixed with the Boishnobs and began to introduce changes in the liberal Boishnob religion and gradually removed its liberality and introduced narrow-mindedness and selfishness. As the public mass were in the darkness of ignorance, were ever doubting and impure in mind, they encompassed their object and interests by gradually monopolising the worship of gods and preparation of foods, that is, by confounding them and creating such superstitious beliefs and raising such doubts and dodges, as, 'can any and every one well utter incantations in the worship of gods or perform worships'? Or, 'Is it right to allow any and every one to worship gods or to cook or touch the offerings to gods. It would be well if these things were got performed by learned Brahmans.'—'Oh! it is a god, it is the worship of gods, these are the offerings in worship, it is a dish of offerings, take care, go aside, don't touch, it is prohibited to touch';—and thus ever frightening or ever confounding the boorish, peevish, ever-evil-thinking and very godfearing, public mass, especially the sorrowful and mournful men ever oscillating—'what leads to what, what led to what, what resulted in doing what'—and by putting the divine service or worships of themselves and of others and the cooking of foods, at their disposal and by rendering and announcing the last three acts to be superior and praiseworthy and by raising distinctions in rice boiled, bread fried, or curry prepared by various

professional men hereafter called various castes. The idolatry inculcated in the Ramayan, the Mohabbharot, the Tontras, the Purans, the Sanhitas, etc., accompanied with the distinctions in rice, bread and curry of distinct castes, marriages within one and the same caste, the hereditary caste-distinctions, the worship of gods and goddesses, customary observances, penances, and the like, having the worship by proxy and holding the supremacy of the Brahmins, is called the Brahmoniya religion. Ram is the ever-existent absolute Being; Krisna is the one soul, ultimate Essence or the Highest Being. Now the Buddhistic practices, tenets and principles were all digested or worn away and on life wane;—the terms Nirvan, Moksha, Mukti, Moitri and the like are audible no more. The Brahmins alone obtain salvation, and none else. If the distinction in rice boiled or touched by, and the prohibition of marriage among, different castes, that is, the caste-distinction, and the worship by proxy die away and disappear there will be no necessity for Brahmins and the supremacy of the Brahmins will disappear.

As in time past the Brahmins of the Shaktā sect turned out Boishnava and introduced Brahmoniya into the Purans and other Boishnava books, and caste-system among the Boishnavas, and as now a Ponchogotri Brahman of Faridpur by name Haricharan Gongopadhaya turned out a Musliman under the name of Din Mahmud composed a treatise against cow-slaughter and preached the doctrines against cow-slaughter amongst the Muslimans, so during the last few centuries the Ponchogotri Brahmins as Gosains, preceptors, priests, and the like, played tricks to introduce and enforce Brahmoniya among the Sahas, the Shunrhis and the Sonarbenias and to render the Saha and the Shaundi considered as one caste.

It should be borne in mind that although during Shak 1100 Buddhism began to disappear giving its place to Brahmoniya, that is, almost all the Hindus Buddhist before gradually repudiated Buddhism and embraced Brahmoniya, yet 1700 Shaka era passed away before the work was completed; and still was the last spark of Buddhism visible. Even the Montras or incantations to celebrate and perform the worship of gods and goddesses, to observe fasts, feasts, Sraddh, expiations and the like inculcated by Brahmoniya, were not organised and regulated. About Shaka 1450 Raghunandan Shorma framed and extended the Montras. Therefore it may be said that at any rate after the fifteenth Shaka century the party of the Brahmins began in substance to be well off and the distress, misery, hardship and difficulty of the party of the Khondo Saha, the Shaundika and the Subornabanik began to be really possible. The difference in religion and the rivalry, for acquiring livelihood and self-interests were its causes.

When the priests were dividing and weakening the people by preaching and extending it in the Athharvaveda with the intention of establishing Brohmo-Jyestha or the supremacy of the Brahmins, inviolability of Brahman's property in lands or kine, and in its support the hereditary character of the professional titles, Buddhism without abolishing hereditary caste-system or being unable to do so, simply rendered their object ineffectual to the continuance of the unity and general intercourse of men in general to some extent by continuing intermarriages among the castes, the cooking and dolling of boiled rice, bread and the like among them by all, and priesthood available to all castes if properly qualified; of course at last the principle merged into Kshatriya supremacy. Now, therefore, the Brahmins took care to prohibit intermarriages amongst the castes by the principle of Varna Sonkor to monopolise the cooking of boiled rice,

bread and the like by prohibiting eating one-another's rice, and to restrict priesthood to the Brahmans. But the caste-distinction prevailed so much that it became rampant; and eight Brahmans of Kanauj required nine separate kitchens *बाट इनीजीया नव बुल्कि* and twelve Rajputs required thirteen cooking pots *बार बुल्कि तैर ईडि केह ना ईर काहार बाडि*.

In Malwa in the south of Rajputana and to the east of Gujarat there lived the descendants of king Hoihoya on the banks of the Normoda. Some of them invented the distilled liquor long called Shoonda there-about and the Hoyhoyas dealing in it went by the professional name of Shaundi, Shaundika or Shaundikeya. At the beginning of the Shaka era the Bitihotra or Agni, Swoyongjata, Bhoja, Shaundikeya and other Kulas or divisions of the Hoyhoyas adopted the cause of the idolatrous Brahmans then called the 'heretics' under the sects of Noigronthba (naked), Maheshwora, Bhoiroba, etc., and spread over Northern India in checking Buddhism; and along with it the Shaundikeya Hoyhoyas advertised and established the currency and use of the distilled liquor, Shoonda. It was never called Shoonda elsewhere beyond Malwa; and it went by some such names as Suta, Sura, Shudha, Modhu, Amrita, Modya and the like, the names of the fermented liquor called Soma-Sura. So this term is not available in the Vedas, Brahmanas, Sutrās, Tripitaka or other Buddhist books, Tontras, Purans, Sanhitas and the like. The fermented liquor is called Sun-to in the Sijiki of Hien Tsiang. Probably then both the sorts of distilled and fermented liquor were called Suta; and afterwards in the Tontras, Purans, Sanhitas and other books both the Kshatriya afterwards Vaishya Hoyhoya Shaundikas, the dealers in the distilled liquor, Shoonda, and the Sutapanya Vaishyas, the sellers of the fermented liquor called Soma-Sura, Shaspa, Tokma, Laj, Noguohu, Urna, Sutra, Bostro, etc., went by the name of Shoondi (Shunrhi or Sunri), Shaundi, Shaundika or Shaundikeya. When on account of the non-demand of the fermented Suta Soma-Sura due to the extensive use and currency of the distilled Shoonda liquor the latter Vaishya traders abolished the sale of the Soma-Sura and lived by the sale of grain-crops, thread, cloths and the like, then at about the fifth century of the Shaka era at KanyaKubja (Kanauj) during the reign of the Bordon dynasty of this Vaishya caste they got the title of the Kalindipaloka whereof Kalwar is the corruption. Another name of the spiritsellers Shaundika is Kollopala or Kolpopala whereof Kalwar, Kolar and Kalar are the corrupt forms. Shondi, Shondika or Shonrhi again is the nickname of the said Vaishya traders in grain-crops, which forms again being almost identical in sound, confounded with Shoondi, Shaundi, Shaundika and Shunrhi, and for this reason and the Kalwar becoming the caste-title of both of them, both the Khondo Saha dealing in grain-crops, threads, cloth and other articles of trade and the Shaundika dealing in liquors went by the title of Shunrhi, Shoondi, Shaundi or Shaundika. The Robi-crops, namely, barley, wheat, oat, linseed, mustard, lentiles, pulses and the like, are also called Khonda grains; and for dealing mostly in these seed-crops they got the professional title, Khondo Saha. Now the terms Kalwar and Shaundika are restricted to, and signify, the dealers in liquors; and therefore these cannot be the caste-title of the Khondosaha living on the sale of rice, barley, wheat, oat, linseed, mustard, lentiles, pulses, cotton and silk thread, cloth and the like only and never dealing in liquors long since.

Some grudging Pondits of shallow knowledge of the adverse Ponchogotri Brahmans say that the Khonda Saha as a distinct caste cannot be proved. They are not well-versed in the full history of the

Hindu caste, and so betray their ignorance or stupidity. They are simply Pondits without knowing and learning. They are milkmen without good milk, very like a tank without water in it. Is not a fact stronger than a hundred texts. Even if the present Saha or Khondo Saha be regarded as the ancient seller of Soma-Sura, paddy, seeded grain-crops, fried grain, spices, thread, silk-thread, etc., yet the Soma-Sura liquor of the rotting system is not identical with the alembic distilled Shoonda liquor, nor is the Vaishya Soma-Sura-Bikrayee identical with the Kshattriya Hoihoya Shaundikeya; nor are the Saha or Khondo-Saha and the Shaundika identical if five, seven, ten, twenty or more generations past be examined. At present the Shaundikas alone sell liquors; and the Sahas or Khondo Sahas sell paddy, rice, (Shospa), barley, wheat, oat, pulses (Tokma), cloths, fried grains, confections and grocer's articles. The latter live mostly on the trade in rice and the seeded grain-crops, pulses, wheat, oat, linseed, mustard-seed, and the like, and are fitly termed the Khondo-Saha or the seeded-grain-crop-dealer by their proper professional title. All the caste-names are but professional. Are Shaundika and Khondo-Saha identical; because some of the former have the title Saha? The Suborna Banik, the Gondho Bonik; the Tili, etc. have the title Saha; should they for that be Saha or Shaundika? The Brahman, the Khondo Saha, the Gondhobene and the Suborna Banik all alike possess the titles, Mallik, Haldar and Ray are they for that identical in caste? Therefore the caste name, Khondo Saha, is not meaningless, inconsistent, unreal, or Utopian. The fact is that these Pondits do not know it.

Moheschandra Vidyaratna of Mallikpur in Jessore while confounding Shondi with Shaundi (pages*13-4) in saying that there are two kinds of Shunrhi, namely, Modo or spiritselling and Chelti or rice-selling, could not but admit their distinction.

গঙ্গাপুত্র যুগী শুভী জানিহ নিশ্চয়। শুভী হইয়ত মদো চেলতী নির্য়।

Whether Vidyanidhi, Vidyaratna, Nayaratna, Smarta-Shiromonir or Vidya-Sagor, all became Pondits by reading simply; and, as mere book-worms, their knowledge and prudence are restricted to the books only they read. Man's reason dawns at 15, when he begins to acquire real knowledge of the external world. A Brahmin passes away 20, 25, or 30 years even in reading a book or two; and then he starts life or enters the world, and wishes to be conspicuous by imagining some idea in fancy by mistaking and confounding this with that. Especially it is very difficult to arrive at a full, real information of a Hindu caste. One who cannot give a correct description or even idea of one's own caste, cannot be expected to form a right estimate of another's caste. He learns when a boy like a parrot from hear-say that this caste is high and should be respected and this caste is low and untouchable. When and why high, why low, whether high or low for some selfinterest or malice, he does not learn, comprehend or understand; and yet he does not refrain from calling this or that caste low by notes and comments, having some reason or other in view no doubt. Upon enquiry it appears flatly that there is some thing at the bottom, some selfinterest, party-spirit or ill-feelings in rivalry wherefor he makes such false pretence, misleads and teaches false things. The author bears such grudge and malice against the Sunris that he associates Sunri with a Yugi and a person who helps in the burning of the dead, and collects materials from those two books of Shastra only which deliberately intend to vilify the Shunrhi, by utterly turning back to those that speak highly of the Shunri, and uses the contemptuous form Shunrhi and not Shaundi. This is misleading and pretending.

The Shunrhis, the Sonarbenees, the Saha or this their writer does not intend that the object of revealing these hidden facts gathered with difficulties and ascertained with scrutiny and researches, is to create or continue the ill party-feelings and rivalry between the two factious parties, the Shunrhi, the Sonarbene and the Saha on the one hand, and the Ponchogotri Brahman, the Boidya, the Kayostha, and the Noboshak on the other, or to widen the gap. It is altogether repugnant to their taste and far from their object that the mean dissension showing the mean nature of the members be fostered or continued. Rather it is their sole intention, chief aim and cause of glory that the happy and lucky union by dispelling the gloominess of feelings standing long and spreading far of the two parties the Shunrhi, the Sonarbene and the Saha, and the Poncho Gotri Brahman and others, would be the first preliminary stepping stone to the happy prosperous union of all the Hindu castes. It is in easy matter; the act does not involve hardship or difficulty; let the Ponchogotri Brahmans and others acknowledge the Shunrhi, the Sonarbene and the Saha Vaishya and allow their usual position, rank and regard due to the Vaishya as ordained in the Shastras and let the Shunrhi, the Sonarbene and the Saha pay due reverence and respect to them. Then of course their party feelings or bad terms will come to an end, malice or the ill feelings will be expulged, and the rivalry will disappear. Disagreement arises for a matter of straw or a trifle; and it so arose. A motto of 'forget and forgive,' and *let by-gone be by-gone*, may mend matters dispel the mental gloominess or aberration or peevishness. Really there is nothing and there can be had nothing, on grasping or clinging. Everything is a mere mistake or fancy. Now there is no Hindu rule nor the former position of the Hindu castes. All of them are now on one and the same level. Whatever may be the result, the Vaishya caste should be termed Vaishya. There may be no change in actual matters, yet what hinderance, objection or harm may be to call and treat a Vaishya caste as Vaishya? Honesty is the best policy; and unless what is due to others be given to others, there can be no honesty, no goodness and no devoutness; and no hope of any prospect.

Men are the creatures of circumstances and of the public opinion and feelings; a clique of ten men can render Bhagaban (God) into Bhut (demon); and morality rules the society and men. Even the mightiest princes obey its dictates and mould their character and principles according to it. The various changes in the circumstances of the Shaundis furnish illustration proving the irresistible and unavoidable force of the public opinion and feelings, and showing how men of high position and order are reduced to ignoble and base condition, and those of low, mean, base origin become aggrandised and are made to occupy advantageous position, if the public opinion especially with the royal favor shining on it, chooses so to do.

भूदृत्तुल्या भविष्यन्ति सर्वे वशाः कालो युगे । नारद पुराण १।१४।१७

ऊचमा नीचतां यानि नीचा श्रीरसतां तथा । बृहद्भारद पुराणे ।

No doubt liquors are the main stay of the soldiers, sailors and labourers as invigorating and strengthening stimulants, and they cannot do without them especially in cold climes; and no doubt Soma, Sura, Madya, etc. were held most sacred in ancient time amongst the Hindus; and no sacrifice or adoration could be performed without them.

But in course of time men became frivolously addicted to liquors; and the serious vices and ruinous evils of the excesses in liquors prevailed, and gradually there commenced the attempts, fashions and duty of abhorring and suppressing the liquors once considered most sacred, at various times and places until they culminated into climax and zenith when men recollected or were reminded of the horrors, real or feigned and fabricated for the purpose of inducement, of sudden destruction and ruin, nay, annihilation of the vast Jaduvansa of Dwarka or Bombay numbering some laks even at a time when Krishna was their leader at Pravasa Tirthha at noon after bath and before dinner in a moment as the immediate result of drinking liquors turning out into altercations and then fatal fight, a short time after the Great Battle of Kurukshetra wherein Northern India was drained of men. *Vide* Bishnupuran Part V Ch. 37 verse 29, 37-9, 44-5, and 49-50; Srimodbhagabata XI. 31. Mahabharat, etc. The mishap was considered so shocking that it was in the mouth of every person ever since and most of the authors could not but fall back to it as a shocking reference.

Jaduvansadhansha resorted to by the Antiliquor clique and cited as cogent reason and potent plea for proving the imminent dangers of frivolous drinking and for establishing its cause, is mentioned thrice in Srimadvagabat Puran alone.

राजं स्यानुष्टुष्टानां सुहृदां न सुहृत्पदे । विप्रशपविमृदाणां निघ्नतां सुष्टिभिर्मिथः । १।१५।२१२
 वारुणीं सदिरां पीत्ता मदीन्द्रयितचैतसाम् । अज्ञानता मिवाभ्यास्यं चतुःपञ्चावर्णयिताः । २३
 अथ ते तदनुज्ञाता भुक्ता पीत्वा च वारुणीम् । तया विभंशितज्ञानं दुरुक्तैर्मर्त्यपसृगुः । ३।४।
 तेषां भैरयदोषेण विषमौकृतचैतषां । निम्नोर्चत्तिरवावामीद्विगनाभिवमर्द्धनम् । २
 ततस्तस्मिन् (प्रभासे) सहापानं पपु भैरयकं सधु ।

दिष्टविभंशितधियो यद्वै र्भक्ष्यते मतिः । भागः ११।३०।१२

सहापानाभिमत्तानां वीराणां दृप्तचैतसाम् । कृष्णमायविमृदाणां सहापः सुमहा नभत् । १३
 युयुधुः क्रीधमंरत्ना त्रैलायामततायिनः । १४ एवं नष्टेषु सत्रेषु कुलेषु स्वेषु केशवः । २५

The Hindu common folks surpassingly superstitious bigoted and timid are notoriously credulous and wanting in common sense in believing any sort of allegations and statements relating to a fact of special nature particularly when lowering a caste or in any caste-question, and are unskilled to question or investigate into their groundlessness or unfounded character of such facts alleged out of selfish motives.

Indeed after BauddhaYuga or Buddhistic period vigorous attempts were made to suppress liquors; but all were in vain. The fact is that sane, sober, men and writers in books of Shastra, all Sanhitas and some Purans, described and treated liquors as an object of extreme hatred and suggested rules and laws to punish the drunkards and threatened them with extreme sufferings in hell in the world to come by putting drinking in the category of Mohapataka or the most heinous transgressions or offences; whilst others, all Tantras and a few of the Purans, were in favour of liquors, provided they be made holy and sanctified by immolation; some writers only, Manu, etc., remaining neutral. The character of these books was that they represented in fact the opinion of the Sampradaya or public communities at various times and places.

न मांसमद्यश्चे दीषी न मद्ये न च मैथुने

प्रवृत्ति रेषा भूतानां निवृत्तिस्तु महाफलम् । मनु ५।५६

In spite of all these obstacles the reign of liquors became unbounded; and drinking went on smoothly, calmly and quietly, undisturbed, and drunkards flourished unpunished, unmolested and even untouched. And the whole brunt of the rage was at last directed towards the Shaundis, the dealers in liquors, in the vain attempts to nip liquors in the bud, to forestal or meet liquors half way, as it were, to stop the use of liquors by suppressing the sale thereof by punishing the sellers thereof by excommunication from society, the greatest and most severe punishment possible amongst the Hindus of that age, if they continued the sale of liquors, although there is no text in any recognised Hindu Shastras directly and expressly degrading or out-casting any Shaundi whose boiled rice no doubt is prohibited to Dwija merely in attempts to suppress liquors considered as dregs of rice an act quite impossible as long as there were drunkards to drink liquors; others of other professions would, as they do now in private, come forward and sell liquors to meet the demands of the public as the Kayosthas about Delli, Rajputana, Sylhet, Tiperah, etc.

In this connection compare Shankar's anger and curse to his agnates for their refusal to accompany him in his mother's funeral on the ground that an Abodhuta has no right in the rite. He even influenced a king to degrade them. *Supra* vide page 153.

The Shaundis were never degraded. They are not a degraded caste. They are not so much careful and mindful of the respect for the caste and do not wish to retain or regain it. They love to remain as they are. All along they have been sticking to their own profession without interruption, and punctiliously observe all the ceremonies and rites ordained in the holy books. Their Vaishya status is uninterrupted and unalterable, undifferible, indefeasible and unavoidable; for the Hindu castesystem knows no transformation. The Brahmans of the castes, Kaivarta, Dhibar, Kolu, Shaundi, Subornabanik, Saha and others are mostly Vaidika and are hated, abused, and considered degraded and low and cannot find place in the social community of other Brahmans, but still they are Brahmans by caste and were never considered other than Brahman and can never be other than Brahman. Many Brahmans, (Kshatriyas or Vaishyas) live by service considered as a dog's profession, do not know even a letter of the Vedas or other holy books, are illiterate and never officiate as priests or preceptors or live on alms, (or perform kingly functions or tend cattle, cultivate land and carry on any recommended trade); but they are never considered Shudras, and continue as Brahman (, Kshatriya or Vaishya). Many Kayosthas and Boidyas are well-versed in all the holy books and are so famous; but they are never considered Brahmans;—are kings or zemindars, but they are not Kshatriyas;—carry on trade or commerce, but they are never considered as Vaishya. Many Shaundis, Subornabaniks, Sahas, Kaivartas, Sodgopes and others are masters of many holy books, are kings and zemindars; but they are never considered Brahman or Kshatriya. If it be held that the Shaundis had been Vaishya but they were degraded and considered as Shudra. Supposing for argument's sake that they were degraded or considered as Shudra or might be abused, slighted or low in the present society; but still how can their Vaishya-hood be severed from them. After all they must remain Vaishya. They never were, and can never be, other

than Vaishya. Many holy books make mention of them and they are nowhere referred to as degraded. As they are excessively niggardly in bestowing gifts and giving alms, sages were prohibited from receiving alms from them as a plea in the attempts to stop drinking, saying that wines are dregs of boiled rice and whatever is dregs is sin; for these books prescribe hard and severe penances to drunkards and none to the Shaundis. Wine is a commodity fit to be sold by the Vaishya; and in the case of the Shaundis adopting the profession of other castes, the capsular crops are also such; and they have all along been carrying on trade in wine or capsular crops, and they live by no other means as support; therefore they alone are fit to be purely Vaishya. In Northern India only the Vaishyas are divided into distinct castes according to the different articles of sale. In the Dravida or Deccan all the Vaishyas without any distinction sell wine and other articles vendible by the Vaishyas. Supposing spirits to be abject, and supposing the Shaundis to be slighted for their connection with that abject object; then too why should they be bereft of their Vaishya status? If it be argued that the fact of their having been degraded, is not disputed, and the Hindu would never think of revising a decision arrived at many centuries ago. During the sixteen centuries of Buddhist predominance the Brahmans were abused, slighted and lowered as heretics, and other castes lived as one caste without observing any castial distinction;—how then after so great length of time the opinion of the Indian public changed by degrees and the Brahmans became the chiefs of the Varnas, and the distinction of castes gradually crept into the society. Others may slight or consider as low, if the Shaundis had originally been Vaishya then according to the principle of the caste system they must remain as such and they cannot be other than Vaishya. Being degraded at the native village of Kanauj in the king's service the Ponchogotri Bengal Brahmans became the pet of the king and were patronized by him to such an extent that they gained greater regard and advantages even than the Vaidik Brahmans who came from the country where Bollal and his ancestors lived; and the liberal and honest Vaidikas well-versed in the Shastras, being the liberal, recusant and proud Shaundis, Subornabaniks, Sotas and other high castes unjustly oppressed; adopted their cause by being their priests when the latter were being punished by the king goaded by the Ponchogotri Brahmans, with low social position by way of retort, namely, as the Shaundis, the Subornabaniks and others abhorred to touch some of the castes, hated them, avoided to eat with them or deal with them and slighted them, so they would in return be dealt with by others in the like manner; and the Vaidikas opposed the Ponchogotris in many other respects; therefore the Ponchogotri Brahmans declared the Vaidikas low, slighted them and declared their rice forbidden to them, monopolised all the offices under the king and got the Vaidikas removed from all concerns with the king. Did the Vaidikas care a fig for it? what did they suffer for it? They continued Brahmans as before, maintained their Brahmanical character purely, and ultimately in due course became their priests on account of their proficiency in the knowledge in the Shastras and the Vedas and other sciences. In course of time the Ponchogotri Brahmans were divided into two classes, the Rarhi and the Barendra. The Rarhis claimed to be superior and declared the Barendras low and slighted and their rice forbidden, and refused

intermarriages with them. For all that the Barendras did not suffer any loss: they continued Brahman as ever and made themselves known as Brahman, and considered the Rarhis low and slighted them. Who ever became low at the mere saying of another. If I say you are low, what does it matter? If you say you are not low, you must remain as you ever are. The fact is that those that are larger in number prevail, triumph and achieve prominence. But the stumplike senseless, boorish, excessively stupid, shameless and rascally foolish so-called Shudras benighted with the darkness of ignorance, strike the axe on their own foot; therefore they are duped by the mere words of others and as impenetrable booby being borne in hand by the sere words, and charmed with the tricks of the Brahmins blind with selfishness, lower one-another, distinguish one-another as high and low, and divide themselves. Those degraded at Kanauj continued Brahman in Bengal.

Most probably the idea to carve out a high social position by falsely lowering and vilifying others originated and started at or after the reign of the Sen Kings of Bengal when many base-born low men began to be esteemed as high in society. Then every caste by following the spurious, pernicious and obnoxious practice of ennobling itself by attacking and lowering, in mere terms though, other castes mostly noble in origin and considered before as such, fabricated false base origin of others; as if the high social position of every caste rested and depended on lowering and vilifying the origin of all other castes:—a practice most opprobrious; for if every caste impugns and alleges that all other castes are base-born as mixed castes, no one of them would escape from being base-born if all the alleged calumnies be considered true, and what would an impartial judge decide if all be viewed together? can any one point out the exact time, place and person wherein one may mark their origin out? It is very like the irresponsible prating of a madman at random glozing away and disfiguring existing facts by stating obscure uncertain facts which they say occurred at some long unknown past time to dupe and lead astray the ignorant public, especially the over-credulous and foolish Hindu public. Then the ever-exalted Shaundis and the Suborna-Boniks thus began to be vilified with such base origins.

To consider a person or a caste high or low, respectable or dis-respectable, and the like, is a social act which depends simply upon the individual whim or fancy. At first there were extant among the Hindus the worship in spirit and mind, the worship of the powers of Nature, the use of the fermented liquor by the rotting system, Non-idolatry, female liberty, intermarriages among the four Varnas, widow-marriage, the use of rice boiled by any Varna, the use of beef, casting of babes at the mouth of the Bhagirathi also called the Ganges (Ganga) and the Bay of Bengal (Sagor), the burning of the widow with the husband's dead-body on his funeral pile, and the like. In due course of social evolution under royal edicts and sway patronising the ordinance of the Shastras there appeared Idolatry, Attempts to stop the use of liquor, Zenana-system, Widow-hood betraying man's selfishness on the highest scale, Marriage among the same castefellows showing the greatest selfishness of the followers of the easy-go-lucky professions, Distinction in rice boiled by diverse castes, Caste-distinction, Abhorrence towards beef, and the like. Popular propensity rises and turns, and the ordinances of the Shashtra, (unless depicting current customs as usual,) derive and acquire force, when enforced by royal edicts and directions and when backed by

the king ; else germs of desires and ideas die away in the mind, and the ordinances of the Shastras turn out to be but waste-papers. The burning of Sati or chaste widow, and the casting of the babes at the confluence of Gonga-Sagor, were set aside by royal edicts. The social intercourse of the Khondasahas, the Shaundikas and the Suborn-aboniks with some other castes and their social position changed very like the changes of these circumstances. Thus on the happening of these two rival parties in Bengal and on the king's favouring and patronising the hostile party, these three Vaishya castes began to lose their due respects and ranks and to be slighted in the society of the adverse party. Nevertheless it should be borne in mind that they themselves in their own society or community and in observing the customs, usages and the like among themselves, never consider themselves unequal, never think themselves as falling shorter, or never find themselves in wants in the least. No other Hindu castes did and do maintain and observe the Hindu practices and principles so much so as they have all along been doing.

The Khondasahas say that the Khondasaha and the Shunrhi (Sunri) are not identical but different in caste. Now, what good do the Bamuns, the Boddhis and the Kayeths derive by making them identical ? Do they suffer any loss or privation if the Sahas and the Shunrhis be identical or different ? Why do they get hurt on the breast or in the mind when the Sau (Sou), the Shunrhi and the Sonarbene call them Vaishya ? They do it ; because they work under malice. Such malice seems to have been of the nature of party-clique and to have had its origin in that party clique created by Bollal Sen. They grudge to allow to the Arya-Hindu Sau, Shunrhi and Sonarbene even such intercourse as they allow to the Mlechchhas ; as it were, the Sau, the Shunrhi and the Sonarbene were worse or meaner than the Mlechchhas. This sort of feelings can arise only in party-clique and from nothing else. It is rather a determination based on the disposition and movement of party-feelings.

If it be argued that the Saha and the Sunri are identical ; because on the banks of the Bhagirathi the same Brahman priests officiate in the ceremony of both of them, no matter for want or not, and some at least of them smoke the same hubble-bubble.—The same Brahman priest officiates in the ceremony of the Brahman, Boidya, Kayostha, Noboshaka, Sodgope and the Baniks, the Gondho, the Shonkho and the Karsya ;—therefore are the Brahman, the Boidya, the Kayostha, the Noboshak, the Sodgope, the Gondho Banik, the Shankhari and the Kansari identical in caste ? Are the nine Noboshaka castes, the Sodgope and the Gondha, the Karsya and the Shonkho Baniks identical in caste ; because all of them smoke the same hubble-bubble ? The Baisnava Saha and the Baisnava Shaundika may observe no caste-distinction at all, and the water of the Ganges purifies everything there. What matters ? The same hubble-bubble may be allowed. All castes eat one-another's boiled rice at Puri, eat rice boiled in new earthen pots on the north of the Podma, drink water carried in leathern vessels in the Punjab, Kashmir, Kumaon and Ghur-wal, and smoke the waterless hubble-bubble to the east of the Megna. What matters ?

If it be argued, 'there were many other castes besides the Sunri the Sonarbene and the Khonda-Saha, who did not at first embrace Brahminism ; they had not to suffer any social hardships ; so the allegation that attempts were and are being made to put

the Sunri, the Sonarbene and the Saha into difficulties, troubles and disrepute simply out of party-spirit in the matter of religion is not a true premiss; and that their condition has always been so.' Such argument is easy to be uttered in mere words; but who knows what it is in actuality?—It is not easy, but very difficult, to make out at any subsequent time what was whose real plight and how events took place and transpired at past time. Then the Poncho-gotri Brahmans and the Vaidika Brahmans were contending and competing for procuring the Yojmans or lay worshippers. Then Brahminism was being preached and established in the Shaiva, Shakta and other forms. Then the caste-distinction of the present type was being fostered, organised and devised; and for the purpose there were being fabricated numberless enterprises, devices, stratagems, tricks, seducing, and inducing—endless rules, regulations and oppressions, and the minds of men were being directed, nay, rivetted, to the caste-distinction. Then were there the Visnuvite, the Tantrik, the Bouddha, the Jaina, the Sikh, the Mahomedan and other religions placed adversely to Brahmonya religion. Then throughout the land the Shunrhi, the Sonarbene and the Saha were richer than the rest,—high in rank, noble, neat and clean, decent, pure, proud, respectable and notable or worth attention, and still who but lead and attract prominent attention wherever they happen to reside with nobler attitude in social acts;—on their yielding others would yield themselves. All these circumstances should be looked into and marked. According to the principle of social direction and punishment in the social matters such as the party-clique amongst the Hindus, attempts were made by the adverse party to stop all social communications with the Shunrhi, the Sonarbene and the Saha perhaps by prohibiting all priests, washermen, barbers and others from serving them, by prohibiting its Brahmans from accepting their alms in kinds, and by repudiating all social connections and concerns with them. The Brahmans of the five Gottras of Bengal originated in the partyclique at Kanauj; so that haply they are so much attached, addicted and prone to party-clique, and create and raise it in some one or other matter wherever they flock together. Were some one or other of their adverse parties in such party-clique to be excommunicated from the Hindu community, then in every house in every village in Bengal most families of Brahmans and other castes should have been isolated, excommunicated from the Hindu society and lowered. Is then any importance to be attached to it? This sort of attempt was tried in mere saying and writing although it did not produce so much effect in practice. Indeed they had to suffer from nothing except that the Brahmans, the Ruidyas, the Kayasthas, and the Noboshaks fretted and turned against them. Indeed the god of oppression was directed against the five classes of the merchants of Bengal and other recusant castes. The merchants of spices (Gondhobene), brass (Kansari) and conchshells (Shankari), and other castes gradually came to terms. They could not maintain their zeal like the Shunrhis, the Sonarbenes and the Sahas, the other two merchants; or they felt themselves restless and troubled out of the fear for curse; they are not so much cunning, smart and well up; and they are mostly ignorant, meek and god-fearing. The goddess of Mammon

वाणिज्ये वसते लज्जी तदुर्द्ध्वं कृषिकर्मणि। तदुर्द्ध्वं राजसीयायां नैव नैव च भिक्षायास।

smiles on the Shunrhis, the Sonarbenes and the Sahas; and so men not

only ardently desire but hanker after and solicit to be their priests, washermen, barbers and other assistants ; and so they had very little to suffer in that respect. The washermen and barbers serve the Mlechchhas, the Europeans, the Musulmans and the Yobons; and, the Shunrhis, the Sonarbènes and the Sahas who are all Hindu cannot be socially lower than they, nor can the mere saying of the opponents make them so. Where the Shunrhis or the Khondo Sahas reside, their presents alone form the means of subsistence of the Poncho-gotri Brahmans and save them from starving when they cannot find any other way to make their two ends meet. Many such Brahmans make their two ends meet and support their family with the private gifts of the Sahas, but as soon as their circumstances ameliorate a little they avoid contact with their shadow; —so faithless and heedless of past benefit are they. The fact is that the Shunrhis, the Sonarbènes and the Sahas in order to create disadvantages to the hostile party monopolised as theirs own certain priests, washermen, barbers and menials ; and this generated grudge and jealousy, and wish of avoidance and repudiation of contact with them, and the desire, attempt and effort of shunning those priests, washerman, barbers, menials and the like; and that too gradually resulted in the Doladoli or isolation into party-clique as the ultimate out-come. The Shunrhi, the Sonarbène and the Saha are liberal in view, frank and free in disposition and straightforward in customs and principles, and have very little respect for the caste-distinction as they are all Paisnob. The Boidyas, the Kayosthhos and the Noboshaks are very busy and careful about caste-distinction ; the reason perhaps is that from Bolal's time these castes began to prosper and attained to prosperity a century ago only in Bengal and they would be safe in caste-matter if they could lower the opposing castes such as the ever ascendant Shunrhi, the Sonarbène and the Saha.

The real state of the Shaundikas is not so much known and cannot be stated ; but the conduct of the Khandya Sahas and the Suborna Boriks in this respect is not fair : their natural tendency is towards monopolising the priest, the barber, the washerman, the servant, artisans and handicraftsmen, or endowments for works for the benefit of the public. Be it for insolence for affluence, be it for luxury or ease, be it for jealousy or be it for purity in actions or cleanliness, such small-hearted, narrow-minded and mean selfishness of the illiberal, narrow-minded and mean Asiatic type usual to the Hindus is extremely unsocial, reproachable and punishable. Excommunication from community, or discontinuance of communion, fellowship or social intercourse, is the fit punishment. No matter whether they are of such disposition or excommunicated, they are Vaishya and should be Vaishya, and to be otherwise is impossible and opposed to the constitution of Hinduism. Now-a-days such disposition and conduct are found in some of the Brahmans and one or two other castes.

Some fear that the Khonda Sahas, the Shaundikas and the Subornabaniks being Vaishya must put on the sacred thread, and then the distinction of the Brahman and other men will disappear ; it should not be suffered,—Tush ! see, that they cannot retain the rank of Vaishya. If they think so, men will think them illiterate, ignorant and insane ;—they would say they are ignorant, foolish and barbarous. The Kshatriyas, the Astrologers' caste and the Agarwalas of north-western regions wear the thread ; but they did not turn out Brahmans. Still there is distinction. The Boidyas, the Khondayit

Kayosthhas in Orissa, the Yogis or Yugis and many of the Kalwars in the north-western regions wear the sacred thread; how many men call them Brahmans and invite them to worship gods, pour clarified butter into the sacrificial fire and to perform long ceremony; and the Brahmans suffer no loss in the feasts of the Brahmans. Were the framers of the Manu-Sanhita stupid, that they observed and prescribed woollen thread for the twice-born Kshatriyas and jute-thread or golden thread for the twice-born Vaishyas. Pshaw! did they not comprehend that in that all men will be confounded with the Brahmans? The Brahmans wish to monopolise the term, Dwija or twice-born, like the sacred thread. The title, 'Deva,' shares the same fate.

Probably from this time the Brahmans began to divide all the Hindus into Brahman and Shundra principally, and to monopolise the status, Dwija, the sacred thread, the title Deva and the custody of the Shastras. But it must be understood and borne in mind that the Brahmans, the Kshatriyas and the Vaishyas alike are Dwija, can wear the thread, can take the title of Deva and can be government officer and member of the committee in dealing in the Shastras, in framing laws, and in government as helps;—and this has been ordained and recommended in the recent Samhitas and Purans.

As there is nothing but duping and deception in the religion, profession or calling, customs, tenets, usages, principles, practices, conduct and the like of the Hindus, namely as the hereditary caste-system took the place of the individual professional title, but the hereditary castes exist in name only, for all acquire livelihood by any calling whatever; originally the sacred thread used to denote the knowledge of God and that the wearer knew God and as afterwards whoever wore the thread was Brahman,—Brahman-hood rested on it; the respectability in lineage (Kulinism) originated in good mode of life (custom), humility, erudition, endowments for public benefit, pilgrimage, strict observance of rites, strictness in following profession, meditation after God and almsgiving, but afterwards the sons of such men would be as high in pedigree, no matter whether they were caiff, harsh, illiterate, confined to kitchen as thievish cooks or servile; originally men would pay respect to such men by marrying their daughters to them, but at last such pedigree rested on marriage only; and as originally learned and wise sages would be Bipra, reciters of divine orations would be Brahmans and performers of rites, ceremonies and sacrifices would be Odhwarju, Hota, Brahma, Ritwik and so on, but ultimately as their descendants called themselves Bipra, or Brahman no matter whether they were servants, waiters, porters, bearers, cooks, carters, labourers and the like all devoid of learning, reciting orations and sacrifice; so the liquors once held in much respect and sacred in the worship of gods and goddesses, turned out to be repudiated, and the Shaundika or wine-merchants once held in respect and adoration began to be slighted. As the Boidika and the Ponchogotri Brahmans have all along been vilifying and imperiling each other, as the Rarhiya and the Barendriya Brahmans have ever been abusing and putting each other into troubles and extremities, as the Boidva and the Kayosthha, and the Kayosthha and the Sodgope abuse, vilify and imperil each other, and as all other castes consider one-another as isolated and different to despise one-another, so during the last two or four centuries the Shunrhi, the Sonarbene and the Saha on the one hand, and the Brahman, the Boidya, the Kayosthha and the Noboshak on the other, have all along been attempting

to vilify, occasion troubles and imperil each other. The Hindus are the sort of men that are ready to suffer any privation in order to injure others such as to cut down their own nose such that others may not start abroad at the unlucky sight of a flatnose. Especially in the caste-matter they are awfully cruel, inhuman, malicious and grim. They are ever ready and froward to lower and render their own men hostile, A-hindu (degraded from Hindupism) and A-jat (degraded from caste).

Another latent and more cogent motive for feigning them lower in society is, that the Sahas, the Shaundikas and the Subornabaniks liked very much to love and follow the liberal religions, such as Buddhism, Vaishnavism, etc., religions evidently opposed to Brahmanism started and established by the five Kanaujia Brahmins under the especial royal indulgence, franchise and patronage of the Sen Kings of Bengal, and were slow to follow it, and were indifferent towards them.

Another grand cause, the true, real and latent reason, for slighting, neglecting and disregarding the Khonda-Sahas, the Shaundikas and the Subornabaniks in the rival's society is that when, after 1,000 Shakabda era, the Ponchogotri Brahmins of Bengal descended from the five different sages, were establishing and encouraging and extending the Brahmonya religion having many intricate and crooked principles to be observed by abolishing the liberal Buddhism, these castes strenuously opposed it, and were very slow in following it, while others especially the ever-attendant Kayasthas, the Boidyas and the Noboshaks embraced it; and at length in following it, they embraced only the liberal aspect of Brahmonya, namely, Baishnavism; but they nowhere and never accepted the real forms of Brahmonya, namely, Shakta, Shaiva, and the like. This created in the Brahmins and some other castes following Brahmonya, the sense of separation, distinction and division from them, and malice, rage and the endeavour, procedure and attempts to occasion and bring about difficulties, impediments, troubles and pains on them.

The foregoing causes gave birth to another everlasting grand cause for misunderstanding and prejudice against them. From Bollal's time in Bengal there arose two hostile parties, namely, (1) that of the Buddhist afterwards Baisnava Khonda Saha, the Shaundika and the Subornabanik, rich and strong at first, but lately weak through paucity in number; and (2) that of the Ponchogotri Kanaujia Brahmin, the Boidya, the Kayastha and the Noboshak, weak at first for lowliness and miserable circumstances mostly, but very strong afterwards through overwhelming number and other causes. And there became the interests of each of such parties to vilify and abuse the other; and when the influence of the followers of Brahmonya prevailed, the condition of the other party became miserable; and they began to be slighted by every grade of men previously high or low, very like an elephant when entrapped kicked even by a frog, —very like the Bengalis slighted by every class of men, the Feringis, the Eurasians, the Khontas, the Madrasis and the Dhangers when the British Government felt and signified displeasure against them. The strong expression, Dasi-Bansaja or the offsprings of Shudrani with reference to the five Brahmins degraded at, and driven out of, Kanauj and taking Shudranis to wives in Bengal, cut the adverse party most to the quick.

The intelligent British government knowing full well how to

divide and conquer had a keen eye into this state of the society in Bengal and came to know that the Hindus were divided by caste-distinction and the party of the Brahman, the Boidya, the Kayosthha and the Noboshak stood against, and bore grudge to, other castes, and to apply the art of division to gain its own purposes at first patronised it as favourites on the allurements of lucrative services under it.

Is it very miserable and ignoble to sell paddy, rice, barley, wheat, oat, fried grains, threads of caterpillar, silk, shellac and the like, or to sell wines, or to sell gold, silver, pearls, jewels, precious stones and the like?—Is it very respectable and noble to be menial servant, to sell beetle-leaves, to rear and sell flowers, to hammer at the anvil, to work at the plough, to mould and sell earthen plates and pots, to shave and prune nails, and the like? It may be said, it is so desired, and what is good is called bad, and what is bad is called good; because it is the wish. One can do what one likes with one's own idol. But there must be something at the bottom, the real reason.

Afterwards in course of time men forgot about the party clique. Now only the *ক্ষীৰ* (zeal) of looking as different or strange and of slighting remains. Whenever Saha, Shumrhi or Sonarbene reaches the ear, disaffection is to be expressed, without seeking sufficient reason, why. The reason is malice and party-spirit.

Another grand cause, the true real latent reason, for slighting, disregarding, not taking care for, and looking down upon, the Kondo Saha, the Snaundikas and the Subornabaniks in rival society, is that when these castes forsook Buddhism, embraced Baishnavism and commenced the worship of gods and goddesses, Krisna and other forms of Bisnu such as Shalgram, Damodar, Govinda and Gopinath, Yagayajna or sacrifices and ceremonies, Brata or penances, Dan or almsgiving and other religious acts, they did not honour the Ponchogotri Brahmins of Bengal that were not Baishnava by accepting them as their priests and got such acts performed by the Voidika Brahmins that embraced Baishnavism. Indeed, a few of the Ponchogotri Brahmins of Bengal wore wreaths of wooden beads, and embraced Baishnavism and became their priests. Still they do not make obeisance to Brahmins unless they be Baishnav. Then there were dissensions going on between the Boidika Brahmins and the Brahmins of Bengal for becoming priests and procuring and collecting Yajmans (or lay persons getting worships, sacrifices and ceremonies performed). Then these castes were the Yajmans, rich in wealth in metals and in kind; and the wealthy Yajmans are worth having. Thus these castes stood in the way of earning livelihood, sided with the enemies, and turned out the object of malice, anger and rage of the Brahmins of Bengal; and it became their fashion and aim somehow to put them into troubles, difficulties, dangers or miseries and to oppress them out of party-feelings.

The Khondo Saha and the Shaundika are not so much liberal and free in bestowing alms and gifts to Brahmins and Pandits, and are very parsimonious and polluted with niggardliness; so that the begging Brahmins and Pandits are not well-treated in the matter of gifts; and as they turn their back without satisfying them, they feel annoyance towards them, are dissatisfied with them, and out of mental disgust repudiated begging alms from the Khondosaha, Shaundika and Subornabanik. No doubt these men are generally rich with wealth and grain-crops and can easily afford to give alms; but they are vitiated

with parsimony and fear to spend. It is true. This is the characteristic of every Benik or tradesman.⁶ Without it trade cannot prosper and there can be no accumulation of wealth. How can there be hoarding up of wealth in metal and in kind if whatever be earned or more be expended. Tradesmen alone can understand this better. A Brahman who remains a beggar no matter he gets a lac of rupees, or one that always begs alms, always requires a donor to give away; and such a person will be angry without it. Such men cannot understand it at all. They always wish that the Yajman or one who gets his worship performed by a priest, will only spend or squander away money; but wealth can be stored up with great difficulty. These castes never renounce their own priests and reward them alone sumptuously and often, and give nothing to other Brahmans. So that their priests pass happily and are not compelled to follow other professions;—this begets jealousy and grudge in them. Their grudge for such reason is well illustrated by their burning down Silāditya's pavillion to kill him for his negligence to bestow alms to them. If, for such reason, begging alms from a Shaundika was forbidden, there is nothing to divest Vaishya-hood from a Shaundika or to put his Vaishya-hood in danger. Getting ceremony performed, reading (of the Vedas and other books), giving gifts, tending cattle, agriculture, trade and banking characterize and form the means of livelihood of the Vaishyas, no doubt; but for all that a Vaishya will not lose his Vaishya hood, if he does not bestow gifts. It is not necessary for a Vaishya to perform all the above acts. A Vaishya must follow any one of them to acquire his livelihood. Performing one's own ceremony, reading and giving alms and performing other's ceremony, teaching and accepting gifts form the character and livelihood of a Brahman; but for all that how many of the Brahmans officiate as priest of the Yajman, read the Vedas and other books and liberally bestow gifts; and how many of them have lost Brahmanhood for noncompliance? Getting ceremony performed, reading, alms-giving, warfare, maintaining peace and carrying on government form the character and livelihood of a Kshatriya; but for all that how many of them are givers of alms and soldiers; and how many of them are deprived of Kshatriya-hood for noncompliance? The Khondosahas and the Shaundikas spend enormous wealth for luxury and in marriages and other ceremonies no doubt, and feel pain and fear and do not pay heed to rewarding the Brahmans and Pandits; but for all that their Vaishya-hood cannot be snatched away from them.

Further there is one remarkable fact to be considered, namely, at first the Khonda Saha, the Shaundika and the Subornabanik castes did not forsake the liberal Buddhist religion and consent to embrace some other religion such as Brahmonya. When afterwards they forsook Buddhism and wished to adopt Baishnavism, the best and most liberal form of Brahmonya, they did not appoint the Ponchogotri Shaiva Shakta or other Brahmans of Bengal to be their priests. They embraced the idolatry of Brahmonya with the Vishnuvite Baidika Brahmans chiefly as their priests and rarely with some Ponchogotri Brahmans that adopted Baishnavism. Then the Ponchogotri Brahmans and the Baidika Brahmans were contending and contesting for the priestly office or profession in order to procure Yajman. Still they duly adore, regard and revere the Baishnava Brahmans having wreaths of wooden beads hung round their neck. Why should not

they thus standing in the way of livelihood be the object of grudge and disgust of these Ponchogotri Brahmins of Bengal? And why should not the latter carefully see that the former be put into troubles and difficulties and miserable plight? Then of course these castes alone were rich; and it would be the aim and eager wish of all to have for Yajmans men rich in metals and in kinds. And the fact of being baffled or frustrated in it, generates malice, rage and wish to oppress and put into troubles. If these castes turned out the object of grudge and abhorrence simply by espousing the cause in the quarrels of others—in the rivalry and contention between the Baidika and the Bengal Brahmins, then the ally and enemy by connection should not be put to troubles, seeing that now the antagonistic rivals themselves have made peace and come to a reconciliation by forgiving and waiving,—forgiving and forgetting past deviation, and that there became friendship with him for whom there was the animosity. It is no doubt a sin to conduct inimically. There is no virtue other than union, mixing together and reconciliation. There should not be procrastination or delay in doing what is beneficial, lucky and good. It is dangerous to put obstacles to it. It should be borne in mind that it is ever desirable that there should amongst all the Hindus be the sublime peace, the beneficial and happy peace and the peace bestowing universal happiness.

If for a trifling matter, misunderstanding or disaffection the Khondo-Sahas, Shaundikas and Subarnabaniks incurred the displeasure, can there be no reconciliation on the plausible principle of 'Forgive and forget,' seeing that they are not so much adverse now? It is not an impossibility if they make up their mind and mend the matter among themselves, one regarding the other as Vaishya and that other revering the former as Brahman.

Indeed the party of the Sunri, the Sonarbene and the Saha has suffered defeat. A few of the Brahmins have embraced Baisnavism no doubt; but in fact many castes of their party already followed Brahmoniya; and they too are Baisnava in name only but not in fact,—for they admit the supremacy of the Brahmins, do not so much care about the Konthi or wooden beads, observe caste-distinction, and respect and worship the pantheology of Brahmoniya, all of which are opposed to Baisnavism and inculcated by Brahmoniya. Therefore it may be said that they are defeated, have yielded to a great extent and submitted, and are candidate for reconciliation, the way to the step to happy, auspicious and lucky union of all Hindus.

The reasons for the constant concomitancy of the three caste titles, the Shunrhi, the Sonerbene and the Saha, are :—(1) these three castes are all Vaishya in Varna, differing only in names for difference in occupation and forming only three offshoots or subdivisions of the Vaishya Varna after the distinction of castes, (2) these three castes have been rich in coin and kinds, punctilious in the celebration of ceremonies, observing customs, devout, good-natured, liberal, respectable, neat and clean, and haughty, and so exciting jealousy and grudge in the adversaries from a time very ancient,* (3) from a very ancient time all along these three castes embraced and followed the liberal religions spreading universal brotherhood, namely, the Vaidika, the Boudha, the Boishnaba and such like religions and resisting such narrow-minded religions as Maheshwar, Bhoirob, Tantrika, Shaiva, Shakta and the like, (4) these three castes took the lead in resisting the attempts to force all other

castes besides the Brahmins to Shudra-ism for the purpose of establishing the distinction of Brahman and Shudra only among men in the world during the organisation of the Brahmoniya religion on the bases of its Shaiba, Shakta and other aspects from and during the reign of Adisur, Bollal and others in Bengal and thereby becoming hostile to the kings and their pets, the Brahmins, (5) gradually and slowly other resisting castes yielded; but these three castes did never yield and wish to be low; (6) thereafter after the extinction of the partial narrow-minded foolish Hindu kings the Brahmins, the Boidyas, the Kayosthos and the Noboshaks went on to consider these three castes as detached and separate, and in result generated a party-clique and these three castes chose to be the adverse party; and (7) during the peaceful reign of the British government it offered special encouragement and indulgence to the Brahmins, the Boidyas the ever-attendant Kayosthas (through their intercession.) and the Noboshaks and they took advantage to lord it over, and to conduct with high-handedness against, them. At length by adopting the last of the four tactics, namely, neutrality, alliance, surrender of property and division or discord among the enemies, the adverse party succeeded in making these three castes stand one against the other and consider one-another as detached, distinct, and lower. It is not that this state has not been introduced amongst the other castes. India is a vast country and is the abode of many nations. It can enjoy independence only under the representative or republican form of government neither of which is possible for the Hindus on account of the impediment of the spurious caste-distinction under which no one cares the other, or depends upon or sympathises with the other. The results of the works of this party of the Brahmins are fatal:—no sooner they were started there began disunion, party-clique and loss of independence. Power, gallantry, independence, prosperity, peace and happiness rest on liberal religion, social liberality, public unity, respect for merits and the levelling system.

It is a fashion to cry after the tradesmen on some such grounds as they give less in measure or weight, they adulterate goods, they make enormous profits, they make demands for credits and refuse to sell goods if the balance due be not paid, argue and use high words. There is probability of the Brahman Pandits' being angry with the Shaundika or wine-merchant' especially;—The Tantrika Shaiva and Shakta Brahmins must have concern with them daily, and the poorest Brahman now and then suffer mental pangs,—liquors are refused for nonpayment of arrears and they have to return without them—it is miserable indeed; they mix water with liquor; they measure less; they return words to the face; they are very insolent and use very high and pinching terms; they are very naughty;—let us chastise and punish them. The books of the Shastra are the weapons of the Brahman Pandits. If they are writers themselves they pen a line or two in their books so as to lower them as mixed in origin. If they were not writers they got a line or two written by those that were so. Most of the texts of the Shastras were due to such personal malice.

A Brahman frightened by a mad elephant ran to take shelter in the house of a Shaundika. The Shaundika without knowing this shut the doors lest the elephant enter into it. The Brahman without considering that the Shaundika unaware of his approach did it in self-de-

fence made this groundless, meaningless and unjust statement, namely,

‘इतिना पिबमानोऽपि न गच्छेत् शौण्डिकालयम् ।’

‘none should enter a grogshop even in the danger of being crushed by an elephant,’ nowhere found in any recognised Hindu Shastra and existing in the mere word of mouth of this or that man. What is done in ignorance cannot be a fault in impartial, good and conscientious reasoning. No such statements are ever made in such matters in the case of other caste-fellows. In the mere grudge in party-clique originated this unfounded wanton statement. It is a fashion to find fault with one unpopular. If it be argued that the story of the real elephant is false and it is merely an instruction against drinking, namely, rather to be crushed under an elephant than to enter a grog-shop. That too cannot take away a Shaundika's Vaishya-hood.

After careful, deliberate and impartial investigation into the 19 Mohapurans (some holding Bayupuran to be Mohapuram and Shiba-puran, Upapuram, whilst others holding the *Vice-versa* opinion), the recognised 8 or 10 Upapurans, 32 Tantras, the principal 20 and other Sanhitas, and other books of the Hindu Shastra, and the social history of the period following the thousandth century of the Shaka era and after liberal, plain and just consideration by reconciling with the tenor of the Vedas, Brahmanas, Shrouta-Sutras, the six philosophies, the Ethics and the like, it is evident that in Bengal the five Baniks or merchants, namely, the Khonda (seed-crop selling) Banik, the Gondha (spiceselling) Banik, the Sworna (gold) Banik, the Kansva (brass) Banik and the Shonkha (couch-shell) Banik, the Sura (wine) Banik, the Boidya, the Tanti (weaver), the Gope (Milkman), the (cultivating Gope called) Sod-gope (who call themselves not Gope but Chasi or agricultural Vaishya), the Moira Modok (confectioner), the Toili (oilman), the Tili (dealer in Til), the Tambuli (dealer in betle), and the Barui (grower of betle) as so many offshoots of the Vaishya Varna, are Vaishya of the Aryan stock; and the handicraftsmen, namely, the Swornakar (goldsmith), the Kamar (Blacksmith), the Lbhayit (ironsmith), the Komor (potter), the Mali (gardener), the Muchi and the Sutradhor (carpenter), and the servile castes, namely, the Kayastha, the Dhoba (washerman), the Napit (barber), the Koiborta (domestic servant), the Dash (water man), the Dhibor (fisherman), the Dom (basketmakers), the Harhi (winekeeper), the Kabra, etc. are the Shudras of the Aryan stock; and the Santals, the Kols, the Bhils, the Dhangorhs and the like, the aborigines, are the Shudras of the Non-Aryan stock. The Brahman Teachers have misrepresented and declared them all alike as Shudras in the Purans, Sanhitas and other books of morality mostly composed in Bengal under the plea or dodge of, and by means and device of, the mixed origin (Sonkor) and by applying the term Das to them all in the daily action, practice and conduct and in uttering the Montras (incantations or sermons) in order to create and mark the only distinction among men into the Brahman and the Shudra during the last 2 or 5 centuries. The Brahmins divided the Hindus in such a way that it will take a long time for them to re-unite, re-organise and achieve enterprises or prosper.

Out of 29 Sanhitas Manu alone is neutral by ordaining that ‘the appetite of creatures tends towards flesh or meat, wines and the sexual intercourse; so there may be no harm in them; but it would be a piece of virtue in abstinence’; *Supervide* chap. V verse 56: and the ‘Soma and Madya are to be sold by the Vaishya’, *Supervide* chap.

X verse 84-9 and 93 ; whilst other Sanhitas written in bitter antagonism to the Tantras which adore liquors stand seriously against the liquors and speak slightingly of the Shaundis as an object of ridicule.

The Hindus are not clever enough in being systematic, accurate and precise in analysing, distinguishing and arranging facts to be dealt with. In their inability to suppress liquors in the attempts to suppress liquors, they jumbled facts together, *mis-look* the idea of hating, despising and suppressing the Shaundis, the vendors of the liquors, for the idea of hating, despising and suppressing the liquors, the vendible abject article of their trade and commerce, and hurriedly jumped upon the idea and fashion of slighting and oppressing the Shaundis without any other sufficient reason, by punishing one for another's fault. The Brahmans can manage to have a thing they wish in their own way by instigating and alluring the lay Hindus.

Let us now see what light is thrown on the point by the contemporary writers, Gopal Votta in his Bollal Charita and Shorona Dotta as followed by Anonda Votta in his Bollal Charita.

Bollal Charita written by Anonda Votta from traditions current in his family, following Shorona Dotta, a contemporary of Bollal's, in three chapters, was uttered by Anonda before Buddhimanta Khan

नवद्वीपपतेः श्रीमद्भुजिमन्तस्य भूभुजः । सभासीनस्य सहस्रैरथे पठनपूर्वकं ।

आके चतुर्दशशते मनुष्यरदनायुते । पीष-शुक्त-द्वितीयायां तज्जन्मतिथिवासरे ।

आनन्दमह-विदुषा विदग्धकुलवधसा ।

वज्जालचरितं तस्मै मया दत्तं महाश्रिया । वज्जालचरितं २१७।२४—६

(a Kayostha Raja of Bengal called Navadwipadhipati) in Pans of Shākabda 1432 (1510 A.C.), some 404 years after the defunct of शरण राजन् व्यासप्रोक्तं वंशसुत्तम-पौरुषं । २।२।२।

तदंशं सामन्तसीनी भूला पालयति वली । आविस्थादामेतुवन्साद्धरिणी सागरान्वरां ५१ ।

तस्माद्धेमन्तसीनीऽभूद्राजन्तव प्रतामहः । तस्य पुत्रस्तु विजय श्रीङ्गङ्गसखो नृपः । ५२

तस्य पुत्रीऽसि वज्जाल सार्वभौम-महोचितः । प्रत्यर्थि-पृथिवीपाला यस्य ते शरणागतः । ५४

ब्रह्मचरवस्य यी यीनिर्व्यंशः क्षत्रिय पूर्वजः । सेनवंशस्ततो जातो यस्मिन्नातोऽसि पाख्यवः । ५५

वज्जवाग्ङ्गिवारिन्द्ररादा भू मिथिलापि च । तस्यासीद्विपुलं राष्ट्रमंतद्विषयपञ्चकं । २।१।८

राज्याभिषेकमारभ्य चत्वारिंशत् सर्भा यदा । मासद्वयं व्यतीतञ्च स पञ्चषष्टिद्वयणः । २।२७।४

सहस्रेऽष्टविंशत्युते शकाब्दे पृथिवीपतिः । स्त्रीभिः सार्धं महाभाग उत्पपात दिवंप्रति । ५

Bollalsen the Kshatriya king of Bengal of the Lunar Paurava dynasty in Shākabdi 1028, the Brahmans say, of Brahmaslap or a Brahman's curse.

मिथिलायां स्थित सार्व कश्चिद्योगी घृतव्रतः । वज्जालो युद्धयाचायां तरसा तमलंघयत् । २।२७।७

अथपादेनाभिहतो वज्जालमशपन्मृनिः । सकैलवो वज्रिकुण्डे पतित्वा लं मरिष्यसि । ८

Such books are no doubt considered spurious and unreliable. Its manuscripts appear to have been copied in the year of Aurangzeb's death in 1707 A.C. Another manuscript appears to have been copied in 1198 B. S. It appears that the work had some circulation a century or two ago.—Mohamohopadhyaya Pandit Haraprasad Sastri.

About shakabda 1432 Chaitanya was preaching Vaisnavism; and Nityananda advantageously incorporated the wealthy but persecuted Subarnabank's (and others?). This created an agitation; and Ananda Votta's book was an outcome of this agitation. It discloses (or suggests or fabricates) a history of caste-system in Bengal as in vogue about Shakabdi 1028 or 14032 at least. He was supported by the most influential Bengal Raja, Buddhimanta Khan. It professes to follow the Vyasa Pāraṇ by Vattapada (Vatta Sinha Giri) who converted Bollal, the Kshatriya king of the Lunar Paurava Sen dynasty, (from Buddhism) to Shaivism both coming from the Deccan.—Mohamohopadhaya Pandit Haraprasad Shastri.

It is a sort of Manu Sāhita of Bengal. Both profess to aggrandise ब्राह्मण्येभ्यो नमस्कृत्य नवहोपनृपाजया । ब्राह्मणानां समुत्पत्ति-तर्कदादि-समन्वितं । राक्षसीयानां वरेन्द्रानां गीवगात्रि समन्वितं । बल्लालचरित-ख्यं तदाजचरितमुच्यते । १।४ वभुव ब्राह्मणो बल्लादन्था ब्राह्मण-जातयः । ताः स्थितादेशभेदेन गीवशून्त्याद्यभूयते । १० ब्रह्मणो वाग्देशाच्चैवान्याः क्षत्रियाः स्मृताः । उरुदेशाच्च वैश्याश्च पादतः शूद्रजातयः । १२ दुपेन्द्रेणादिशूरेण चानीतं विप्रपञ्चकं । पञ्चगीर्वाण्वितं तेषां नाम गीवञ्च कथ्यते । २२ श्रीहर्षसा भरद्वाजो दक्षस्य काश्यपः स्मृतः । वेदगर्भेभ्यो सावर्ण्यं वात्सराय कान्दलस्य च । २३ शाखिल्यगीवः कथितो भद्रनारायणस्य च । गुरुप्रदिग्जं जातीयानां वर्णानां ब्राह्मणो गुरुः । २४ पत्निकी गुरुः स्त्रीणां सर्ववाभ्यागती गुरुः । २।२६।११ ब्राह्मणं प्रणमेद्यस्तु विष्णुबुद्ध्या नरोत्तमः । आयुः पुत्रश्च कीर्तिश्च सत्यसत्त्वस्तथा बभूवे । १३ दुःशीलोऽपि हिजः पूज्यो न शूद्रो विजितेन्द्रियः । विप्राहि क्षत्रियात्माने नावन्नो यो कदाचन । १४ चर्मशाल रथारुढा वेदखड्गधारि हिजाः । क्रीडार्यमपि यद्गुः स धर्मं पश्यः स्मृतः । १५

the Brahmins and to lower other castes somehow or other after the decline of Buddhism in the processes of establishing Brahman Supremacy, one about Magadha at about Shakabda 200 and the other in Bengal at Shakabda 1432. Both profess to abuse and vitiate almost all the castes except the Brahmins, composing nearly all the Hindus of the country, leaving none to be really pure Vaishya or Shudra as if the mixed castes formed out of the main castes absorbed, volatilised or extinguished the main parent castes of Vaishya and Shudra, there being no room left as there were, for them to exist, as if there were none of them at the time, Ballalcharita alone allowing some latitude in the case of the Subornabaniks and that too was simply to degrade them to Shudra status for assigned reasons, and hinting at the fact that some Brahmins (perhaps the descendants of the five Kanaujia Brahmins) were offsprings of Dasis or maidservants, a fact which Purans and Sāhitas dare not reveal although these are headlong and rash in vitiating all other castes composing nearly all the people of Bengal and it too is not clear and full enough on this point.

तस्मिन्मन्त्रे केचिन्मन्त्रिता परस्परं ।

अभ्येत्य काश्यपिकान् ब्राह्मणा वाक्यमब्रवीत् । २।२६।१६ ब्राह्मणा ऊचुः ।—

वयं श्रेष्ठाहि वर्णानां जात्या चैव कुलेन च । सुवर्णायिषिणी दपोदिवं वदन्ति सर्वदा । २७

दासी-वंशज इत्येवं वदन्तो मनुजैश्च । ब्राह्मणान् सर्वं भजाता नद्या उपपत्तिम् ते । २८

Probably this principle of lowering other castes by vitiating their origin under the name of mixed castes, originated at the time of Bollal who himself reputed as of mixed origin gave up Buddhism and embraced Brahmonya which in consequence became the state religion in Bengal and whose Brahmans too were considered mixed as Dasi-Bonsoja, and extended westwards when its kings conquered the western countries; and this principle was imitated in subsequent Purans and Sanhitas with certain modifications and the grand diverging discrepancies in the assumption and citation of the intermarrying parent castes for devising the origin of almost, all the castes betraying thereby the fanciful, false and burlesque nature of the principle. The enumeration of castes under the title of mixed castes almost exhausted all the Hindu castes available in Bengal and Northern India corresponding to all the Hindu people. The rice and water of Bengal could beget such crafty idea which cannot enter into the head of the upcountry folks. Was then there no caste worthy to be termed purely Vaishya or Shudra? Are not the alluded castenames named after the professions? The cunning device of some of the crafty castes thought then that this principle would aggrandise themselves and lower the castes so vilified and thus got the list up. It enumerates Vaishyas by locality of domicile Kaushambi, Mahismati, Vaisali, Sravasti, Ayodhya, Gujrat, etc., as if they had no professional names assigned to them like other castes; thus:

उपकेशश्च प्राग्वाटा रोहिताश्च महीतुसवाः । माहिष्मत्याश्च वैशालाः कौशाभ्याः श्रावकास्तथा ।

आयोधिकाश्च वणिजी गर्जरा सुवि विश्रुताः ।

उज्जानिकाश्च धनिनः सुवर्णावणिजाधमाः । २।१८।११-२

∴ If is important to note here that Mahishmati was the original abode, and Vaisali, Kaushambi, Sravasti, Ayodhya, etc. became the chief seats of trade, of the Hoihoya Shaundikas.

It borrowed many passages from the Purans, or rather the Purans quoted them from it. At its time all men were Shudra by birth, became Dwija (twice-born) by ceremonies, became Bipra (sage) by reading the Vedas, and became Brahman (God-knowing) by the insight into God.

जनना जायते शूद्रः संस्कारैर्द्विज उच्यते । वेदपाठाद्भेदिप्रो ब्राह्मणो ब्रह्मविद्यया । १।१४

In Bengal at least during a century or two last castes were considered high or low, or clean or unclean, according as they were loyal or attached to the cause of the Brahman Pandits of Tols, or flattered them with mean servile acts; for they by backbites could influence the king and procure royal favour or rage; and they in the absence of Hindu Rulers really governed the Hindus who used to obey their requests, importunities and persuasions in all social matters during the Mahomedan rule following, wherein their own condition became miserable and pitiable though; and caste-precedence was formed by freaks and frenzy according to the extent in which the castes were attached to the Brahmans in opposition to the cause of other religions as the Brahman's cause prospered, which would have been otherwise had the cause of any other religion prevailed.

चतुर्वर्ण-समुत्पत्तिं गीवर्णशब्दिकं ध्रुम । वर्णानां सङ्करीत्पत्तिं कूथयस्व च मे सुते । २।७।३८
ब्रह्मचरस्य यो योनिर्व्यंशः अविवर्ण्यजः ।

सेनवंशसती जाती यक्षिजातीऽसि पाण्डवः । २।१२।५५

वैदिका ब्राह्मणां आसन् वणिजां पञ्चपातिनः ।

ततः सान् सदसि क्रोधान्नालुङ्गाव महीपतिः । १।७१

नाकाङ्क्षमिहारेते राजदत्त नपीधनाः । ब्राह्मणा ब्रह्मविद्वांसो वैदिका इति केचन । १६

आश्रये गीत्रे सजाती दक्षिणामा भिन्नामतिः । तस्य दासी गौतमस्य गीत्रे दशरथो वसुः । १।६४

शाखिल्ये गीत्रे सम्भूती भट्ट नारदः कृती । तस्य सीकालिनी दासी घोषजी मकरन्दकः । १६५

भरद्वाजेषु विख्यातः श्रीहर्षो मुनिसत्तमः । दासस्तस्य विराटाख्यो गृहकः काश्यपः स्मृतः । १६६

सावर्ण्य-गीत-निर्दिष्टो वेदगर्भं स्तपीधनः । तस्य दासो मित्र-वंशो विश्वामित्रस्य गोचकः ।

कालिदास इति ख्यातः शूद्रवंश-समुद्भवः । १७

वात्स्या गीत्रेषु सम्भूतः स्कान्दः इति संज्ञितः । मौद्गल्यः गोवकी दत्तः पुरुषीत्तम-संज्ञकः । १८

ये घोष-वसु-मित्रास्तु कुलीनाः सर्वे एव ते । १०० अथ गुणवत्-कायस्थ-प्रशंसा ।

शूद्रास्तु ये दानपरा भवन्ति ब्रतान्विता विप्रपरायणाश्च ।

अन्नं हि तेषां सततं सुभीज्यं भवेद्दिविजैर्हृष्टं मिदं पुरातनैः । १०१

सत्शूद्रश्चैव शूद्रश्च शूद्रः स्तु द्विविधो मतः ।

आद्या विप्र-विशोः शूद्रां द्वितीयः पादजः स्मृतः । २।१२।१

• चचविट्-शूद्रासु विप्रान् मौलकास्वष्ट वंशजाः । ब्राह्मणात् चचकन्यायां मौली नाम प्रजायते । १

ब्राह्मणा वैश्यकन्यायां मन्वष्ट स्तनयः स्मृतः । अम्बळा वैश्यकन्यायां वैद्यो नाम प्रजायते । २

• शूद्रायां करणी वैश्वात् करण्यश्च ततः पुनः । स्थितः करणकार्येषु ततः कायस्थ उच्यते । ४

पादजाः सन्ति कायस्था सत्यैवास्वष्टजा अपि । करण्यश्च किरातश्च कायस्थो द्विविधः स्मृतः ।

प्रथमः शूद्रकन्यायां द्वितीयः शूद्रवंशजा । ये तु किरात-कायस्था स्ते सर्वे निम्जिता स्मृताः । ५

निगमस्य गान्धिकाश्च वैश्यवंशसमुद्भवौ । शनैः शूद्रत्वं मापन्नौ क्रियालीपादिहेतुना । ६

रत्नकाराः खणकाराः रूप्यकार-लिपिकरौ । ताम्रकारा लोहकारा शङ्ककाराश्च तन्निधः ।

तखुलिनी व्यञ्जनिनः सत्शूद्राश्च प्रकीर्तिताः ।

वैश्वाद्रामक वेदेदौ ब्राह्मणी आद्या सुतौ । रामकात् चचकन्यायां मुयो नाम प्रजायते । ८

ब्राह्मणा दुयकन्यायां मावतो नाम जायते । आभैः शूद्रः शूद्रायां ब्राह्मण्यविशो रपि । ९

वैश्वा वेदेदकन्यायां कांसकारः प्रजायते । वैश्वा दम्बकन्यायां गोप-गोपालकौ सुतौ । १०

जज्ञे वेदेदकन्यायां लषकारः स्तु रामकात् । वैश्वायां जायते शूद्रा तेलकार इति स्मृतः । ११

अम्बळायां खणकारात् शौचिकी नाम जायते । विशः कुविन्दकन्यायां कृषिकी नाम जायते । १२

कृषिकात् गोपकन्यायां तास्मिलि रिति नः युतं । वणिजः शूद्रकन्यायां कन्दुकी नाम जायते । १३

कन्दुकात् विप्रकन्यायां कल्लपाली व्यजायत । शूद्रा दायीमवी वैष्णु आखाला सधमो दृषां । १४

वैश्वाराज्यविप्रासु जायन्ते वर्णशङ्कराः । कदाचिद्बीजमाहात्म्यात् चैवमाहात्म्यतः क्वचित् । १५

जीवोज्ञमलं भवति श्रेष्ठं चैव वीजतः । कदाचिदातुलीमित्रं जाति माहसमा स्मृताः । १६

कर्णशीतमनीचलं कल्लत य भवेद्गुणैः । जाती मायां सनाय्यां मायां दाय्यं भवेद्गुणैः । १७

अनायाजात् आयाया मनुय्य इति निश्चयः । अम्बळायां कृषिकायाजयन्त कुटुम्बिनः ।

কুটুম্বিনস্তু গোপাখ্যা কুম্ভকারী ব্যজায়ত । করখ্যা লীড়কারাস্তু বর্হকি নাম জায়তে ।
 বর্হকি সামকরিখ্যা বারকি নাম জায়তে । কুম্ভকারিণ শূদ্রায়াং জনিতঃ পল্লগজকঃ ।
 শূদ্রাত্ কুম্ভকারিণ্যখ্যা মালাকার প্রজায়তে । ক্রয়ক্রীতাসু কন্যাসু ভবন্তি দাসজাতয়ঃ ।
 ব্রাহ্মণাত্ শূদ্রকন্যায়াং নাপিতী নাম জায়তে । অজায়ন্ত চ চৈত্রেণ ইতানাং মুখজন্মনাং ।
 শূদ্রবিদ্যুচনৈ শ্যাঙ্খালাঃ ক্রিরাভা ভরজাতয় । ক্রিরাভাঙ্কৌর্হকারিখ্যা কস্মারঃ শস্ববিক্রযৌ ।
 তামলুখ্যাঃ তনুবায়াত্ পট্কারঃ প্রজায়তে । শূদ্রাদায়ীগকং ঐশ্বা জনয়ামাস বৈ সূতং ।
 কল্লপালাত্ কুবিন্দায়াং শীর্ষিকী নাম জায়তে । রজ্জাজীবস্তু শীর্ষিক্যাং সূতী বর্হকিসম্ভবঃ ।
 সহরাণান্তু সাঙ্খ্যা সাঙ্খ্যাশ্চ পুনঃ পুনঃ । জাভ্যাণন্ত নু সম্যাসং সর্ঘ্য বন্তু ন শক্যতে ।
 গোপী মালী চ তাম্বুলী কাঁসারতল্লীসাংখিকাঃ ।

কুলালঃ কর্মকারশ্চ নাপিতী নবশায়কাঃ । ২২৩১০

তৈলিকী গান্ধিকী বৈয়ঃ সত্শূদ্রাশ্চ প্রকীর্ণিতা । সঙ্কটুদ্রাণান্তু সর্ঘ্যেণ কাযথ্য উত্তমঃ স্মৃতঃ । ২২

To speak the truth the Hindu caste system is artificial and man-made and was never divine or natural. During the native Rule a caste could be made or preferred in society or its status could be altered by native Rulers under the influence of some man bearing grudge, and flattery purchased pedigree. In Bengal all Brahmans, Vaidyas and Kayasthas had been socially equal among themselves, and Ballalsen established Kulinism or pedigree among them. The Ghoshas, the Basus and the Mittras said that they came to Bengal as the adherent servants or Dasas of the five Kanaujiad, Brahmans; and they were made *Kulin* or high in social caste precedence among the Kayasthas. The Dattas said that they were not the Dasas of the Brahmans; but they simply accompanied them while they came into Bengal; and the Dattas were made *Maulika* or very low in social position among the Kayasthas. The Guhas of Eastern Bengal are *Kulin*; but not those of other parts haply for some such mischance or transgression. The Brahmans are glad to hear others to be Das.

দত্ত কাঁহার ভৃত্য নহে সঙ্গে এসেছিল ।

তাঁই,

ষোঁষ বস্তু মিত্র হলেন কুলের অধিকারী । অভিমানে বালিদত্ত যার গড়াগড়ি ॥

Such tyranny of the native Rulers occasionally amounted to fierceness. The Subornoboniks did not lend money to Bollal to wage war against his enemies, the king of Udantapur near Fanipur, abused some of the Brahmans by saying that they were the descendants of Dasis, monopolised village-menials to the disadvantage of the king and the people and refused to dine with the Satshudras at the Royal residence; and simply to degrade them at the instigation of the grudging and grumbling Brahmans they were made low in society; and were ordered to renounce the sacred thread at once which they wore as Vaishya, on pain of punishment. This was due to the sere grudge and jealousy towards the rich, neat and clean, devout and ceremonious Subarnabaniks leading a life strictly according to the dictates of the Shastras. Its language is Sanskrit as can be written by recent Bengali Pandits whose mothers tongue is Bengali.

Then in fact there became two factious parties; (1) the Khondo-sahas, the Shaundikas and the Subornabaniks with the Gnndho, Kanso and Shonkho Boniks and a few others embracing then Bud-

dhism afterwards Baishnavism; and (2) the Brahmans, Kayasthas, the Boidyas and the Nabashakas following Brahmonya. The latter became numerous and therefore acquired the upper hand and command and influence; the former were thin in number and seduced and dis-united; and therefore were obliged to stoop their head. The Tibor, the Sutradhan, the Kaivarta, etc remained neutral. Both the parties abused each other in books and saying.

बल्लाल उवाच ।—यतोऽस्याभि हि कर्त्तव्यं संयानं प्रति कौकटं । १।२।५

ततो बल्लभ चन्द्रः स गृह्णन् प्राणित्य लेखनं ।

प्रेषयतु सार्धकौटिं सुवर्णमिति माऽद्विर' । बल्लभ उवाच ।

यदिस्या ब्रूपति हं द्यात् करादानसमन्वितं ।

आधिल्ये हरिकेलीय सृष्टं दातुं तदोत्सहं । १४ बल्लाल उवाच ।

सुवर्णा वणिजो राष्ट्रे दुःशीला धनगर्विताः ।

ब्राह्मणान् ते तुलयन्ति ब्रह्मचरियज्ज मा । १।२।२४

बल्लभानन्द चन्द्रः स वणिग्गण मङ्गतरः । अश्लिष्ट कुलजन्मन्यो दामिकस्य विशेषतः । १५

इत्यादीन् सुवहन्दीषाणारीष्य पण-जीविषु । बल्लभाय सङ्ककोटे राजा दूतं व्यसर्जयत् । १६

आसेधं विपुल चक्रो भयं मैवच्च दर्शयन् । येन केन प्रकारेण तं वशीकरयेच्छया । १७

तदाऽजङ्ग हिङ्गुनित मन्यायेन कर भ्ररं । घटादावाहरन् युक्त्वा राज्ञे मङ्गलिका कृत्वात् । १८

सत्शुद्राणां कृपा स्तापरा भोजनशालिकाः । *

अर्द्धया विविध भोक्तुं विशां न दृश्यते स्थली । १।२।२।३

तस्मिन् नवसुरे वैश्या मन्थनः परस्पर' । उत्तस्यू निर्यातूकामा सदानां राजसङ्गनः । ४ :

यदा केचिद्विद्याताः केचिदा गमनीयताः । तदा ताननुगम्याह भीमसेनो विनोतवत् । ५

अनाहाराः किमर्थं भो निर्गच्छथ मङ्गाजनाः । अस्मासु वो यदाकृतं सर्वथाऽर्थ भावितुं । ६

तच्छ्रुत्वा वणिजः प्राहुः श्रुयतां भो मङ्गाश्रय । सृष्टासृष्टिः समभवत्तदर्थं भोक्तु मन्थमाः । १७

अनादृत्य वचस्तेषां भीमसेनो ऽतिकोपनः । शुद्राणां मीदृशीं स्पर्शा इतुङ्गा तानवाक्षिपत् । १८

ततो वादातिवादाश्च वभुवुः कुपित सदा । भीमसेनोऽब्रवीद्वाक्यं परुषं राजबल्लभः । १९

ततस्ते वणिजः सर्वे निर्ययूः राजसङ्गनः । आक्रोशन्तो विक्रशन्तो वर्षान्ते वारिदा इव ।

अथान्येदुः सभासीन मन्थेत्य पृथिवीश्वर' । उच्ये भूमिन्यस्तजानु भीमो वृपतिवल्लभः १।२।१ ।

देव सर्वे शुद्रगणा भोजनैः परितोषिताः । सुवर्णावणिजो दपां दभुक्तैव विनिर्गताः । २

वणिजो ऽतिदुरात्मानो ऽविनीताः कूलगर्विताः । ब्रह्मचतपङ्क्तिभोज्यं ते काङ्क्षन्ति दुराशयाः । ३

भोज्यभूमिं विलीक्यापि विहीनं हृषलैर्जनैः । श्रीमन्त मवजानन्तो गतवन्तो यथागतम् । ४

स्वर्षेषां वणिजां नेता बल्लभः स दुराश्रयः । पालैर्हृती मङ्गाराण तया सह विह्वल्यते । ५

वर्षमानो ऽस्य भवति जामाता भगवेश्वरः । धरां स मन्यते तेन शरावमिव गर्वित । ६

एतदाकर्ण्य वृपति भीमसेन-वच सदा । ज्वलनोद्भवनेनैव प्रजज्वाल समगुना । ७

तदानीं राजबल्लालः क्रोधपूर्णं हिलोचनः । वणिजां दपेच्छूर्यां शपथं कृतवान् भूधर' । १०

राजोवाच ।—यदि दाभिकान् सुवर्णान् वणिजः शुद्रत्वे न पातयिष्यामि बल्लभ चन्द्र

सौदानिरस्य दूरात्मनो दण्डं न विधास्यामि, तदा गीर्वाणपुत्रातेन यानि पातकानि भवि-
तव्याणि, तांति मे भविष्यन्तीति । धार्तराष्ट्राणां विनाशाय भीमसेनेन ग्राह्यः शपथः
कृतः, एतेषां पातनाय शपथो मे तादृशी ज्ञातव्यः, अद्यावधि एते सर्वे शूद्रवद याज्ञाः ।
वयं मेघां यज्ञसूत्रधारण मतः पर मेघां याजनाध्यापने प्रतियुज्य ये ब्राह्मणाः करिष्यन्ति ते
ज्वलन्तीऽपि पतिष्यन्ति, नान्यथा । ११

Thus King Bollal made high castes to become low and low castes to become high.

अचिरं एषा मर्दिशी ऽभवेद्वाट्टे प्रचारितः । तच्छ्रुत्वा मन्त्रयामास वशिजी मिलिता सदा । १२
अविचारा ततो राज्ञः क्रोधकम्पत्कनिवराः । रुद्रधूर्तगरा झीडा दासानां व्यवसायिनः । १३
दिगुणं त्रिगुणं मूल्यं दासानां प्रददुर्विशः । दासाभावात् महाकष्टं वभुव सर्वजातिषु । १४
एवमुक्ते महाकष्टे प्रजावर्गे निर्वदितः । कर्त्तव्यं चिन्तयामास तदानीं भुवनेश्वरः । १५
नाम्योपायं तदा दृष्ट्वा ब्राह्मणा नन्वशा दिदं ? कार्या लोकादिताथैव कैवर्त्ता दासकर्मसु । १६
दास्यकामासु कैवर्त्ताः श्रुत्वा नृपतिश्रासनं । १७

आजगमुस्ते राजकुलं शतशीऽथ सङ्घस्रशः । ताद्यात्रवी ततो राजा गलेवस्त्रकृताञ्जलीन् । १८
हन्ति वीं दीयते सेवा गच्छन्त्यं व्यवहारतां । कैवर्त्तानां प्रधानं यं पुरा चक्रे महत्तरं ।
महामान्डलिकं चक्रे तमिदानीं महीपतिः । १९

ततस्तं हतं स्वगणैर्नानाप्रहरणायुतं । मद्देशं दक्षिणाघाटे प्रेरयामास भूपतिः । २०
मालाकाराः कुम्भकाराः कर्मारा य ततो ऽन्यदा । युक्तहस्ता गलेवस्त्राः पुर स्तस्थुर्भङ्गिणीतः । २१
सन्तुष्टः सेवया तेषां व्याजहार वचो नृपः । यूयं सत्शूद्रवद याज्ञा भवेत् वचना नमः । २२
अशुचिर्वचनाद्यस्य शुचिर्भवति मानवः । शुचिं शैवाशुचिः सम्यक् कथं राजा न देवतं । २३
कालिन् गच्छता राजा दासानां व्यवसायिनः । ब्रह्मत्वाच्चावयामास ब्रह्मवन्तं सुदुर्मतीन् । २४
स्वसेवायां नियुक्तश्च धारकक्रे महत्तरं । ठक्करश्च चकारासी प्रसन्नी राजनापितं । २५
तस्मिन्महत्तरं केचिन्मन्त्रयित्वा परस्परं ।

अभ्यैता काश्यपीकान् ब्राह्मणा वाक्यतब्रवीत् । २६ ब्राह्मणा उचुः—

वयं श्रेष्ठा हि वर्णाणां ज्ञात्याचैव कुलान् । सुवर्णावशिजी दपां देवं वदन्ति सर्वदा । २७
दासी-वंशज इत्येवं वदन्ती मनुजेश्वरः । ब्राह्मणान् सङ्घजज्ञाता नम्रानुपऽसन्ति ते । २८
यज्ञीपवीतिनां देवं सुवर्णाः सीम्यदर्शनाः । ब्राह्मणा स्नान् भान्नुद्वा नमस्तुर्वन्ति सर्वदा । २९
तेषां हि धर्महन्तं कर्त्तव्यं पृथिवीपते । स्मर्त्तुं न यथास्माभिर्विप्रैः मत्कुलजैः सह । ३०
ब्रह्मचक्षुषे जात मायुषसं जनेश्वरः । अवमता यद्वदन्ति वक्तां तन्नेह साम्प्रतं । ३१

सर्वान् यज्ञीपवीतेभ्य स्नान् व्यावय महीपते । सर्वे ते धर्महन्तात् पतिसन्ति न संशयः । ३२
to the devouनसुजा महीपालं विरेसु स्ते हिजीसमाः । नृपतिं स्मृताविष्टः क्रोधिनासी जगर्ज्ज । ३३
ing to हत स्वर्मान् स विलोक्य वशिज सदा । आदिशत्तान् नृपः सर्वान् यज्ञसूत्रं विवर्ज्यसुम् । ३४
written

Then जज्ञसूत्राणि वशिजी राष्ट्रधासिनः ।

sahas, the Kanso and न स दण्डः स्यात् सेवका नृप इत्याशात् । ३५

आहता डिम्बिमान् सता नगरे नगरे विशां । राजाज्ञा घोषयामास् स्वरिषु च वीथिषु । २६
 राजाज्ञा सबजान्ती धर्मभीता महाजनः । त्वरमाना दिशो जम्मुः सदाहादि-परिच्छदाः । २७
 अयोध्यां प्रययूः केचित् केचिद्गङ्गानिरि विशां । चन्द्रमायुतं पाटलीञ्ज ताम्रलिताश्च केचनः । २८
 तथोदयपुरं केचित् केचिन्मानगदं ययूः । विनीतञ्च पुरं केचिच्छिङ्खला मपि केचन । २९
 अचमा ये तु, यातुं ते राजदण्डभयार्दिताः । तस्यजु र्यज्ञस्वाधि हैमाणि तान्नवानि च । ३०
 तन्नाणेऽसि वल्लाली विलीक्य व्याकुलं कुलं । बाह्मणानां चवियाणां मन्त्रयामास वैदिकैः । ३१
 विविच्य वीजमाह्वयं ततः संस्कारयं च तान् । वृक्षत्वं चवियवच्छ कल्पयामास स प्रभुः । ३२

Probably this Bollal charita was composed at the instance and patronage of the Suborna baniks ; therefore the cases of others are not mentioned in it. In the stanzas quoted above the term Bonijah वणिजः (2-22-7, 23-3), Bonijo वणिजी मिलिता सदा (22-12, 23-34,5), Bonijang वणिजां (22-5, 10), Vaishyali वैश्याः Bishang विशां (3, 23-36) and Mahayonah महाजनाः (22-6, 23-37) are used in the generic sense to denote the Vaishyas generally,—all classes of Vaishyas haply followed Bollovananda as their head and ... सर्वेषां वणिजां नेता वल्लभः । २३५
 The Brahman's grudge, jealousy and rage at other castes' wearing the sacred thread and their consequent wish and endeavour to get the people in the world divided into the Brahman and the Shudra, have been forecast in the verse 2-22-8, 23-29 and 32 quoted above. This attempt to create the distinction of Brahman and Shudra among all men, was started from Bollal's time. The Vaishyas of all classes including some Brahmans and Kshatriyas were deprived of the sacred thread ; and the latter got it back on entreaty and requests. Cf verse 2-23-41,2.

- * पुरोहितः स्थितपुत्र द्रव्याणामंशकाङ्क्षया । स महान्तं धर्मगिरिं वलदेव उवाच ह । २३६
- भदन् देहि मे भागं मत्प्राप्य सचिरेण भोः । अट्टदास न कश्चैचिद्भागमेव कदाचन । ३८
- वलदेवस्तः कुञ्जो देवलोचं शशाप ह । १० वलदेवं गच्छदेवं चाम्पटेन व्यतीतइत् । ११
- वलदेवस्तो ऽगच्छ द्रुतमृपतिसन्निधिं । आयोपान्तं यथावत्तं नृपे सर्वं सचौकयत् । १२
- पार्षद्या ब्राह्मणाश्चापि चक्रुः सत्य समर्थनं । वलदेवस्य वाकस्य प्रीचुः स दण्ड्यतां गिरिः । १४
- निर्यास्यतां धर्मगरीं राष्ट्राण्ये स्वगनैः सह । इति राजा केदनाग मन्त्रशा इच्छनायकः । १५

Indeed then there ensued two rival parties or factions in Bengal, namely, that of the Khondo Saha, the Shaundika and the Suborna-Bonik and the fickle changelings, the Gondhobene, the Kansari, the Shankhari and the like who afterwards changed sides, who were Buddhist afterwards Boishnava ; and that of the Poncho-gotri Brahmans, the Boidyas, the Kayostha and the Noboshaka the Tili, the Tambuli, the Maira, the Mali, the Karmar the Komor, the Napit, the Barui and the Sodgope. The latter was backed by the Hindu kings and became numerous and so powerful and influential at last. Pancy and disunion made the former stoop low. They began to vilify each-other in saying and in writing. The Tiwor, the Sutradhor, the Koiborta, the Kolu, the Swornokar, the Tanti, the Dhoba, the Gihacharya, the Dule, the Bagdi, the Harhi, the Muchi, the Dom, the Kawora and the like and also some of the Noboshaks as the Napit, the Mali etc., the Tanti, the Komar, remained neutral.

A pretext was soon devised for 'degrading them : Two golden cows inside of red loquor were presented by Bollal to two Brahmans procured for the purpose, one of whom had one of them cut by a Subornobonik and the other deposited the other with another Subornobonik ; and both of them were accused for cow-slaughter and theft of gold. And for the concocted offences of two only the whole Subornobouik caste was degraded.

धेनुं स्वर्णमयीं यज्ञे ददौ विप्राय भूपतिः । सा च स्वर्णमयीं धेनुं क्लेदने पतिता संतः ।

हिंसा बहिष्कृता राजा स्वर्णानां वणिजः क्वचित् । धेनुं स्वर्णमयीं यज्ञे विप्रेभ्यो प्रददौ नृपः ।

धेनो लसताः स्वर्णमय्याः क्लेदने पतितीऽभवत् ।

सती निर्वासितो राजा कथन स्वर्णकारकः । १।३२-३

Similar is the story of oppression to be told and understood of the Shaundikas and some other castes although not cared for and specifically mentioned anywhere. Doubtlessly in Bengal the exuberant influence of the Brahmans became rampant to an extent unknown to other countries. About shak 850 the Sen dynasty succeeded the Pal-dynasty. The Pal and the Sen kings of Bengal were Buddhists ; and there the Brahmans as such had not knowledge of performing rites and ceremonies. The first famous Sen-king Adisur's tendency inclined away from Buddhism in as much as his inclination tended towards the performance of Yagyajnas or ceremonies for which he about Shak 886 invited five Kanaujia Brahmans whom circumstance converted into Brahmanical missionaries in Bengal to uphold the cause of Brahmonya. The tendency of the Sen-kings seems to have been disgust towards Buddhism and favour towards Buddhism and favour towards Brahmonya. The degradation of these five Brahmans at Kanauj for coming into Bengal which is beyond Aryavarta to officiate in the performance of ceremonies of the Buddhists who now turned out to be termed heretics, their return into Bengal and their pitiable condition brought on for the king's sake soon procured Royal patronage wherein they could acquire and retain paramount influence over kings and others all over the land ever afterwards so much so that king Lakshmansen Lakshmanawati or Su-sen depended upon their mere words, namely, 'now was the turn of Mlechhas' preponderance, and nothing else would prevail against the Mlechhas', and slipped into a backdoor and fled to Sonargaon about shak 1125 leaving behind his kingdom to be occupied by Baktyar Khilji with the aid of 17 horse-soldiers without any opposition ; what to speak of other *minor* social changes they pleased to introduce and of alteration in the status of castes they were pleased to make under the sway of flattery or grudge.

Their degradation at Kanauj and permanent abode in Bengal under the circumstances, as fortune smiled on Brahmonya and time hung heavily on Buddhism, turned out to be but sending and settling Brahminical missionaries to preach and establish Brahmonya in Bengal by removing Buddhism ; which under the circumstances they did more effectually than they could have done had they come otherwise for the purpose. So that the establishment of Brahmonya and the method of caste system of the present type in Bengal after the decline of Buddhism under which there were none, dates from the reign of the Sen kings under the influences of the Kanaujia Brahmans. The descendants of the Kanaujia Brahmans as the pets of the kings became superior to the Baidaka mostly Dravidian on some such-

pretexts as they were partial towards the Banikas; the Kayasthas the ever-adherents of the Kanaujia Brahmans became the most forward to adopt it as they did at Kanauj and obtained the first rank amongst the Shudras immediately under the Brahmans. The ocean-like nine principal castes in Bengal (which was then the country of Nabashaks who formed the greatest bulk of its population) soon followed it and as pine arrows of Bhign pierced through others who hesitated, and became Navasagar or Nava-shayaka (Navshak) in rank next below the Kayasthas and Baidyas and superior to others. The Kaivartas hesitated and could not choose between for some time but lastly conved and pleased the king with servility and were reckoned as Sat-shudras. And so were the Malakaras, Kumbhakaras and the Karmakaras. The Shundikas and the Subarnabaniks, the then two richest, (no doubt Brahmans, Kayasthas and others flourishing recently as big Chakres or servants in government and merchant offices), generally happy-go-lucky, neatest and cleanest, proudest and noblest of all the king's subjects, most ceremonious, punctilious and exact in performing rites according to the Shastra, most conscientious and honest in believing what they themselves deliberately, took in honest belief to be right and true, seemed still to stick to the liberal religious Buddhism or Vaishnavism, to the utter disregard to the king's mandate and thus incurred the Royal displeasure. This was the real, latent and cogent reason; and others were invented as pretexts to lower, check and oppress or suppress them every way. And in consequence they began to diminish in number. For a people, especially one originally noble and luxurious, if lowered and kept in misery for a length of time, pines, groans and gradually dwindles and moulders away; whilst one originally servile and ignoble, if treated and dealt with as noble and high in social position prospers and becomes noble in nature as if in due nurture and training in the course of time. The oppression towards the Shaundikas and the Subornobonikas dates from this period.

Shortly afterwards the kings of Bengal invaded and conquered Magadha and some of the western countries of Northern Hindustan, cut the Bodhi-tree down at Gaya, and did much towards the replacing of Buddhism by Brahmanya; and many usages and customs were extended beyond, although Buddhism lingered some 800 years afterwards in Bengal and its traces and last sparks were visible in Shakabdi 1700.

The stone rejected by the bricklayers turned out the corner stone of a mighty house. The Brahman degraded at Kanauj occupied the highest position in Bengal possessing special influence over kings and others in all social and practical matters. Upon such whimsical pretences invented are ennobled many castes as, the twice-born chew the betel leaf, therefore the growers of betel-creepers would be clean, no matter whether they had been tanners or others originally; the twice-born eat the sweetmeats therefore the confectioners are clean; and so are the sellers of spices much more than would the Shaundis and the Subornoboniks be so, who are twice-born themselves and more-over the liquors sold by the former and gold sold by the latter would be drunk and put on by the twice-born and gods.

Within so short a time the descendants of these five Kanaujia Brahmans under royal bounty, affluence and luxury became devoid of Brahmanical deserts and qualifications, and necessitated the framing and establishment of a standard or rule of *Kulinism* or Brah-

mans proper, proving thoroughly well the dangers of the hereditary caste or profession in as much as under it the caste, profession cannot prosper for want of emulation, and nature makes its members make digression, no doubt they being unable to befit themselves with the necessary and proper qualifications.

आचारी विनयी विद्या पतिष्ठा तीर्थ दर्शनः

निद्रावृत्तिसुषीदानी नवधा कलकलम् । व, च, १।२८

Ballal charita alludes to the Purusa Sukt in its 2-8-1,6. It contains the verse wherewith some Purans and Upapurans begin, viz.

नारायणं नमस्कृत्य नरक्षेत्रं नराक्षसं । देवीं सरस्वतीं व्यामं ततो जयन्दीरयेत् । २।७।१७

Perhaps the Ballal Charita is a false fictitious production and might have been got up by, or under the patronage of the Subarnabaniaks to uphold their good status by obscuring and lowering other castes in vieing with the Kayasthas, Kaivartas and some other castes who in their turn did the same by attacking other castes. Perhaps Buddhimanta Khan Novadwipedhipati is a fictitious name introduced as a Kayastha to give colour and stress to the matter. During a century or two last the kings of Nudia at Krishnagore maintained the cause of the Brahmins at the head of the castes. As amongst kings, emperors or nations political independence or supremacy is maintained by coping or vieing with other nations in improvements in military operations and tactics or manœuvres, so amongst the classes of the subject-body precedence or high position is maintained by coping or vieing with other classes in social improvements and maintenance of high position.

Ballal charita shows that none of the present Hindus are pure. It hints at the extirpation of the Brahmins by the Hoilories perhaps in 2-27-16. It mentions the extermination of the Kshatriyas by Bhargava.

निष्कृष्टाङ्गं पृथिवीं सर्वाभिन कर्तत यत् ।

उक्तं तत्तु दृष्टांश (राजभाषा) दिति सन्यासहे वयं । २।२७।२६

तत्तु कौडाशमथवाभट्टपादे क्वाङ्कत् । मर्थ्य आस पुराणमा भवेहातन्निरर्थकं । १७

निःकविर्ग्यं वसुधा भार्गवेण कृता पुरा ।

एवं हि भारते प्राह स्वर्गं नीसी महासुनिः । २।२७।२८

अवायां ब्राह्मणाक्षेयी राजपुत्रो य उच्यते । स्वर्णा नीपनयनाङ्गिनी द्राव्यतां गताः । १८ and the origin of Bastards Chhatri छत्री or Rajput राजपुत्र to represent them in 2-27-18,9. It makes all other Hindus to be mixed castes leaving none to be Vaishya or Sunda.

It also meant that it should not be left unmentioned that the Brahmins, perhaps the descendants, descended from the Dasis or maid servants, that is, they too are mixed castes.

If thus the Hindus would be split up and the number of their castes be increased so as to stand one against the other and the interests of every caste would be adverse to those of the others, their independence would soon come to an end and they would be subject to foreign rule which could be carried on with iron hands if the rulers would be clever enough to set every one of the castes against the others to employ the Moslim officials, officers and servants to beat down the Hindus and *vice versa*, to set the upcountrymen, the Panjabis, the Madrasis and so on as such to ease and oppress the

Bengalis, to appoint Santals and Bhils as such to crush the Panjabis, the Rajputs, the Mahrattas and the Madrasis, and so forth.

No doubt with other parts of India Bengal embraced Buddhism in very ancient time. At Hiuen Tsiang's time Buddhism prevailed there. Its Pal-kings were Buddhists. Its Sen kings were Buddhists in origin; but they one by one embraced Brahmanya; and their inclinations tended towards it. Ballalsen ascended the throne in Shakabda 989 and reigned till Shakabda 1028. His spiritual preceptor Bhattapada Singhagiri converted him from Buddhism into Brahmanya; and for his consolation and conviction composed a treatise and called it Vyasa-Puran and read it to him; and to establish ranks among castes introduced into it many unconstitutional, unfounded and groundless principles to create false beliefs. Ballal's another preceptor, Gopal Batta, composed a treatise called Ballal Charita and inserted all these things into it. Ananda Bhatta composed another Ballalcharit in Shakabda 1132. The chief aim and end of all these books are to establish unreal and erroneous caste precedence. However most probably about the ninth and the tenth century of the Shakabdi era there arose the fashion of composing writings of the nature of Puran in fables and stories to mislead and misguide the attached over-credulous and exceedingly foolish and simple Hindu kings and the Hindu public. The current of such writings glided on; and within 500 or 700 years next following while such writings flourished there arose Srimad Bhagabat Puran and others the masterpieces of the kind.

In truth the story of the lowered condition of the Shaundis and the Khondasaha Shondis, some other Vaishaya Vaniks, (yes even during Hiuen Tsiang's time the Vaniks or tradesmen alone were called Vaishyas and the cultivators were called the Shudras (z. s. page 140) is but the story of the Subarnbanik in every particular retold although it is nowhere mentioned in terms express. Who ever asks for or protects the rival's fame or book containing it. Better it be lost or distorted. They too are heedless or unskilled to protect it.

(A) The very existence of the term or phrase, Sunri-Sonarbene, (meaning the Sunri caste and the Sonarbene caste,) as if it were a single word, and inseparable concomitant, one being unavoidably associated with, and giving rise to the idea of, the other, even stronger even than the terms, Bamun-Kayen, Bamun-Bostom, Hari-Har, Hara-Parvati; or Shivadurga, in the reference to either of the castes in abusing or praising their Achara-Byabhar, that is, neatliness and ceremonious observation of rites and usages goes to show and prove that once the two castes held the same position or they had certain things in common or that they at one time and place and for the same reason or cause met with common danger and were severed and kept apart together from the rest by some one act or for the same purpose. In abusing either of the two castes the whole term Sunri-Sonarbene generally occurs or is used and uttered.

(B) A very faint cry of tradition runs amongst the Shaundis

বল্লালসেনই ত মাতা (থা) খেয়েছে, মেরেছে, ইত্যাদি।

that it was Bollalsen who ate their head, killed them, etc.

This dumblike cry of their ruin although does not expressly mentions the story or reason why, how and when they are slighted and give the whereabouts of their being slighted, yet it hints at something done by Bollal in connection with their slighted condition.

(C) . A fainter tradition almost lost is still audible that Bollai's Dewan came and invited the Shaundis and the Sonarbenes, and others from the Howda of an elephant to a feast, they felt themselves disregarded and did not attend to the feast and the king punished them with lowered social position. Now it is the same story of the royal malice rising from matters connected with the Bollai's feast as is mentioned expressly in the Bollai charita of Pandu Hara prasada Sastri. These fragmentary traditions almost forgotten are not found in any book. No matter no Hindu writer ever minded to side with the Shaundis and to record them, or such books are lost or wormeete. All these facts are not less essential in showing that the Shaundis and the Sonarbenes had a common danger of being slighted. Doubtlessly can a king make a man of Vaishyavarna or Brahmanvarna to be otherwise?

Annanda Bhatta in his Bollai Charita assuming it to be in the Vyasapuran imagined such origin of the Shaundikas based entirely on inference no doubt. But such are not Gopal Bhatta's inference and imaginary idea. Gopal Bhatta in his Bollai charita depended upon Parashuran Sanhita, that is, assumed that it existed in it, and imagined an altogether distinct origin for the Shaundikas. Thus :

तर्ता गा भुक्कन्यायां कैवर्त्तादेव शाण्डिकः ।

i. e., there became the Shaundika from a Kavyata in the daughter of a Gandhika. The lexicon Shabda Kalpadruma says that the text is in Parashar Padhati. Neither the Vyasapuran, nor the Parashuran Sanhita nor the Parashor Padhati is extant and available; nor were they current and respected in the country; nor do the people know and respect them as an authority, Manu alone occupying prominent place among all. If such treatises existed at all, any matter expressed in them is simply individual opinion in idea or mere proposal, and may hardly be real and practicable.

Such story is not in the Vedas or the Purans; it is unknown to the Hindu public; it cannot be found in any other book; it is opposed to the texts of many other works of the Hindu Shashtra; it exists in this book alone as some Pandits say; it is only the whimsical fancy coined by the brain of the author of this work—the cunning device full of grudge and based on jealousy.

This system of the Brahmins of Barha did not extend and prevail to the west of the country where the power and influence of the king of Bengal predominated, that is, to the west of the Shoaue in the regions of Agra, Cawnpur, Delhi, Brindaban and so forth, may be proved by the current customs and usages. Thus: The Kalyans and Shaundis of those regions make themselves known as Kshatriya or Vaishya observe mourning for 12 days only in accordance with the customs of the Kshatriyas, observe Upanayana and wear the sacred thread if they like, get worships and other observances performed by the priests who are also the priests of the Brahmins, Chhetris and other clean castes and having no separate Brahmins for officiating as their priests, there the Kayasthas do not occupy the highest rank among the Shudras, rather they are untouchable as abominable and water touched by them cannot be used by any clean caste; there is no such class as Nabashak, Nabasagar or Noba Shayaka there; the Baidika Brahmins alone prevail and receive due respect and the Brahmins of Barha or Bengal are not so much cared for or respected there. What better proof is needed

more ? As Bengal is beyond Aryabartta, its law cannot be so much pure, sacred and worthy of example. Beyond the Brahmapura and Megna in the east in Pragyoish or Assam, Srihatta or Sylhet, Comilla, and so on, and Tripura or Tiperah the system did not extend and prevail ; therefore in the latter two provinces intermarriages prevail among the Khondo-Sabas, the Baidyas and the Kayasthas ;—no matter whether it is due to the want of brides in the charlands and jungles and hilly tracts where the villages are situated as so many interludes.

When the Shaundikas turned out the object of Bollalsen's angry look and grudge at first Gopal Bhatta (followed by Ananda Bhatta) intending to spoil the good character of the Shaundikas quoted in his own Bollal Charita the well known verse mentioned in some Purans and distorted the term Shaundikeyah contained in it into Taundikeyah ; and henceforth in Purans and other works composed or compiled or edited afterwards it became the fashion to distort it somehow into Taundikerah, Toondikerah, Koondikerah and the like.

तेषां कर्त्तृत्वविमलं हेहयानां महादना । वीतिहीनाः स्वजाता भोज्यावन्व्यः स्मृताः ।

तीक्ष्णिकेयश्च विप्रव्रतात्मानजहा स्वयं च । भरताश्च सुजाताश्च पुराणं कथिता मया । १०५३

And the Sankar or mixed origin ascribed to the Kallapala and the Shaundika, written 400 years after Bollal's death and about Shakabda 1432 when the fashion of ascribing false mixed origin to every caste as in an extempore composition Kola Torja or Pachali was most in vogue and when the Shaundis were being reduced to obscurity, is a dream-fugue and imaginary poetic invention.

कन्दुकात् विप्रकन्याया कम्पपात्री अजायत ।

कम्पपालात् कविन्द्यां शीर्षिको नाम जायते । १६१५, २६

(D) Both are Vaishnava opposed to Brahmanya and leave by Vaishya profession. It is needless to say that.

Even at Bollal's, Gopal Vatta's and Shorona Dotta's time about Shakabda 1000 or at Ananda Votta's time about Shakabda 1500 the Paundra, the Suhma, the Pulba, the Pulinda, the Kinari, the Kol, the Tushara, the Borota, the Turkis, the Shobora, the Shaka (scythians), the Paroda, the Doroda, the Byadha, the Nisada, and the Fukwasha were considered as barbarous castes, and the Rojoka (washerman), the Chormakar (tanner), the Nota (dancer), the Borumba, the Koirvarta the Meda and the Bhil were considered low castes, whose water could not be drunk on pain of penance. Were the Shaundika caste low it would have been placed among them.

पीण्डाः सञ्ज्ञाश्च पन्थायः पल्लिनायः किनारयः । कीला त्वारा वरटा स्तुकांनाः श्वराः शकाः ।

पारदा दरदा व्याधा निपादा, पुक्कश अमो । अत्र च वाव शार्वाची दसवा पीडशः स्मृताः ।

रजक यमकारश्च नटी वरुड एव च । कैवर्त्त-मद-भिक्षाश्च समेत चान्यजाः स्मृताः ।

अन्यजानां गृहे तात्रं भाण्डं पर्यायितं न युतं । पायथिस्तं यदा पीतं तद्वैवाहिक समाचरत ।

बङ्गालचरिते । २११६२७—३०

Hence it would not be wrong to conclude that the term वणिजः २/२२/३*८, १०, २३/३, १२, ५४-७ meaning traders in many of the places in the Bollal Charita comprises of the Subarnabaniks or gold-merchants, Surabaniks or wine-merchants and other tradesmen. In the act of forcibly snatching away thread some Brahmans and Kshatryas

suffered and were restored. The most arbitrary and opprobrious conduct of the most despotic and pernicious ruler of the heinous, non Christian, narrowminded, Asiatic type called 'Bollal' could not recognise the due respect of high castes and rendered himself and his successors along with the five Kanaujia Brahmans and their descendants into bitter foes of them for ever simply because they wished to maintain self-respects. Therefore for many succeeding years the rulers of Bengal had four things in view which they gradually achieved ; namely,

(1) To establish Brahmaniya or Brahmanism started by these Kanaujia Brahmans.

(2) To avenge the wrath of these Kanaujia Brahmans by putting Kanauj and its Brahmans who excommunicated them under their direct influence and doctrinal sway by overcoming the king of Mogodh.

(3) To subvert Buddhism prevailing in Behar, Oudh, the Doab and westward, And to extend and establish the Braminism of Bengal there ; and

(4) To crush and oppress the Subornaboniks, Shaundis and some other resisting then high castes, and the Baidika Brahmans regardless of royal bounty, and to favour, encourage and patronise the castes that pleased the kings and the Brahmans with servile acts.

The Kanaujia Brahmans who were generally consulted directed the attention of the kings to these things. And when the kings were no more they maintained it in spiritual and social government.

Now tradesmen cannot carry on transactions without receiving at least some rudimentary sort of education. Therefore the Subornoboniks and Shaundis could not do without it and were a little intelligent, and might in altercation with the descendants of the five Kanaujia Brahmans have rashly used the term, Dasibanshaja दसौवंशी or offsprings of Shudrani to them, which no doubt cut them to the quick and exasperated them. Perhaps the fair lasses of the Saha, the Samri and the Sonarbene then alone very well-off and noble in manners and appearance were asked for in marriage and were refused, and the daughters of Nobashaks were received as Dasi.

The Sahas even at present although slighted are very punctilious in the matter of invitation. Two betle-knuds and some eighty's of sea-shells (couries) or price in pice must first be presented by, or in the presence of, some attending member of the host and then the words of invitation would be uttered. The dining hall must also be neat and clean and proper. Else none would attend to the invitation. If there be anything amiss in stating the ceremony, its date, feasts or name of the host's family or if there be no repeated requests to attend or no fit reception and marks of civility while attending, or if a miserable place be allotted for dinner or supper, they will consider themselves slighted and disregarded and will not attend in future. This is still the peculiarity of the caste, be it good or bad.

Although disregarded and slighted so long, yet as far as is known no Saha, Shaundika or Sonarbene ever likes to eat or sleep together with a Kaivarta (plowman or fisherman), a Sodgope (ploughman or thatcher), a Gope (milkman), a Barui (rearer of betel-creeper or seller of betel-leaves), a Toili or Kolu (oil presser), a Mali (rearer and seller of flowers, herbs, etc.), Sonar or Swornakar (goldsmith), Karmar or Karmakar (blacksmith working at the anvil), a Kumbhokar (potter), a Sankhari (manufacturer of conch-shell bangle), or a Napit (barber) as such, unless he be an attendant servant or friend or

adopt some other better profession ; a Saha purifies herself or himself by ablution if, by chance she or he, touches a Bhangi or Mehtor, a Musulman, a Harhi (keeper of swine and burning ghaf), a Muchi (Shoe-maker) a Chamar (cobler or Shoe-mender), a Kawara (tender of swine) or a Kahar or Dom (Palanquin-bearer and snake-charmer), a Dule, a Bagdi (hunter) or a Dhangorh or other aboriginal tribes.

Does not even a Brahman grudge at the noble and lucrative profession of selling gold, silver and jewels or the wine ? No doubt every profession has its toil and trouble.—Of course, to consider a profession low is far from the mind ; simply for the sake of argument it is added :—But what sane impartial man having a bit of common sense in him will consider selling gold and jewels, or the wine as inferior to fishing, ploughing, mending thatches and hedges, betel-rearing, preparing bungle out of conch-shells, tossing mud to mould pots, milking, hammering at the anvil by the forge, nail-cutting and haircutting, or the menial domestic service, unless there be the motive of some selfishness, illfeeling or malice in him to goad him to say incongruous and adverse thing ? Even the common sense rebels at the idea ; and yet the allegation proceeds as the out come of illfeeling malice. Because these men stooped low, did as directed, and flattered with servility ; and an arbitrary, voluptuous, despotic, tyrannical Indian, Hindu monarch of the Asiatic type chose that it be done.

The Shaundis and the Subarnabanks could not condescend to stoop so low, and flatter with such servility, and to avoid the Royal displeasure and enjoy their original social preference. The Kings of Bengal (Shashanka and others) ever goaded by Kanaujia Brahmans and their descendants invaded and conquered Magadha putting Kanauj and its Brahmans at the mercy of Kanaujia Bengal Brahmans, cut down the Bodhi-Boo Banyan-tree, subverted Buddhism, established Brahminism there, and gradually put in force the social reforms and changes already made in Bengal one of which of course required that the Kayastha caste should be considered the best of the Sudras, and the Nobshak castes as selected in Bengal should have preference and precedence next the Kayasthas, and the Shaundis and the Subarnabanks should be slighted and oppressed. But a king has no power or authority to convert one Varna into another. If the Kings could do it, if the nature of Hinduism could admit of it, then the fate of the Hindus could have been fair, then they would not groan under foreign yoke—then the invading Greeks, the Persians, the Afgans, the Pathans, the Moghuls, the Duranis, the French, the English and other nations would have swelled the bulk of the Hindus in the shape of Hindu subjects and Hindu nation, and would have been heartily engaged in promoting the cause, power and influence of the Hindus. If a king by his freaks and rancy, could convert a Brahman into a Shudra or a Shudra into a Brahman or a Musulman into a Kshatra or a Kshatra into a Musulman, and the like, then what would have been the firm, strength and real nature of the permanent castes of the Hindus, and why then men would blame the disastrous everlasting permanent castes of the Hindus, and the mischivous Hindu caste-system as fatal, full of mishaps and misfortunes and mean ; and why then would the Hindus groan as slaves in the ensuing mishaps and dangers in its pernicious, obnoxious and opprobrious result ?

In this way the principle was in Bengal, Behar, Oudh and North Western Provinces enforced by the ruling prince, fostered and nur-

tured by the prevailing persuading Pandits, priests and teachers, and followed by the benefited part of the people whose number and prosperity gradually exceeded by far. Had not the Mahamedans conquered the countries within a short time and submerged the partial Hindu reigns which in consequence melted away and disappeared and the principle was a little slackened for still the beneficiaries fostered it, the Shaundis and the Sabornophoniks would have disappeared from these countries and been extirpated.

This principle did not get beyond these countries. Perhaps the Shaundis of Rajputana, the Punjab Kasmir, Orissa, Nagpur and Sylhet heard of it or for some other reason desisted from spiritselling, ceased from calling them Shaundi or Kalwar and adopted some other profession and its title and so they became other castes and the people became opium-eater and Sidhidrinker.

In the summary it should be borne in mind that Ballal charita in express terms declares that the Sonarbenias are Vaishya; but Purans and other books make them to be a mixed caste. Similarly may be understood the case of many other castes whether expressly mentioned or not. Probably the books that contained their account were lost or destroyed and the reference to them made in the Purans and other books have been distorted in some places and omitted in others. It has expressly been said about the "Shaundikas that the Shaundikeyas are royal Kshatriya in the Agni-Puran (274. 10-1), the wine is the commodity vendible by the Vaishyas in Manu Sanhita X. 37. The term Shandikeyah contained in the verse of the Agni Puran occurring in all, has been distorted into Taundikeyah in Ballal charita 2.10 51-2, Taundikerah in the Padma Putan 5. 12. 14-5 and the Bayu Puran 2.32. 51-2 and Kundikerah in the Matsya Puran 44. 48-9. The very Stoka or verse has altogether been omitted in the Bhaghat and some other Purans. In some other books they have shown to be of the mixed origin.

The serious blemishes in the origin of other castes would be shuffled away, overlooked and concealed that they be not revealed; and the Khandasa, the Suni and the Sonarbenias ate rice with clarified butter at some long part time and its smell cannot be felt now in their hands; and by imputing false stench, false imputation would be announced against them.

It may be argued that the use of the term Dasi-Bansaja to the Rarhia or Kanaujia Bengal Brahmans was due to the animosity, malice or grudge borne by the Baidika Brahmans towards them, as the latter flourished happily in the prosperous condition under the royal patronage and the former groaned in miserable condition without it. So that it is a false statement. But why was this serious term of abomination was used and no other term? How the idea of it entered into their head and not the idea of any other thing? There must have been something of the kind at the bottom at least to originate the idea and give rise to the use of this term. It is no doubt a very serious charge to render men abominable amongst the Hindus to spoil the origin of men or castes by rendering them thus Sonkor or mixed. It is a customary and beloved mode of the Hindus to lower castes. In high altercation or grave asseveration the Hindus generally used the terms Bejānma or Bejataka (not be gotten by the person called father), Barachoda (procreated by 18 men), and so on. The singers in Kobi, Torja or Panchali accuse each other by spoiling his origin. This very custom pernicious no doubt taught and

produced the writers of the Purans and the Sanhitas to blight and spoil the castes that were opposed and adverse to them by showing that their origin was Sonkor or mixed. So the Baidakas also assumed this method to render the Rarhia Brahmans abominable by spoiling their origin. If it be considered to be a fiction, why should not the statement abusing others' origins in the Purans and Sanhitas be considered so? To be sure. But why was the expression, 'the world was rendered void of Brahmans,' no doubt thereby remotely implicating the Baidikas too rendering themselves Sonkor or mixed in origin too, used by them?

Most of the following accounts applied to the Subornaboniks stated in the Bengali treatise called the 'Subornabonik' written by Babu Kunjalal Deya-Mallika Bhuti, are also applicable and fit to be retold in the case of the Shaundikas; namely,

'...It is evident from all these authoritative sacred Dharmashastras or religious books of the Hindus written by sages, that the term, Bonik is only another name for Vajshya; consequently the Subornaboniks and all other castes going under the title of Bonik are Vaishya. That in the interpolated verses as have been quoted before, they have somewhere been reckoned as Shudras and elsewhere as mixed-castes and at other places as Antyaja or base-born or vile castes, is groundless and unfounded as a stone-plate made of gold, the outcome of grudges and the result of jealousy.'—Subornabonik, p. 68.

'Malakar, Shonkhokar, Swornokar, and other caste names current at present never appear in the Manu Sanhita.' '...and in the other part it (Porosuram Sanhita) makes mention of Shonkhokar, Kangsakar and other present castes.'—101. '...; But it (Brahma Baivarta puran) contains a long list about the names, seeds and wombs of the present castes.' '...; but the list about the names, seeds and wombs of the present castes, given by it (Brihaddharmapuram), is not short.'—102. 'Porashor-Poddhoti;—it goes in the name of the sage, Porashor; but it nowhere coincides with the Porashor Sanhita, it was rather compiled by Bhargavaram; consequently it is not the production of a sage. It too, makes mention of the present castes.'—103. 'Such coincidences in the lists of castes as given in the previous Sanhitas are not met with in the recent lists of castes given in the Porosuram Sanhita, the previously quoted Brahma Baivarta and Brihaddharma puran and Porashor Poddhoti. Thus: the seed and uterine field of the Shaundikas are Haivarta and Gandhika (daughter of a spice-seller) in Porosuram, Vaishya and Tibar (daughter of a fisherman) in Brahma Baivarta, and Gopa (milkman) and Saudra (maid-servant) in the Brihaddharma puran.... There are many such examples. Under the circumstances there can be no determination of real state of facts and no final decision arrived at, from these treatises in this respect. No caste can ever be originated from diverse seeds and diverse wombs, being dependent on the variance in the opinions of the writers, that is, because the writers vary in their individual opinions. And from this fact alone it is evident that these lists of castes were never written by sages. Doubtlessly these were the imaginary compositions of some recent individuals, cunningly interpolated into the writings of the sages. For this reason after the disaster caused by Ballal, for decrying the Subornaboniks they were divested from Varna and proclaimed to be a mixed caste originating from the seed and womb, namely, Ambosta and Vaishya of the Brihaddharma, Kangsakar and Monikar of the Porashor Poddhoti, both of which were followed and quoted by Shabdakalpadruma and Bachospatya, but which could not charm and dupe such enlightened sage as the Mahamahopadhaya Bharat Chandra Shyamoni though.

The Subornaboniks were not described as such mixed castes in the Porashor Sanhita, Vyasa puran and Brahma Baibarta puran. But such unliberal statement towards the Suborna-Boniks was not composed when Gopal Bhatta wrote Ballalcharita; were it so, he would not let it go undescribed. He accepted them to be Vaishya, even when he termed them Patita or degraded there.—103-5. Therefore it follows from this that even at the time of the disaster caused by Ballalsen the verses describing the Suborna-Boniks as mixed castes were not composed nor inserted in the books of the Shastras; these being gradually composed in time subsequent—107.

Henceforth, previous to the citing of the historical evidence of the Vaishya-hood of the Subornaboniks, it is worth noticing that the prohibition, or forbidding or discontinuance of a thing proves the previous existence of that thing. After the destruction of Koch, the beloved disciple of Shukracharya, the latter prohibited the drinking of wine in the Shastras; after the gradual spreading of the Aryans beyond Brahmabarta, the feast on beef was forbidden; and the horse-ceremony was discontinued or stopped in the Koli-yuga. This goes to prove that at one time among the Aryans there existed the custom of liquor-drinking, the cow-killing ceremony and the horse-ceremony as non slanderous and current.—108.

It will not be out of place here to refer to a book or two of the Vaishnava sect to show the Vaishya-hood of the Subornabonik caste.

‘প্রভু কহে কখন বা আমি পাক করি। না পারিলে উদ্ধারণ রাখয়ে উতারি ॥

প্রভু কহে ত্রিবেণীতে বসতি উহার। স্বর্ণ বণিক্ দেপি করিমু স্বীকার ॥

বৈশ্যকুলেতে জন্ম, হয় সদাচারী। এ স্ত্রীনা উহার অন্ন ঘণা নাহি করি ॥

শ্রীচৈতন্য ভাগবত, পরিশিষ্ট। ১১১-২

শ্রীকর-নন্দন, দত্ত উদ্ধারণ, ভদ্রাবতী-গর্ভজাত।

ত্রিবেণীতে বাস, নিতাইর দাস, শ্রীগৌরাজ পদাশ্রিত।

শাণ্ডিল্যপ্রবর, শ্রেষ্ঠ শাস্ত্রদীর্, স্বর্ণবণিক্ খ্যাতি।

ব্রাহ্মকুল পদ, ধ্যায় নিরন্তর, বৈশ্যকুলেতে উৎপত্তি ॥ নৃকন্দ দাস। ১১২

There is mention of Shaundika in almost all the well-known books of the Hindu Shashtra, but in none of them is it specified to be degraded. Really they were not degraded, nor are they degraded. Why should they be so specified? They adhere to their own faith, stick to their own profession, observe the customary ceremonies, purify themselves with Sanskars or rites, sanctify themselves with religious acts, avoid marriages with, or rice of, other castes and embrace everything that is called Hindu; under such circumstances why should they be degraded? There is no rule or principle amongst the Hindus that a Hindu caste would be degraded by altercating with the king, or neglecting to do what the king wished they should do, or what the Brahmans unjustly required them to do, or for slighting men living by nefarious means. On the occurrence of some such fault as the adoption of foreign religion, unequal match or marriage, eating rice of a caste other than that of the Brahmans, adoption of a wicked profession, renouncing the compulsory rites, omission of customary rites, sale of unsaleable articles, connection with what is wicked, etc. a person becomes devoid of Hindu status, loses his caste and becomes degraded. The king being disobeyed may punish with exile, expel from among, or separate from, the subjects, or deprive from royal franchises or special privileges or good government; if there be no unity or reconciliation with the subjects there would be a separation or isolation from the subjects; but that cannot be termed degradation;—for all that

none would be degraded or deprived of Hindu status. There are separate well defined causes for becoming degraded; thus a Brahman serving under another is degraded. The king can grant to a favourite higher rank or high social respect, no matter whether he be a low person or a mean caste; or out of disfavour may reduce a high caste to a slighted position; but that cannot cause loss of Hindu status or caste, nor can thereby be occasioned the injury by degradation.

In fact, the Shaundikas in connection with that then-considered-object of hatred and odium in manufacturing and selling the odious thing, the liquors, began, as a matter of course, through vicinage and contact with what was abject and hateful, to be considered and treated as an object of slight too by lay common men in ordinary affairs although they were not so treated in early books of Shastras as quoted above. In some later books even authors brought up to slight them and swayed under the influence of the aforesaid illfeelings against them, tried to vilify and lower their character in the eyes of the men by falsely debasing their origin which they created in imagination and fancy for the purpose.

Thus in the *Brahma Baibarta Mohapuran*, a treatise in itself full of self-contradictions and inconsistencies in fact rendering itself thereby as a piece of worthless invention, in improperly aggrandising the Brahmans and lowering others especially those that disregarded them or opposed their aggrandisement, imagines an irresponsible statement devoid of any proof whatever, a myth, as it were, a mere allegation which any and every body can make that 'the Shaundis were the progeny of a Vaishya by a Tibar or fisher-woman, wife.' Vide *Brahmabaiborta*, *Brahma Khanda*, I. chapter X verse 109.

वेद्या चौवरकन्यायां सद्यः शूद्रो बभूव ह । ब्रह्मवैवर्तपुराणे,

शूद्रो योषिति वेद्यां तृपांश्च कथं दमव ह ॥ ब्रह्मखण्डे. ११०।१०९.

It is not in the Vedas or other Purans; it is unknown to the Hindu public; it is not a tradition; it contradicts other Hindu Shashtra books; it is in it alone; and it is the fanciful coprice of its authors.

The author or rather the authors representing the view or opinion of a party, sect or community, are so under the sway and influence of ill-feelings and disgust towards the Shaundis that they detest and abhor to touch the term even with their tongue, as it were, and uses a very peculiar term, namely, *Shaundi* शूद्रो found perhaps nowhere else in the whole Hindu Shashtra, not to show their ignorance, but to show that they felt reluctance, prejudice, apathy and contempt.

But even such authors, seeing that the Vaishya-hood of the Shaundis was then well-known and available in many recognised books ordinarily in use, and was unrevocable, could not deny that the Shaundis were the children of the Vaishya father, and forgetful of the fact that out of Manu's ten sons Prisdra became his preceptor's cow-boy and Shudra, Korus, became Kshatriya, Dhristo's sons, the Dharsta Kshatriyas turned out Brahmans and Navaga, became Vaishya by profession, forgetful of the Brahman-hood of Koombhayoni कुम्भयोनि (born in a water-pitcher) Agastya अगस्त्य, Shara-janma शरजन्मा (born among reeds), Saradban शरदान, and Kartik कार्तिक, Vyasa, the son of the Dasha, Dhibar, or Tibara mother, Satyabati, Shuka born of the sacrificial fuel, etc, and also of Agni Bashyana अग्नि वेद्याय, Modhuchhanda मधुच्छन्दा, Moudgalya मौद्गल्य, Sinigargya सिनिगर्ग्य, Eyarooni एयारूनी, Medhatithi मेधातिथि, etc, and regardless of the ex-

'tirpation' of the Brahmans by Kartabirjariun, Talajangha and other Haihayas and the subsequent regeneration of the Brahmans, re-

पुनो गृह्यमदस्यापि शुनको यस्य शौनकः । ब्राह्मणा क्षत्रिया यैव वैश्याः शूद्रा स्तथैव च ।

महायोगी स तु बलिबद्धो य स महासुनि ।

पुनः-नुत्पादयामास चातुर्वर्णिकान् भुवि । वायु २।३०।४ ; ३०।२

regardless of the world made rid of the Kshattriyas twenty-one times by Porashuram and the subsequent regeneration of the Kshattriyas, and regardless of the five opinions about the five Brahmans invited by Adisura of Bengal to Gourha from Kanauja to perform ceremonies some 800 years ago, namely, (1) their Dasi grahanam, that is, they were not permitted into their families and caste for their being degraded for going beyond Aryavarta and taking a Buddhist's alms and they returned to Gaurha and they took maids of lower castes to wife, (2) their being accompanied by their own Hindustani wives or children if not at their first coming for offering sacrifices then at any rate at their second coming; (3) their taking Bengali wives in addition to their Hindustani wives (why; if they had wives?) and the Rarhis say they represent the children of the latter and are superior to the Barendryas, the children of the former, which the Barendryas deny; (4) the Gotras, and titles of the Rarhis do not agree with those of the Kanauja's, and (5) their marrying the maids of the Brahmans existing in Bengal from time previous,—they simply attempted to vilify and abuse the Shaundikas by fancyfully debasing them through the mother's side;—a fact in itself ludicrous, and worthless when compared with the Yajurveda, Agnipuran, Matsya, Padma, Brahma, Srimad Bhagabat, Bishnupuran Puran and Manu Samhita quoted above and as arising out of mere evil intention to vilify falsely in consequence of mere jealousy and grudge at castes who then were of well-to-do circumstances and a little proud as such as a matter of course and perhaps the Shaundis were some of those that were foremost in favouring and embracing the cause of the levelling Buddhism and Vaishnavism, the religions hostile to Brahmanya. The enumeration of almost all the caste-names prevailing in Bengal gives us reasons to infer that it was composed in Bengal after Adisur and Ballal. It does not show who used to sell liquors before and how spirit-selling came to be the profession of such offsprings. And nothing is impossible to those that can construe the Vaidika Purusa Sukta to make it mean such impossible things as Brahman, Kshattriya, Vaishya and Shudra originating from the mouth, arms, thigh and feet of Brahma and to produce hereditary caste-system from the individual titles Brahman, Kshattrā, Vishā and Das available in the Vedas. The low class Hindus are amazingly given to Huzuk or novel movement.

पृषभस्तु मर्ताः पुनो गोपाली गुरुणा कृतः । न क्षत्रवन्धुः शूद्रत्वं कर्मणा भविताऽसुना ।

कुरुषा न्यानवी दासन् कारुषाः क्षत्रजातयः । धृष्टा द्वाष्टं मनुत् क्षत्रं ब्रह्मभूयं गतं क्षितौ ।

ततो ब्रह्मकुलं जात मग्निवैश्यायनं नृप । नरिष्यन्तान्वयः प्रीतो दिष्टव्रत मतः शृणु । २२.२३

नाभागो दिष्टपुत्रीऽन्यः कर्मणा वैश्यतां गतः । भागवतपुराणे २।२।२, १६, १७,

श्रद्धांतां मानवी राजा ब्राह्मण संवसुव ह । २।३।१

विश्वामित्रश्चैवासन् पुनः एकशतं नृप । मध्यमस्तु मधुच्छन्दा मधुच्छन्दस एव ते । २।१६।२६

सुहृगलाद्ब्रह्मनिर्वाचो गोत्र मीदगल्यसंज्ञितम् । २।२१।२

स्थितो ब्राह्मणधर्मेण ब्राह्मण्यं सुपजीवति । क्षत्रियो वायु वैश्या वा ब्रह्मभूयं स गच्छति ।

यश्च विप्रश्च सुतृप्त्य क्षत्रधर्मेणैव संवते । ब्राह्मण्यात् स वरिषष्ठः क्षत्रियोऽपी प्रजायते ।

वैश्यकर्म च यो विधी क्षीमोऽहव्यपात्रयः । ब्राह्मणं दुर्लभं प्राप्य करोत्यल्पमति सदा ।

स द्विजो वैश्यता मति वैश्यी वा शूद्रता मियात् ।

स्वधर्मात् प्रच्युतो विप्र सतः शूद्रत्वं नाप्नुयात् । ब्राह्मणं २२१।१४७

The principle of mixed-caste by intermarriages among the Varnas during the time of Ven (वैष्ण) is a fanciful dodge resorted to by the Pouranik Brahman Shashtra-Kars merely to lower the position of the castes of high order and good origin and breed that seemed to stand against the Brahminical supremacy ; and Dhibar, that is, Tibar women were generally introduced to corrupt and spoil the character of castes. Thus : out of ill-feelings towards Yonmenjayo who killed a Brahman boy, the Dasha-konya (दासकन्या) Satyabati, the daughter of a Dhibar or fisherman purified by mythological legendary origin, was introduced to be the wife of Shantonu ; and as the outcome of the union there were born Chitrangada and Bichitra Biryā in whose wife Vyasa, a Dhibar son of Satyabati similarly purified, begot Dhritarastra and Pandu. The early life of Visma may be considered to be that of a Dhibar's son generally haunting and frequenting the river Mother Ganges. Brahma Puran assigns a different reason for Varna-Sonkor as quoted above, viz. change of profession, or Karma. However, liquors once adored and held sacred and in much esteem may be denounced, despised and abandoned for ever ; but for all that the Vaishya-hood of the Shaundikas who do not deviate from the precepts and prescriptions of the Arya Hindu Shastras even by a jot, and especially of the Chetki-Shunrhi or Saha cannot and ought not to be undone, obliterated or expunged.

• This is not the only instance of the attempts and success of the Brahman of the Brahmanya or the present form of the chief Hindu religion in debasing or lowering a high proud caste ; but most of the other Vaishya castes of professions of other articles, especially गुड़ तिल दुग्ध मध लवण (mollasses, til, milk, honey, salt), etc. which are the articles which were prohibited to the Brahman when they adopted Vaishya profession in want of their own or Kshattria professions, were degraded to Shudras ; for in lowering other castes in society lies the superiority of the Brahman more safe. At first profession determined whether Brahman, Kshatriya, Vaishya or Sudra. When the Varnas became firmer all the Vaishyas were of one Varna or caste at first and allowed intermarriages and feasting together. At first all Vaishyas could adopt or interchange all the Vaishya professions and sell all such articles in interchange as now in the Deccan. Then these professions became hereditary and gradually these hereditary professions began to look like different castes as शौखिकः, गोपः, तैलौ, तैलौ, (spiritseller, millman, Til-grower, oilman,) etc. They were again degraded to the condition of the Shudras upon some such pleas as these professions require killing or torturing of animals or animalcules or involve cheating by mixing water with other articles, and so on. For this reason at present Vaishyas are not so much available. And the principle of imaginary story of Varna-Sonkor (mixed-caste) was falsely introduced in Purans, etc. as the best means and method to spoil their origin and to convince the people that they were low and base in origin also as the outcome of intermarriages. But as to this principle of Varna-Sonkor, Brahma Puran, a book full of religious, worship and prayers chiefly, assigns a different reason, namely, Varna-sonkor arises from interchange of professions and by nature (Swabhobojang, by birth ?) or natural tendency a man becomes Brahman, Kshatriya, Vaishya and Shudra ; but change of वर्ण (profession) makes him वर्णसंकर (mixed in caste).

Probably at this period the term Shaundikeya was distorted into Toundikeya in Bollala-Chorita, Taundikera in the Brahma, Toondikera in the Vayu and Padma, and Koondikera in the Matsya Puran, in order to expunge and remove the direct internal evidence of the Shaundikeyas or Shaundikas being royal Kshatriya in origin and thereby to obliterate and efface all good references to any cause of their being glorious; and probably the Agnipuran was then not at their direct disposal and therefore they could not bind all the men possessing copies of it to distort its Shaundikeya that way. S. V. page 165. The श may easily be mistaken for त or क and य for र.

Originally the Brahmans could eat rice boiled by Vaishyas including the Shaundika-Vaishyas; but now in attempts to suppress liquors it was stopped. So in some Purans and most Sanhitas the Brahmans or the Dwijas are prohibited from eating Shaundika's rice. Thus:

चक्रोपजीविरजकतस्करध्वजिनो तथा । गान्धर्वलोहकारान्नं मृतकान्नं विवर्जयेत् । १५६१५

शौण्डिक (शौण्डिक) द्वाष्टिकान्नं च भिषजान्नमेव च ।

विद्ध-प्रजननसत्तान्नं परिव्रजान्नमेव च । १३ ; कृष्ण २१७१२

Here it should be borne in mind that the Gopa, the Gondhobonik caste, etc opposing Brahmaniya as Buddhists, were really Vaishya; for it is stated in the Brahmabarta Mahapurāṇ 2-48, Ayan Gopa was a Vaishya, his sister's husband, Nanda Ghosh, and Nanda's, son, Shree Krishna, must have been Vaishya, and Radhika, a Vishya's daughter, was Ayan's wife.

Some say as there is the rhyming of words such as Sunrhi-Harhi, the Sunrhi should be considered low or slighted as the Harhis. It is the prating of a lunatic, a child or a fool. Then there are the rhymes, Bamna-Dhamna बाम्ना दाम्ना (a debauchee), or Bamna-Domna (डोम्ना) extant, are the Brahmans debauchees or should they be considered low and slighted like the Doms?

When one person is determined and engaged to traduce another, if in the act of traducing that other anything comes out as the spontaneous out-come which tends to ennoble and glorify that other and to add to his praise, that spontaneous expression of what is good can never be untrue and incorrect, and it was spontaneously expressed because it was so very true that that person couldn't help expressing it even if it was his premeditated, deliberate intention only to abuse and vilify that other, although he was most untrue, incorrect and imaginary in the matter of the abuses and vilifications or other extraneous matters.

Another insignificant and recent pamphlet called the Brihad-dharmopapurāṇ ignored this and imagined, devised and suggested or proposed fancifully another queer and different view about the origin of the Shaundi-caste, namely, the 'Shaundikas were the out-come of the marriage between a milkmaid and a Shudra-woman' and thereby betrayed the ignorance of the author or authors of the above pamphlet, of the doctrines of the Agnipuran, Manu-Sanhita and Bhagabat and of this Brahma Baibartapurāṇ, who blindly fabricate a false origin of the Shaundis simply to lower and slight them perhaps indifferent and cold towards them. From many internal evidences available in it it is clear that it was composed very recently in Bengal.

वैश्यायां गोपती जातावाभीर तैलकारकौ ।

गोपा चूद्गागर्भजातौ धीवरः शौण्डिक सखा । इहहृदय-उपपुराण ३१३१४१

It is in no Veda, Tontra or Puran; it is unknown to the Hindu mass and opposed to other Shashtra-books; and it is in it alone, and is the outcome of the capricious fancy of its authors.

Similarly may be retold the fraudulent and deceitful story of the pernicious, wicked and mean attempts of a more insignificant and obscure treatise called the Porasor-poddhpti of more recent time whereof the manuscript copy, not preserved even at the Calcutta Sanskrit College Library, elsewhere preserved for show merely and not for anything else except for the opponents of the Shaundis to cite authority as in *Shabda Kalpadruma* and *M. Williams* who quoted it, by neglecting *Manu*, *Agni*, *Brahma Baidarta puran*, etc., is too illegible to be intelligible for anything or to be a fit authority; for the book is never in use any where in Hindustan and is decaying in manuscripts)—It is shameless and impudent enough in the face of *Agnipurān*, *Manu*, etc. to fabricate and remodel falsely in its duping mould the fanciful origin of the Shaundis, namely, 'there was the Shaundika from a Kaivarta in the daughter of a perfumer,' where the other bigger works vary.

ततो गान्धिककन्यायां कैवर्त्तो-देव शौण्डिकः ।

कैवर्त्तस्य च कन्यायां शौण्डिका-देव शौचिकः । परासर पद्धति ।

It is not heard of in the Vedas, *Tontras* and *Purans*, not known to the Hindu public mass, nor famous in rumour; it contradicts other books of the Shastra and is the fanciful caprice of its authors.

A still further insignificant treatise of more recent production called *Shukraniti*, not a single copy, of which is available in the Calcutta Government Sanskrit College Library or haply in Bengal is said to fabricate another fable about the origin of the Shaundikas, out of grudge and selfish motive to abuse and vilify them simply no doubt, namely, the Shaundika originated from a milkman by his wife who was a barber's daughter. In the beginning of the Eighteenth Shaka century the authors of a monthly magazine called *Bongo-dorsana* devised a fresh origin for the Shaundikas; namely, that they originated from a goldsmith father by his washer-woman wife.

- These and such other fantastical fancies invented simply to abuse and vilify the Shaundikas exist nowhere else except in the whims of the diverse inventors varying and differing among themselves and thereby showing the groundlessness of their conflicting allegations.

That all of these contradictory statements would at one and the same time be true, is impossible and incongruous. If one of them be true and the rest be false, then, if every one of them be understood in this light, all of them turn out to be false according to the conception and estimation of one-another among themselves. In reality all these statements are false, full of grudges, based on jealousy and imagined through mechiavelianism.

All such conflicting statements are mere humbug fabricated at random simply to vilify. For no one can positively say that at a particular time and at a particular place any particular Shaundika originated in any of the ways stated. All the random allegations make bare irresponsible reference that at uncertain time past they originated in any of the ways stated, which cannot be proved or realised in any way whatever. Such allegation can be made of any person by any person without any real foundation. What prevention?

These texts contain contradictory matters, contradict one-another, and are unfounded. Moreover the number of Shaundikas throughout Northern India far exceeds the number of any one of the Kaivarta, the Tiwor (fisherman), the Kubinda (weaver), the Gondho Bania (spicer), the Gopa (milkman), the Dhoba (washerman), or the Swornakar (goldsmith) caste. One member of some one of these castes then existing in large number would intermarry and generate the Shaundika caste. Then how could the mixed caste surpass either of the

parent castes in number? It should further be borne in mind that these Purans, Upapurans and Sanhitas are recent, their language is Sanskrit, the Sanskrit of Bengal; that the castenames Koibarta, Tiwor, Kubinda, Gopa, Dhoba, Swornakar and others are current in Bengal and have different names in Aryabarta; that the disreputable abuse, Dasi-Bansaja, applied to the descendants of the five Brahmans of Kanauj in Bengal, implied their mixed origin; and that Ballal Sen too was of mixed origin; and when the face of one monkey scorched and blackened it prayed that the faces of all other monkeys should be black; attempts were made somehow to show that all other castes of Bengal were mixed castes too; and to this effect the Purans, Sanhitas, etc. began to be composed, compiled, edited or altered in Bengal. The weapons of the books of the Shastra were kept in a few *Tols* only; and this task became very easy in the processes of copying and recopying. If it is held that the caste-system, the professions of the respective castes, and the like, prevailed in the society all along from the creation; then it must at the same time be also held that the Shaundika caste too prevailed all along from the creation, and the Surakar, Soma-Sura-Bikrayee and Sutapanya of the Vedas, and Kollopala, Kolpopala, Shaundikeya, Shaundika, Shaundi, Shoondi or Shunrhi caste of Manu and other *Sanhitas*, *Purans* and other books is this ever-existing Shaundika caste, supposing, for the sake of argument, Sunri as identical with the Saha. If it be argued that all of these texts are correct and all of these sons of different mixed origins adopted spirit-selling and were termed Shaundi. In that case too the descendants of these diverse sons would have been different in castes; and there would have been so many different and distinct divisions or sub-castes among the Shaundikas; but that too cannot be found. If it be argued that the Shaundi-caste pre-existed, and the men of such mixed births mixed and mingled with the Shaundis; therefore men impute and attribute such origins to them. Well! Did such intermarriages among the different castes occur, and such issues of such intermarriages originate and adopt spirit-selling and become Shaundika, at the same time and place or at different and distant times and places? These sons by different mixed births must have been different in caste; why should they not be different? If during and in the face of the preponderance of the hereditary caste-system, there would have been no hitch or hinderance to these sons of the mixed births and their descendants of distinct castes in uniting into one caste, the Shaundika caste, then what would be the hitch or prevention to the union of the Brahmans, the Baidyas, the Sahas, the Shaundikas, the Suborna Boniks, the Kayasthas and others, so as to form one caste? If it be argued that these sons adopted spirit-selling; therefore they turned out Shaundika; then there can be no hereditary caste-system; and everybody will get the caste-name arising from the profession he will carry on. If it be argued that then such intermarriages and such union became possible as all as Buddhists were on the same level in social matters; did then they form the whole population of the country or were they alone Buddhists? Were there no other castes, and were not they Buddhists, and were not such intermarriages and such unions in vogue among them too? The fact that king Adisur did not find in the country any Brahman who had any knowledge in rites and acts to perform sacrifices, pour clarified-butter into the sacrificial fire, and the like, and that the Brahman and all other castes of the land were Buddhistic and as such devoid of worship, sacrifices, pouring butter in it, and the like, occasioned invitation to the five Brahmans of Kanauj and their advent. If it be argued

that one of these texts is right and correct and the rest are wrong and incorrect, then, of course, it is difficult to find out which is right and which is wrong ; and all of the texts turn out to be wrong.

Amongst the Vaishyas the Shaundis and the Suborna-Baniks were, as they are now, well off and wealthy, their profession stately, they themselves neat and clean, accurately solemnizing almost all the Sanskars ordained by the shastras, noted for endowments in Purnakarma, that is, public beneficial works, such as sinking tanks in the vast waterless regions, planting trees by high ways for shelter to weary travellers under the dazzling sun, constructing Ghats, opening alms-houses for the maintenance of mendicant beggars, etc.; they are meek, docile and inoffensive as tradesmen should be ; but they are haughty and proud at heart due to universal flattery reaching them daily from the customers, and unyielding, which excited jealousy and grudge in Brahmans, Kshattras and other Vaishyas especially those holding high position such as ministers and the like.

The large lucre in the luxurious, pleasant and merry profession of the easy go-lucky Shaundikas excited grudge in others. Where hereditary caste-system prevails, those whose profession requires toil and trouble and sweat of brow and bodily exertion, are considered low, mean and ignoble ; whilst those whose profession is one of pleasure and luxury and requires exercise of the mind alone are considered high in social rank and stand as the leaders of society, and if they fail to lead they turn out the object of grudge by others of the kind.

Other stronger reasons were that the Haihayas whereof the Shaundikeyas were an offshoot, oppressed the Brahmans ; and the Shaundikas as Shramanas in prosperity oppressed the Brahmans perhaps during the predominance of Buddhism, and afterwards opposed the establishment of the novel religion, Brahmaniya, and were liberal enough to espouse Baisnavism. Even at present they are recusant and liberally embrace Baisnavism hostile to Brahmaniya.

By animal nature man out of desire to gain superiority over the rest always seeks defects and short-comings real, feigned or attributed in others as clues to lower, abuse or vilify them ; and man always delights to make merry at other's expense ; so when once the idea to slight, abuse and imagine the Shaundikas as low, somehow originated, all the Hindus high or low caught the contagion and began to slight them one and all without distinction. They imagine the Shaundis low not because they are low in origin, that is far from their mind ; but simply because they sell wines, the Rarhi Brahmans grudge them and they are taught by writers of Shastras to hate the liquors and the drunkards ; else they know not why they slight them.

At a stage when this state of things rose to its climax in Amor Singh's Thesaurus of Amorkosh Shaundika, Mondoharaka, Sura, Maireya, Madyaveda, Shoonda, etc., were transferred from the Vaishya Barga to the Shudra Barga. Madya is Bitpanya (Vide Manu X 86).

In their inability to suppress liquors, drinking and the drunkards in spite of vigorous endeavours and attempts, the full brunt of their rage and malice was at last hurled down upon the Shaundikas in order to check them upon some plea or other. And as they were to some extent being slighted and lowered in contact with the liquor in its manufacture and sale when promulgated as hateful, now they were slighted more and more upon some such pleas as, as they expressed, that liquors were the impure residue of boiled rice, and impurity was sin, the Shaundis were Bikormi or adopted other's professions (Manu X 95-7) ; wineshops were the abodes of wicked men (IX 264) ; the Shaundikas were unfair in cheating by clandestine

tinely mixing water with wine (IX 225-6); they were Bratya or Akrita-Sanskar; i. e., devoid or negligent of rites, and so on, till their excommunication from society of the adverse party was whispered (nothing being available in the books of the Shastra though) in the grand *Tols* or colleges and meetings of the Pandits or learned Brahmins sometimes called Rishis or sages, of Mogodha now Allahabad, and Kashi or Benares, whence most of the books of the Shastra, the Purans, Sanghitas, etc. singing in reference to it, were then issued, and perhaps of Gourha near Maldaha in Bengal, backed by the then arbitrary Hindu rulers under the undue influence of Brahman ministers; and the Shaundikas were detached to the extent of prohibiting their rice to the Dwija and forced to observe mourning 30 days instead of 12 or 15 days when the time for mourning commenced to be settled with the commencement of Brahmanya, like the Shudras; and henceforth the history of the Shaundikas was one of a viper deprived of poison,—miserable in the society of adversaries and struggling to avoid their despises and to retain or regain social advantages or to avoid disadvantages somehow; whilst they themselves did not care a fig for all that the adverse party said or did; and they continued to live apart as an isolated Hindu community in Arya Hindu completeness celebrating with their priests all rites, ceremonies, worships and Brotas prescribed by the best Arya Hindu Shastras, excepting Upanayana probably out of disregard to wear a thread of coarse substance (wool), for penalty, or by considering it as a piece of unnecessary (Manu X 3), extra trouble, and replacing it by Diksha and Kanthi without ever thinking of aggrandisement in society.

Again if for contact with liquors the Shaundikas were ill-treated as adverse party there is no reason of any kind excepting the confusion in caste-name, namely, Shaundi for Shondi, under a common mistake, why should the Shondi (bullock-driving) Khondo-Saha (the dealer in seeded grain-crops) be so ill treated as rivals as an adverse and foreign party.

It should be borne in mind here that the Brahman priests of the Shunrhi, the Sonarbene, the Saha or some other castes became detached and separated from the Brahmins of the adverse party in the party-clique, in Bengal only; for such penalty did not extend westward and the priests of the Kalwars continued to be held on an equality with those of other twice-born castes. To reason strictly the Brahmins of the Shaundika, the Sonarbene or the Saha alone are really the priests of the twice-born castes only; for the Shaundikas strictly sticking to their own profession of spirit-selling or the Subornaboniks, of selling gold, silver and other jewels, or the Sahas, of seeded grain-crops, partly, rice, cloth, etc., are really Vaishya; and these Brahmins respectively are priests of no other than these castes respectively even at the stake of their life. The Poncho-gotri Brahmins are priests of the Shudras and many other castes. The Shaundika, the Subornabonik, the (Khondo) Saha, the Gopa, the Koivorta, the Dhibor (Tibor), the Bagdi, the Toili (Kolu) and the like castes opposed the Brahmonya religion of the Ponchogotri Brahmins at the outset; and in the party clique consequent thereon the priests of these respective castes (mostly Ponchogotri in origin) detached and separated from the Ponchogotri Brahmins. At last the Gondhobonik, the Shonkhari, the Kansari, the Sodgop and the like left side and went over the other side and got the Ponchogotri Brahmins for their priests. Why not the Brahman priests the same for the Shaundika, the Suborna-bonik, the Saha and the like, composing the other party? These castes subsequently divided among them-

selves ; and their priests too divided and separated one from the other. Naturally therefore Rarhi-Brahmans exalt themselves, and their own Yajmans (Kayastha, Boidya and Noboshaka) and tower others.

The Brahman imagined that Hindustan would ever continue the abode of the Hindus alone, and no other foreign nations would be able to enter into it by crossing across the vast oceans and scaling the insurmountable Himalayas ; and under the system of hereditary caste all other castes would be entangled and hidebound, and the Brahman would be supreme above them and their supremacy would continue safe and unmolested for ever. But the result was that for this their blunder and selfishness both of them hopelessly immersed into dependence and slavery.

न राज्ञः प्रतिगृह्णीयाद् राजन्यप्रसूतितः । सनाचक्रध्वजवतां वेशनेव च जीवताम् । मनु ४।८४
दशसूनासमंचक्रं दशचक्रसमीध्वजः । दशध्वजसमीवेशोदशवेशसमीवृषः । द्यूनाश्रयद्वयं ४।११६
श्रवतां शौण्डिकानाञ्च चैजनिर्णेजकस्य चाविकस्यैव नृशौण्डिकाञ्चिप्रनिर्जस्यैत्पूरात् १८।११५

Manusanhita makes mention of the Shaundika caste ; this goes to prove that the Shaundika caste did exist as spirit-sellers at the time when Manusanhita was composed. Again Manusanhita says that Soma and Madya were Bitpanya ; and this goes to prove that the Shaundika caste selling Madya was considered and regarded as Vaishya at that time. Again in its enumeration of all Varnas and Varna-sankaras prevailing at the time, it does not mention the term Shaundika, showing thereby that the Shaundika-caste was not a Varna-sankar ; and as it was a caste rather sub-caste of the Vaishya Varna, the mention of Vaishya tantamounted to the mention of the Shaundika ; for the term Vaishya covered and included the Shaundika and other sub-castes of the Vaishya-varna, and further mention of the Shaundika caste would be irregular and tautologous and would be mentioning its sub-castes, and it is not its object to mention its sub-castes in detail. And in the enumeration of the professions of all the Varnas and castes the term Vanijya includes spirit-selling. Some say, that there is a text in the Manusanhita that the Shaundika caste originated from a goldsmith by his washerwoman wife. The three distinct editions of Manusanhita were searched through ; but nothing of the kind was found in it. Perhaps the enemy of the Shaundika-caste intending to spoil their good character in origin invented a false origin of the Shaundika caste and clandestinely interpolated it in a Manusanhita of their own coin. The Hindu public loyally and reverentially adhere to, and respect, the Shastras and melt away at the mere mention of an ancient Rishi or sage. Therefore many cunning wicked men take this advantage and fabricate false texts and incorporate them in books written or edited by them and let them pass in the name of some ancient sage and thereby dupe, mislead and deceive the public. No other caste has been so variously traduced or vilified as the Shaundis, who as Arhats, Shramanas or Bhuddhist high-priests oppressed the Brahman. Similarly Banga-darsana written in the 19th century imagines the origin for the Shaundis.

All these contradictory allegations cannot be true. If one of them be true and the rest be false, then if every one of them be so considered all will prove false by one another's estimate. In result all of them are false, malicious and machinations. And men regard and revere Manu alone.

वेदार्थोपनिषद्भूतात् प्राधान्यं हि ज्ञानी अतम् । मन्वर्थविपरीता वा सा अतिर्न प्रशस्यते ।

Manu prevails throughout the world.

respected in all parts of it. Mitakshara and Jimuta Vahana and other books on social customs and usages are simply commentaries of Mazu, and they clandestinely introduce peculiarities in the same way in which the clandestine peculiar construction is made of the verse of the Purusa Shukta of the Rik and other Védas by the writers of Purans and Sanhitas. According to Manusanhita are performed nearly all the social customs and rites, namely, the division of Vārnas, Ahśramas, Dharmas, Saṅkars, Achars, Prayaschittas, etc. and not according to Brahmbaivarta and Jatimala. Manu is named and quoted as an authority in their performance. Brahma Baivartta' puran and Jatimala are the books that were never and nowhere respected and consulted for the conduct of any Hindu Samaj. These books do not truly represent the real conditions and relations of any society and are simply pointed out to mislead others who are to form an opinion about the people. These are false recent inventions full of contradictions and inconsistencies fabricated by some men out of selfish motives, and are not followed where they lower the higher castes or ennoble the castes considered lower according to them in many parts. Brahmbaivarta Puran, composed perhaps in Bengal about the 16th or 17th century of the Shaka era by its selfish Brahman Pandits belonging to the anti-liquor clique, is false and incorrect for it makes imaginary inventions of the mixed origin of nearly all the castes of Bengal in order to lower them in the public opinion but makes no reference to castes of other places nor to the origin of the Bengal Brahmans themselves from the five Kanauja Brahmans degraded at Kanauj by Dasis, about whose mother-ship there being five conflicting and undecided traditions rumoured, and to Bengal being beyond Aryavartta and causing degradation to Dwijas residing in it. Radhika's husband and Josoda's brother, Ayana was a Vaishya according to it; but it is impudent enough to say that the Gopas were not so. It is simply a false cunning production of the descendants of these five degraded Brahmans in Bengal who in days of yore enjoyed the Royal indulgence and through it procured to have everything in their own way, got such social matters at their own disposal, and prescribed higher status for those castes that flattered them and yielded to them as their Das or Servant, and lower position for those that (eminently perhaps the Shaundika and the Subornabonika) were opposed to them and respected all that was just. In order permanently to lower others they prescribed that the Shaundis (observing 12 days as the period of mourning elsewhere though), must mourn 30 days perhaps for coming to Bengal beyond Aryavarta, although no such restrictions were made in their own case. No doubt the fault lay in those that followed them. They could not help avoiding royal edicts. They are leaders of Zols in Bengal. They interpret the Shashtra and prescribe the social acts and rites which they say they do according to the letter of the Shastras but about which the public are ignorant. And any deviations from the directions dictated by them were well guarded and strictly punished by despotic Hindu rulers. Things went on in that way and were established amongst the illiterate, ignorant folks in the way these Brahmans pleased and were enforced by royal edicts. This state of things is no doubt uncommon and unimaginable at present under the liberal British government in which change of domicile happens without any other change and if a distinction is felt at all it is felt between the Europeans and the natives and not amongst the natives.

The caste-questions and caste matter amongst the Hindus are

and mysterious for foreigners to penetrate and comprehend. When a portion of any community or society deliberately seeks and intends to lower another portion out of selfishness, jealousy and grudge or other cogent motives, it will be inefficacious, nay dangerous, to learn the character of the latter from the accounts prepared and supplied by the former whose intention it is to disfigure and lower it, and from its behaviour towards it. The true character of the portion so lowered is possibly to be derived not from the accounts oral or biblical intentionally prepared and kept by the other portion to hate and lower it but from its own accounts and the view it takes of itself traditionally and immemorially. So runs the census report of 1901 vol. XVI. the United Provinces of Agra and Oudh part I page 271 where Mr. R. Burn says 'I think however that in this respect (castal nomenclatures, relations and intercourse) it is better to keep as closely as possible to public opinion and to recognise as castes those endogamous groups which are considered as castes by the people themselves and public opinion as to what a caste is varies in different districts and at different times. Fresh divisions are constantly being formed (Crooke). While the social position of a caste theoretically depends in the first place on its hereditary position in the four-fold system which has a religious foundation, there can be no doubt that such factors as wealth, position and learning can operate to raise the position of a caste or of individuals, that is to say, that social advantages may in time out-weigh religious and hereditary drawbacks which theoretically are insuperable to advance. By a fiction of very old standing the Hindu is much more ready to admit the possibility of a caste falling in position, than that it has risen, though there are certain castes whose position can only be explained by the latter theory. It has been pointed out that the same caste holds different positions in different parts of the provinces'.

'It should however be noted that the Rajputs of the North-Western-Provinces and Oudh deny even the remotest connection with, and many, if not most, Agarwalas consider themselves superior to, the Kshattris. It is to be regretted that the Kshattris in some cases have denied that at the present day Rajputs, etc. have any claim at all to be twice-born, and the latter have retaliated by identifying the Kshattris with a bastard caste named Kshattri by Manu.' 222 ; 109

Therefore the accounts of the portion hated and lowered previous to the other portion's hating them are also of great value and importance to judge of the portion lowered.

The members of every caste adopt multifarious callings. For instance there are teachers, pleaders, doctors, zeminders, bankers shopkeepers, etc. among the Goalas. They and their sons are milkmen's sons-in-law, and have got milkman sons-in-law. It occasions no disorder or hardship at all; the bride gets bride-groom's, and the sons, father's caste-title, agnates and Gotras. Similarly there will hardly be any disorder or hardship in intermarriages among different castes or professional men as between Sunri (Shaha) and Boidya or Kayastha and Boidya and Kayastha in east Bengal, Sylhet and Tiperah; rather it may prove advantageous and auspicious.

Men would never consent suddenly and flatly to consider the ever-ascendant Shaundika as low unless there be shown some cause for it; therefore the Brahmans of the adverse faction on the one hand misled and seduced men away upon some such dodges or pleas as the liquors are polluting and drinking is fatal, and on the other began to distort the good accounts of the Shaundikas stated in the Shastras and describe them as low as possible.

is simply surprising and silly to find that they and others merely speak of the liquors being defiling and the Shaundikas being low for dealing in liquors and touching and washing the wine glass of every caste; whereas they cannot do without them: liquors must be used; on the whole they would get the Shaundikas only slighted.

The attempts to check liquors and discontinued drinking were directed in the books of the Shastras thus:—the Brahmans living on shopping or sale of Soma or drinking are disqualified from funereal feasts, Manu III. 152, 158-9; the gift made to a Brahman that sells Soma turns out fæces or excrement, 180; there is no funeral for a woman that drinks, V. 90; a woman that drinks or attends a meeting is fined six Crisnal IX 84; a Shaundika should be kept outside the town: for he is a secret thief and adopts many professions, and thereby interrupts genteel subjects. 225-6; whosoever has sufficient means of subsistence for three years or more may drink Soma, XII 7, and derives no fruit if he be less provided, 8; if a Brahman's religious sacrifice be defective in any part he may receive money from a rich Vaishya or Shudra that does not drink Soma, 11-2; a drunkard gets black teeth, 49; to drink decocted and distilled liquors, etc. are grave transgressions or sins XI 55; drunkards, etc. are great sinners IX 235; a drunkard should paint the brand of a flag on his temple, IX 237; to slight a Brahman, to find fault with the Vedas, to give false evidence, to kill a friend or to eat any filthy article other than the liquors is a sinequal to that in drinking liquors, XI 57; to have a drunkard wife is a lesser sin, 67; to beat a Brahman or to smell liquors and other things prohibited to be smelt, is an offence which out-castes, 68; to eat articles mixed with wine, etc. are sinful, 72; a twice-born must drink red-hot wine, to burn his body if he voluntarily drinks wine, and will be relieved from the sin, 91; or he must drink red-hot urine of cows, water, milk, clarified-butter and mixture of dung for life, 92; or he must live by a handful of rice or by eating at night a preparation of barley, etc. and pass naked with clotted hair and mark of flag on the temple for one year, 93; liquors are the excrement of rice and other articles; and excrement is termed sinful; therefore the Brahmans, the Kshatryas and the Vaishyas must not drink wine, 94; the decocted liquors are of three kinds, namely, Gourhi' distilled from molasses, Maddhwi distilled from honey or Mou, and Poisti distilled from boiled rice or grain crop; none of them is fit drink for the twice-born, 95; the Madya (beer), flesh, the decocted liquors and juice of date or palm being the food of Yoksha, Raksha and Pishacha cannot be fit food for the Brahmans living on clarified-butter and other articles (Hobih) fit for the Devas or gods, 96; a Brahman when drunk falls down on filthy place, utters the texts of the Vadas in illustration and commits many evil deeds, 97; the Brahman-hood of him, the Godliness within whose body is once washed with wine, disappears and he gets the condition of a Shudra, 98: these are the various modes of relief from the vice of drinking wine, 99. The Koutsa and the Basistha addicted to drinking became pure by meditating on the greatness of Riks or verse of the Vedas, 250. the Jhollo, the Mollo (athletes), the Nots (dancers), those following the profession of the Shudras and those addicted to gambling and drinking are mean and easily irritable, XII 45. The Brahman that drinks is mean and easily irritable, XII 45. The Brahman that drinks oozes out heaves of feces, and borns as a bird that devours worms, insects and feces or fierce animals, 56. Other Sanhitas and Purans contain somewhat similar accounts more or less.

सुरा वै मलमन्त्रानां पाप्मा च मलमुच्यते । तद्वाद्वाक्पराजन्वीवेशेन सुरां विवैत् । ११।१४

समा प्रपापुपशाखा विश्वस्यार्द्धविक्रयाः । तस्करप्रतिविषाये चारे शप्यन्नुच्चारयन् । ६।१६४-६

But there is also a tendency towards liquors; and it will be partiality and injustice to omit it. In Sradh the rice of sages, milk, Soma, flesh and mineral salt are called Hobih, Manu III 25; There should be animal-sacrifice at the end of a solstice and sacrifice of Agnistoma with Soma at the end of a year, IV 26; there is no harm in flesh, liquors and sexual intercourse; it is rather animal appetite; but in abstinence lies great virtue. V 56; in theft of liquors, the king fines to the extent of double the price, VIII. 326, 335; the king must watch the grog-shops, hotels, etc. with spies to guard against thieves, IX 267; if a sage adopts a Vaishya's profession in distress in absence of his own, he must not sell Soma and Madya, the articles sold by the Vaishyas, X 88-9; etc.

About the time described in the Manu-Sanghita when perhaps Brahmanya with its caste-system having the Brahmans at the head came into use and existence producing a grand mental transition from Buddhism and Buddhistic practices to Brahmanya and its practices, many Dwijas especially became Bratya or devoid of Upanayana; for, very like the distinction in showing respect, viz., Pronama by other castes to Brahmans and Nomaskars among equal castes, a distinction was now made in the substance of the sacred thread itself, namely, cotton-thread for the Brahmans, jute-thread for the Kshatriyas, and woollen or golden-thread for the Vaishyas, perhaps in order to monopolise the thread for the Brahmans and indirectly to dissuade others from wearing the coarse thread and to allure them to become Bratya; and many Kshatriyas and Vaishyas really became so. Even the term Dwija was restricted to the Brahmans only.

अतः ऊर्ध्वं वयोव्येते यथाकालमसंस्कृताः । सावित्रीपतिता त्रया भवन्त्यार्यविगर्हिताः । ३८
काष्णैरौरववासानि चर्माणि ब्रह्मचारिणः । वसौरन्नानुपूर्व्येण शण्णक्षीमाविकानि च । ४१
मीक्षीविहत्समा श्रद्धा कार्याविप्रस्य मेखला । चतुर्विधं तु मीर्वी न्यावैश्वस्य शणतान्नयौ । ४२
कार्पासमुपवीतं सग्राहिप्रसर्गहर्तं विहत् : शणत्वमयं राज्ञी वैश्वस्यविकृसीविकृम् । ४४
मनुसंहिता २।३८, ४१-२, ४४, भविष्यपुराण १।३।२८

There is another wicked and pernicious principle of dissuading others from reading the Veda, or wearing the thread, namely, still the Brahmans themselves and through their creatures scare and spread false and vain threats and dreads that if others wear the thread or utter a text, clause or line of the Veda they should die of vomiting blood; perhaps because if the Vedas be left free others would read them and find out faults with their acts. They themselves will not read the Vedas, neither will they allow others to read them.

In sooth a nation or a caste cannot be invented or created in theory by edicts or precepts unless and until all the members of the community by their united free choice choose so to do. But in the social case of the Shaundikas the opinion or choice (although not at heart but only outwardly; for they only were resorted to as purveyors of wines by the drinking portion of the community) of most of the Hindus of Northern India siding adversely to them, coincided with the royal edicts occasioned at the Brahman's importunities and the precepts of the books of the Shastras written by them on account of the shock which the people felt at the sudden ruin fabled of the Jaduwansa of Dwarka now Bombay in a moment evidencing the serious evils of the frivolous excesses in the liquors all around them.

Yes, to state the history of the Shaundis in connection with Soma, Sura and Madya, is to narrate portions of a history which is well recognised.

a single book of the Hindu Shastras worth consideration written before or about this time which for good or ill does not make mention of the Shaundikas in connection with Soma, Sura, or Madya, sometimes denominated Amrita or 'ambrosial nectar, or, Madhu (मधु) (honey,) showing their constant use, importance and sacredness. To trace their history through all of them in detail would be a very lengthy, cumbersome process worth rather a voluminous treatise (in contemplation) than the short and valuable space of the Government Statistical minute of the census operations in India. Suffice it to make a succinct synopsis of it only accompanied by a few references which may or may not be incorporated.

Out of the five Vedas, Rik, Psalm, Madhyandini Yajuh, Taittiriya Yajuh, and Athhorva, Veda cursorily viewed all of them favour and adore, and cannot do without, Soma, Sura, Madya, etc. and none of them hate the Shaundis then known as Surakara or Soma-Sura Bikrayee.

Out of 32 Tontras gone through nearly all of them favour liquors, nay, cannot do without them, considered substantially or figuratively, and one or two only of them feigning to insinuate slight towards the Shaundikas.

Most of the Purans and Mohapurans every one of which tries to aggrandize the sect whereof the leader wrote it and to lower others, are neutral or rarely seem to hate liquors but they say nothing against the Shaundi-caste; whilst others written in antagonism to Tontras and Buddhism, speak ill of them.

FOREIGNERS IN INDIA.—Did the Caspian (Kashyapia) Sea derive its name from the progenitor Koshyapa? Did the Ural full of gold-dusts and flowing into it from the north descend from Baikuntha as the Vogaboti (Vogal) Mondakiñi; and was the Ural (Vogal) mountain lying on its north Baikuntha, the seat (world) of Bishnu, the paradise of the Jews where Jehovah retired after driving away Adam and Eve from the Garden of Eden? Was the Sumeru (Caucasus) mountain adorned with drakes and white men noted for beauty, and lying on its west, the world of Brohma and were Sircasia and Georgia Brohma's created land? On its east lie the remote Pamir or Bamidonia (the roof of the world), Beloor and the Muz or Thianshan (celestial) mountains, the heaven, Surapura (the abode of the Suras), Omoraboti, the seat of Indra, the Surapati (Lord of the Suras). And did the kingdom of the Asuras, namely, the Daityas and the Danobas, lie on its west? Did Judhithira look over through the atmosphere to Baikuntha on the north from this Thianshan when he reached it through the Himalayas, and did Indra, the lord of the Suras, send Arjuna to conquer the Asuras on the west when he travelled to heaven? On its east lies the Koilas (Kuen-lun) mountain, the world or seat of Mohadeva, and the abode of the Yokshas and the Kinnoras, who are all Shaiva (the followers of Shiva, Mohadeva). Does the tradition, namely, the 'three sons of Prokriti (the nature) ran three ways and established three kingdoms', run on this account? Are Brohma, Bisnu and Mohadeva the same as Cain, Abel and Seth or as Shem, Ham and Japheth? Manu = Manuh = Mnuh = Nuha = Noah'. (Noah's ark rested on Ararat in Sircasia after the Deluge.

On the just north-east of this lake was situate the Shakadwipa or the land of the Shokas or Scythians. On the just South-east of this lake and just South of the Shakadwipa and just North-west of the Thianshan lay the abode of the Aryans on the banks of the Oxus, and Sirdaria and in Iran, the seat of the Devas, the Daityas, and the Danovas, the generations of Koshyopa by his three wives, Aditi, Diti and Danu respectively. Eastwards extends Mongolia, the country of the Moghuls.

The misappropriation of the ambrosial nectar produced by the churning of this lake also called the ocean of milk-cream, by the eldest branch of the Aryans called the Devas, caused the separation of the Devas from the younger branch called the Daityas and the Danavas, and gave rise to the great war known as the Surasura or Devasura Yuddha, wherein the Suras or Devas suffered defeat, fled into India, ruled over the Thianshan, Pamir, Beloor, Kashmir and the Punjab, and soon became master of the whole of India between Kashmir and the Cape of Comorin. The Asuras ceaselessly troubled the Suras with incursions and disasters in Kashmir and the Punjab and gradually occupied the Thianshan, Beloor, the Punjab and lastly the whole of India, and brought on them innumerable troubles, difficulties and havocs. The Asuras occupied the heaven (Thianshan); and the Suras came down and roamed on the earth (India). The levelling Buddhism disappeared and the Brahmoniya based on the hereditary caste-system commenced on the one hand, and on the other the strength and heroism of the Hindus declined, their defeats set in and foreign possessions in India commenced. Musulman rule in India was but troubles and miseries of the Brahmans. The Yobonas were deadly enemies of the Brahmans specially.

About Shak 632 (corresponding to 712 A. D.) the Musulman Mahammad Ben Kasim invaded and conquered Gujrat; Shak 906 (984 A. D.) Subuktagin of Gazni invaded the Punjab; 918 (996 A. D.) Mahmud's invasions of India began; and resulted in the secession of the Punjab; 1113 (1191 A. D.) Shahabuddin, King of Ghor invaded and conquered Northern India; 1123 (1203 A. D.) conquests of Bengal, Behar and Orissa were completed; Shak 1129-1448 (1207-1525 A. D.) the Pathan or Afghan kings of the Slave, Khiliji, Tughluk, Sayad and Lodi dynasties ruled in Northern India, and about 1226 (1304 A. D.) Allauddin conquered the Deccan; Shak 1448-1749 (1525-1827 A. D.) the Moghul emperors who were the descendants of Timur of the Shagtai race, namely, Babor, Humayun, Akbar, Salim Jehangir, Shah Jehan, Araungeb, Muezin Bahadur Shah, Shah Allam, Jehandar, Feruksyar, Rafiuddarajat, Rafiuddaula, Raushanakhtar, Ahmad Shah and Ali Gauhoh Shah Allam were lords paramount all over India; About this time Lord Amherst went to Delhi and solemnly informed the king of Delhi (the representative of the old Mughul Emperors, who at this time was in receipt of a pension from the British Government) that the English were now the Paramount Power in India. Up to the period of this declaration, the representative of the Mughul Emperors had been regarded as nominally the Lord Paramount of India, though his power had long before really passed into the hands of the British. So during the 625 years of Musulman Supremacy from 1203 to 1827 A. D. the condition of the Brahmans was but miserable and how far they could have influence in the matter of politics, law and edicts, can easily be surmised. The Maharajas of Burdwan and Krishnanagar in Bengal encouraged, paid respects to, and had care for, the Brahmans with rent-free lands, remittances and allowances; but that does not date long back. Hereafter they became jolly a little with somewhat bettered circumstances, when during the 70 or 80 years following the clever British Government well-versed in politics encouraged, with the allurements of high pay the Brahmans, Kayasthas, Baidyas and the like composing one of the two parties, dividing the respectable Bengalis like a house standing against itself.

Properly speaking, the respects for the Purans, Sanhitas and other

Hindu Śāstras date from this time. Cannot the condition of the Hindu Śāstras, the Hindu caste-system and the Brahminical supremacy be inferred from the oppressions and troubles of the Musulman customs, rites and rules of Jajia and the like during the Musulman rule? As it is impossible to stop the use of beef and liquors during the rule of the British who cannot do without them, so cow-killing, drinking and the high position of the Shaundikas were possible during the rule of the Musulmans so fond of beef and liquors.

The Daityas and the Danavas migrated into Europe and were variously termed the Greeks, the Romans, the Saxons, the Angles, the English and so on, the Germans (Shormon) belonging to the eldest branch of the Aryans called the Suras or Devas probably as the descendants of the 500 Shormon Brahmins whom Siladitya exiled beyond the Indus and the Afghan frontiers. In Shak 1560 Dr. Broughton cured Salim's daughter and for fees obtained the Emperor's permission for the English to trade in Bengal. Shak 1687 (August 12, 1765 A.D.) Shah Allam II conferred on the English the *Diwani* (i.e., the right of collecting the revenue, really involving the whole sovereignty) of Bengal, Bihar and Orissa, in return for a yearly payment of twenty-six lakhs. The Nawab of Bengal was soon compelled to retire on a large pension. He was then granted a pension by the English, and the sceptre of Hindustan passed into the hands of the British Government, in 1803. In 1827, Lord Amherst solemnly informed the King of Delhi that the English were now the Paramount Power in India. In 1857, the grandson of Shah Allam II, Mahamad Bahadur, joined the mutineers and was captured and transported to Burmah and two of his sons and a grandson were shot.

Such social customs, usages and intercourse, viz., intermarriages, feasts and the like, as were in vogue during the predominance of Buddhism about 500 years before Shak era to 1200 Shak were continued a short time after the commencement of Brahmoniya among the Baudha afterwards Boishnaba Boniks, viz., Khonda Sahas, Shaundikas, Subornaboniks, Kansaboniks, Shonkhoboniks, Gondoboniks, and the like, and probably a little longer among the Khonda Saha and the Shaundika who have the Saha-title primarily which also exists among the Teli, the Gondha Bonik, the Swornabonik, and the Kayastha; and all of whom seemed to favour the Buddhist Pal dynasty. But a Khondo Saha gets annoyed if called Shaundika; and the adverse party took advantage of it to sow discord and annoyed the Sahas by calling them 'Sunri.'

About Shak 1658-74 a Panchogotri Brahman of Bosontopur near Amta in Rarh named the famous Bharat Chandra Rai used the term Shunri only to enumerate the castes about it although innumerable grain-crop-dealing Shondis or Sahas of Choturashrom and Saptogram caste lived at the adjoining Munsirhat, Dhosa, Bamunparha, Ghorhadoho, etc., or at Santipur, etc., near Krisnagor where as a fugitive he wrote whence he might have learnt of East Bengal too, and some Shaundikas only lived at Basontopur, Maju, Patihal, etc. However, either for the above or other reason Bharat Chandra did not think it necessary to mark the distinction; but symptoms of grudge and disgust appear.

Probably Bharat Chandra, a resident of Bosontopur, Burdwan Chandernagore, Mulajorh and Novadwipa, was aware of the distinctness of Saha and Sunri, and of their Vaishya-hood, and enumerated the former among the 'earning caste' and the latter as one of the five Bonik or merchants of Bengal, thus: Bene Sura Goudho...Dom Muchi Nurh

And subsequent editors of the adverse faction, replaced Sura by Moni which is a nonsense there being no real caste called Moni-Bene in the world. Or he, fickle and wily as he was, himself a member of the adverse faction, followed its track.

Hence it may be summarised thus :—In or by origin the Shaundis had been Kshatriya ; in or by *Korma* or profession they became Vaishya ; and in or by social frolics or evolutions they became slighted and disregarded as Shudra, they never serve others though. In fact the present Shaundis are at least Vaishya treated with grudge and jealousy and belonging to an isolated Hindu community in Arya Hinduan con and completeness never for a moment swerving or deviating from the status which they acquired when they were Vaishya,—sticking to their own profession, paying due regard to the prescribed Hindu Sanskars and directions and doing nothing which might be called Ahinduan or beyond the Hindu Shashtra. So there is no reason why they should not be regarded as Vaishya as long as they remain in their said pristine condition and status and sell wines. If the profession of a class of the Vaishya, the spirit-sellers, be ordained, prescribed and fixed by the Shashtra to be spirit-selling and they continue and stick to spirit-selling and acquire the position and condition bodily, social or otherwise due to the profession, their Vaishya character cannot be changed or altered, and the questions of 'advanced or backward,' 'intelligent' or 'illiterate,' 'holding government service or leading private life,' high position and low position in society etc., cannot arise to alter their character so long as they are qualified to sell liquors.

The fatal rival clique of the two adverse parties, namely, the Sau, the Shunrhi and the Sonarbene, and the Brahman, the Kayastha, the Baidya and the Noboshak, is the root of all evils and the cause of all privations of the Hindus. It was the original cause and the source of the disunion and disintegration of the Hindus. It resulted in their weakness, cowardice troubles and miseries. Originally during the Vaidika period there was immense prosperity with the incalculable unity amongst all the Hindus ; thereafter during the Buddhistic period there was boundless prosperity with the unreserved unity amongst them. In a faction from 400 years before Shak era to Shak 100 the Brahmans employed countless plans, devices and stratagems. Lastly by the greatest exercise of brain in displaying their tactics they skilfully played a trick, and attained to success by the art of disunion. They came to observe it in the rival party-clique in Bengal at the end of the Buddhist period, and thereby found opportunity to divide the rivals and to vanquish, and put an end to, Buddhism. All the Hindus (Buddhist then) besides the Brahmans were their enemies ; for, those that would not follow Brahmonya should be their enemy ; and it was their sole evil intention and end to win them over and to be their lord. During Bqllal's time all the Hindus were Buddhist and on one and the same level in marriage, feasts and the like. The Brahmans wanted to reduce all the Hindus excepting the Brahmans to Shudra status. The Sau (Sahu), the Shunrhi, the Sonarbene, the Gondhobene, the Shankhari, the Kansari and other high castes objected and did not yield. The King was despotic, favoured the Brahmans, patronized them and acted under their influence, and was especially a creature of his preceptor, Singho Giri. By backbites they won him over and embittered his feelings against them, who too were too obstinate to yield ; and there arose party-feelings and division among the Hindus themselves, which gradually increased, extended and acquired permanent nature instead of dying

away. To be sure had the party of the Sau, the Sunrhi and the Sonar-bene yielded the unity of the Hindus would have remained unimpaired but they could not yield, as the Brahmoniya religion was illiberal and intricate and its results were evil: its chief aim was to apply the art of division and thereby to divide, distinguish and weaken the anti-Brahminical, and so hostile, Hindus and to be the lord of all the Varnas or castes. They did not abstain from dividing those that followed it by caste precedence; thus: the Brahmans, the Kayasthas the best of all the Shudras, the Noboshaks the clean Shudras, and so forth. They sowed the idea of discord and division in hostile party by winning many of its castes one by one—so that they may not unite again; for in their union lie dangers. And as soon as it was established the Hindus lost their independence. The innate foresight of the frank and free Sau, the Shaundis and the Suborna Boniks penetrated into and comprehended it; therefore they did not yield and revere Brahmonya, and continued Buddhist and then embraced Boishnavism. This party-clique gave rise to and started the evil tendencies among the Hindus, namely, to look one-another as foe; to divide and separate themselves, to create distinctions as high and low, to generate abomination and jealousy among the distinct castes, to tempt away the rival castes, and so on. The Brahmans have entrapped all the Hindus hide-bound under this sort of crafty device and contrivance; and the Hindus fumble under it. As long as this scheme be not taken off and removed and they be not liberated and got rid of it, so long they will find no deliverance, and will not prosper and derive advantages. The Brahmans adopted this party-clique, and removed Buddhism and established Brahmoniya. Entrapped and hide-bound in the disunion caused by this party-clique the Hindus along with the Brahmans lost independence and had to submit to the Musulmans. The keen-eyed politician French, Dupleix had an eye into the disunion generated by this party clique and appreciated that success lay in it. The clever English Government well-versed in the art of dividing the enemy penetrated into this ruinous abstruse accounts of the social condition in Bengal—understood that the Hindus were divided with caste-distinction and were hide-bound and worn; and the party of the Brahman, the Boidya, the Kayastha and the Noboshak stood irritated against bore malice to, and thought evil of, the other party, and was corruptible in miserable plight—favoured the former with the allurements of service at first, so that it took up its side and became its pet and creature. Indeed the English obtained a-footing in Bengal with the plans, advices and canvassing intervention and intrigues of the Bengalies at first and then acquired India; and the Government went on smoothly through their smartness and advice. If a house stands against itself it cannot last long. When Ravana's own men turned out his enemy's spy, he fell. The scheme should be put off and abolished. None but the dreaded and conscientious British Lion can deliver the Hindus from such a fatal contrivance of the hereditary caste, although foreigners should encourage it. Most probably this very party-clique was the cause of the Hindu's becoming dis-united, divided, separated, weakened and miserable. The Shunrhi, the Sonar-bene and the Saha, and also the Kansari, the Shankhari and the (Gondho-) Bene these Vaishya castes are very liberal straight-forward, honest, devout, god-fearing, genteel, peaceful unopposing and meek good-men,—in trade-crafts of course no caste can pass stainless; to ill treat such men, to oppress them, to cause their pain or hardship or to wound their feelings, is but to bring about disasters and

miseries. Once their favour and shelter were prayed for and refused; now they pray for favour and are candidates for union; it would be disastrous and unlucky to refuse. It seems undoubtedly that the auspicious lucky union of these two factious parties on the removal and subsision of this party-clique will lead to the lucky unity of all the Hindus again,—once more the Hindus will be united, as one on the same level, one at heart, one in action, one in life, one nation speaking the one Hindi language and embracing the one Boishnava religion,—evil star and ill fate will disappear, prosperity will overflow, fortune will smile and everything will fare well.

The ideal tendency—a sort of mental hitch or inclination due to malice and grudge arising from party-spirit for discord and faction on account of difference of opinion in religion and appointment of priests, is a drawback on the question of union, no doubt; but there should be some latitude allowed by such palliation as 'forget and forgive,' 'let by gone be by gone' and 'let the dead past bury its dead,' generate a tendency towards happy union again, seeing that the pride of high castes is natural, that naturally wealth begets boastful disposition, that tradesmen are a little harsh and sharp and cutting in speech, is natural, that the Boishnava religion has been incorporated into the Brahmoniya religion, that the Sahas are not priests themselves in their worship but engage the Brahmins to be their priests in the worship by proxy, and that the Vaidika Brahmins are in many instances the priests of the Brahmins and other castes. To remain entangled and benetted in this dangerous contrivance and scheme full of troubles, renders the social affairs of the Hindus greatly defective, fatal and mean. Social reformation—social reorganisation—is indispensably necessary. The more castenames receive respects and regards; but none cares for the castial professions or enquires into the essential qualifications.

Census of India, 1872, 1881, 1891 and 1901.

During the time of the Hindu rulers of Bengal the factious party adverse to that of the Saha, the Sunri, and the Sonarbene, namely, the Rarhi Brahman, the Vaidya, the Kayastha and the Nabashak as the King's favorites and pets grew stronger and stronger and began, and took long time, to be recognised higher in social position, and the process met sudden obstruction and check in the Musulman conquest; because the Hindu Society does undergo changes and evolutions which take long time to gain ground and universal acceptance. During the following Musulman rule, the Musulmans including Hindu converts were considered highest in social rank, and below them among the Hindus the adverse party could do very little towards its object, as they stood against the Brahmins especially. The principle found encouragement in the foreign policy of the French Dupleix, which got perfected with the following British rule, wherein the Rarhi Brahmins, goaded by chill penury set the ordinances of the Sacred Hindu Shashtra at naught and with their ever-attendant Kayastha flocked at the government and mercantile offices to be servants and monopolised service and for the purpose became so many pets and favourites, and to lower the adverse party, the Saha, the Sunri and the Sonarbene they found ample opportunity, exercised corrupt and undue influence, supplied misleading suggestions, misrepresentations and false informations, and induced foreign authorities to have false and corrupt notions and ideas about them, to illustrate which it would be advisable to quote the reports of the census of India with personal opinion and general comments for better information of foreigners and ignorant people.

have now taken to dealing in cloth, and call themselves Sahu, while those who still follow their traditional occupation are known as Shaha. They have separate Brahmans of their own. Their position in Sylhet is much higher than it is elsewhere, a fact which is attributed partly to their having been land-holders for many generations, and partly to their leading families* having held very high appointments under the Musulman governors and during the earlier years of British rule. They try to raise their social status by calling themselves Das or Sudra, and with the same object pay large sums for Kayastha brides.* The latter, however, lose their caste on marrying Shahas and are no longer allowed to enter their parents' cook-room, or even to hold social intercourse with them.—Assam 1891, page 276 Art. 346.)

* Why does the Report omit Boidya brides? *Ide anti* pp. 187—88.

'Shaha—According to Mr. Risely, a subcaste of Sunris, who have given up their traditional occupation of selling wine and taken to other professions. Theoretically, their position is very low and there is a saying among the Bengalis to the effect that if a Sudra be walking down a narrow lane with only Sunri-houses on each side, and an elephant approaches, he ought to allow it to trample him down under foot rather than take refuge in a house of one of the accursed. In Kamrup, however, Shahas, or Shaus as they are called, have succeeded in getting Brahmans to take their water, and serve as their priests; and in Sylhet many Shahas enjoy positions of wealth and influence and obtain both bridegrooms and brides from amongst the higher castes, though the latter of course sink to the level of the castes into which they have married.'—(Assam 1901, page 143.)

'Sunri, the liquor-distilling and selling caste whose position is naturally very low.'—(Id.)

'In Brahmaputra valley—I. Brahmans.—II. *Good castes from whose hands Brahmans usually take water:* Kayasth, Kalita, Patia, Kewat and Koivartta, Saloi (Koch, Rajbansi), Shaha. III. *castes from whose hands Brahmans do not take water, &c.*'—(Id. page 153.)

'The Sunris called anciently Saundika are the spirit-distillers. The term includes Kalwars who pretend to be a superior kind of Sunri; Kalal, a subdivision of comparatively late origin, who have adopted the title once only bestowed on Mohamedan-distillers; and Rangki. The Bhojpuria Sunris, who generally call themselves Goldars, do not distil spirit, but are merchants and retail-dealers and try to hide their origin. I may mention that cultivating Sunfis of Bengal not frequently style themselves Sudra for the like reason. Many of the Sunris are very rich traders, and the tribe is generally well-to-do in Behar.'—(Bengal 1872, page 176 Art. 366.)

'The Sudras returned in the Eastern districts appear to be all cultivating Sunris.'—(Id. 186 Art. 449.)

'Sunri 589021; Kalwar 190068.' (Bengal 1881, pages 134, 136-9.)

'Sunri, one among 30 ubiquitous castes, castes of general utility whose services are indispensable to that microcosm the Bengal village.'—Bengal 1881, 137, Art. 323.)

'Sunri (Shaha) Hindu, etc., one of the main castes in Bengal, Behar and Hazaribag in Table V.'—(Bengal 1901, 276.)

'The structure of the Sunri caste affords some grounds for believing that it probably comprises several independent groups.'—(Bengal 1901.)

'V. Baistam, the Sunri and the Subornobonik, from whom the high castes do not usually take water. Their precedence is also defined

by the fact that although the village-barber will shave them he will not cut their toe-nails, nor will he take part in their marriage-ceremonies.—(H. H. Risley, *Census of India 1901*, pages 541, 844.)

'The Shahas submitted a memorial stating that they are Kshatriya by origin and Vaishya by profession and quoted several passages in the Shashtra in support of their contention. They say they were degraded not for any fault of theirs own, but because the vice of drunkenness had spread among the people and being unable to cope with it the Brahmans declared the dealers in spirit to be degraded. They now follow the occupations assigned to Vaishya and, should therefore, they say, be classed in group II. There is no doubt that the Shahas are an enlightened and progressive community and they include in their ranks many zemindars and rich traders. But the criterion on which the precedence-list is based, is Hindu public opinion, and there can be no doubt that, judged by this standard, their position is still a humble one. The fact of their having been degraded is not disputed, and the Hindu would never think of revising a decision arrived at many centuries ago.'—(*Id.* 383; 619.)

* NOTE.—The degradation may be a fiction, i.e., the rank of the Sunris may always have been low. The result is the same so far as their present status is concerned. It is interesting to note some of the methods by which a class gradually works upon public opinion. In Tipperah it is said that in one of the Munsiff's Courts the Shahas pay the pleaders as much as Rs. 50 to have themselves entered under the title of 'Ray' in the documents they file at court. At Brahmanberia a Shaha who had spent a sum of money on some public purpose applied to be entered as 'Ray' in the Municipal books in recognition of his liberality. Similarly the Yugis endeavour to have themselves described in their documents as Devanath. In Malda and some of the neighbouring districts the Shahas seem to be more successful in shaking off the trammels of their humble origin. The persons there known as the Gaur-Banik are alleged to be of Shaha origin and at the present census they have gone a step further and in many cases have succeeded in getting themselves returned as Agarwalas.—(*Id.* Foot Note.)

'Sunri or Shaha (Sau) Bengal distillers and wine-sellers. Many have taken to trade and some have become zemindars.'—(*Bengal 1901*, Appendix (A) xlii.)

'Kalwar (distiller)'; 'Sunri (Shaha) (wine-seller) 426726.'—(*Id.* Table p. 482; p. 490.)

'Sunri (Shaha) under agriculture 52768; Food, drink and Stimulants 32603; Commerce 14923; Learned and artistic profession 736; Earth-work and labour 3200; Disreputable profession 500; and Independents 400. Government officers 5; Clerks and inspectors 268 (page 502); Clerks in the service of local bodies 19 (p. 503); Rent-receivers 5086; Agents of landed estates 129 (page 504); Professors and teachers 230 (page 505); Lawyers and law-agents 97 (page 506); Medical practice 351 (*Id.* (p. 507).

It is curious to see the groping about a Hindu caste-precedence on the false, and misleading informations of the selfish and malicious so-called high castes, turning out to be whimsical caprices fancied by misled foreigners in the honest hope of obtaining accurate accounts, as appears from the lists of 1891 and 1901 quoted below as interesting.

The census-report of the Lower Provinces of Bengal 1891 hints at people 'subdivided according to occupation into 13 main groups viz., (1) Superior Hindu castes, (2) Intermediate castes, (3) Trading castes, (4) Pastoral castes, (5) Castes engaged in preparing cooked food, (6) Agricultural castes, (7) Castes engaged in personal service, (8) Artisan

castes, (9) Weaver castes, (10) Laboring castes, (11) Costermonger, (12) Boating and fishing castes, and (13) Dancers, musicians and vagabonds. The two first groups though including nearly one-fourth of the Hindu population are very indeterminate, and moreover unlike those that follow them, are in no way functional in character. They include priests, writers, physicians, soldiers and many other occupations of the more reputable kind,—(Bengal 1891, p. 250 Art. 325), and suggests as the result of the three previous census, a caste precedence, *viz.*

A. The Vaishyas or Aryan settlers. (i) The Patrician class—Brahman, Babhan, Bhat, Rajput. (ii) The Vaishya proper or plebian middle class—Baidya, Baniya, Kayastha, Karan. (iii) The Sudras or lower classes (a) Nabasakh or pure functional groups Barhi, Barui, Chasa, Gareri, Goala, Kahar, Kamar, Kondu, Kansari, Kumhar, Mairā, Mali, Napit, Sodgop, Sonar, Tanti, Teli. (b) The unclean castes—Chamar Dhopa Hari Jeliya Kapali Kewat Malla Nuniya Pasi Sudra Sunri (including Kalwar); B. The Subject tribe (I) Dravidian. (a) Hinduized—Bagdi, Bauri, Dhanuk, Dom, Dusad, Gangauta, Kaibarta, Kandra, Khondait, Koiri, Kurmi, Mul, Musahar. (b) Bhuiya Bhumij Gond Kharwar Kol Kondh Munda Oraon Pan Rajwa Sontal Savar; C. Mongoloid or Lapitic, (a) Hinduised Bhar Bind Chain Chandal Gonrhi Kochh Pod Tiyyar, (b) Aborigines Chakma Garo Magh Mandai Tharu.—(Bengal 1891, pp 265-66 Art. 354.)

TABLE OF SOCIAL PRECEDENCE, 1901.

BENGAL.—Group I. Brahman. Group II. Castes ranking above, clear Sudras.—Rajput Baidya Kayastha and others. Group III. clean Sudras.—Barui (N) Gondho Kalita Kamar (N) Kansari Kasta Kumar (N) Kuri Madhu-Napit Malakar (N) Mairā (N) Napit (N) Sodgope (N) Raju Sunkari Sudra Tambuli Tanti (N) Teli and Tili (N) etc. Group IV. Clean castes with degraded Brahmans.—Chasi Koivartta Goala. V. castes lower than the above whose water is not usually taken (459) and barber does not cut the nail of their toe nor assist in their marriage-ceremony.—Bostom Bhuya Jugi Kacheru Lohait Nat Nuri Sarak Sunri (Shaba) Subornabanik [or Subornabanik, Sunri or Shaba (425566) p. 459 Art. 897-8] Surajbansi Sutradhor, Swornakar (p. 371.) Group VI. Low castes who abstain from beef, pork and fowls—Bagdi Baiti Berua Bhaskar Chain Chasadhoba Chasati Dasyai Dhoba Ganrar Ghorai Hajang Jelia-Koibartta Kalu Kan Karui Kapali Kowali Kotal Malo (Jhalo) Mech Marangia Naik Nama-Sudra (Chandal) Pallya Panni Pod Puro Rajbansi and Koch Sukli Tipera Tiyyar; (372) Group VII. Unclean castes.—Bauri Chamar Dom Garo Hari and Bhuiyali Kaora Kora Lodha Mal Muchi Sialgir.—(Bengal 1901, page 372 Art. 591 : page 439, Art. 897-8.)

BEHAR.—I. Brahman. II. Twice-born rank.—Agarwal Babhan Kayastha Rajput Kshatri. III. Clean Sudras : Adarki Agrahari Ahir Atith and Jogi Basi Barai Barnawar Gheri Debhar and Deshar Dhanuk Gangauta Garer Gour Halwai Kahar Kandu Kasarwani Kasera Kherwar Tamboli Kasaundhar Koiri Kurmi Mahuri Maekandi Muriari Raj-Bhar Rastogi Rauniar. 374.

IV. Inferior Sudras, not impure : Beldar Bhar Bind Chain Gondharva Gonri (Kath) Kalwar Kewat Matta Nunia Saraogi Sunri Surabiya Teli Tiyyar Turaha. 374.

V. Unclean castes : Bantor Bedyā Bhaskar Bhuiya Chamar Chapota Chapaul Dhopi Dhoba Dosad Gangai Kadon Kallar Khatik Khatwi Kurariar Musahar Naiya Nat Pasi Rajwar, 374.

VI. Sweepers and filth eaters, Aghori Bhangī Dom, Halalkhor Kajor Kori (Bengal 1901, pp. 374 597.)

ORISSA.—I. Brahman. II. castes of Twice-born rank.—Khatri Rajput Karan Khandait Vaishya Daila Baru. III clean Sudras.—Chasa Mali Rajur Sudha Guri Barhi Kandra Kamar Gaura Patra Darji Bhandari IV. Unclean Sudras.—Chitrakar Khatibansi Sonari Sankhari Kansari Thalari Kharur Kachra Tanti Thoria Gola, Mogra, etc. IV. Castes not Jalacharania but have same Brahman as of the *clean Sudras* but whose touch defiles. Teli Kumhar Barhi Niari Kewat Koibartta Kartia Khodal Bhat Jyotish Jogi Sundi (Sunri).—(Bengal 1901, page 376.)

The opinions of the foreign authorities fumbling about the origins and precedence of the Hindu castes, with respect to these castes expressed in their books, which helped as the sole authorities in preparing the census-reports, are fit to be cited here, before any general comments, as these themselves will explain,—say, unsay or gainsay, and cancel, many things on important material points.

'Abkar, a manufacturer or retailer of spirituous liquors, a title of Kalwars in Behar ?'—(Mr. H. H. Risley's 'Tribes and Castes of Bengal, Ethnographic Glossary 1891, vol. I, page 1.)

'Kalal, kalwar, (i) in Bengal Mahomedan distillers and liquor-sellers, who are regarded as outcastes by reason of their profession, so that other Mahomedans will not eat, drink and intermarry with them. Synonyms : Karigar, Mistri, used by themselves : Sarahwala, looked upon as derogatory ; (ii) in Behar the term Kalal denotes a Mahomedan and Kalwar a Hindu liquor-seller. A distiller is called Bhatthidar or abkar, and in Saran Ranki.'—vol. I page 384.

'Kalwar, a liquor-selling, distilling and trading caste of Behar, probably a degraded off-shoot of one of the numerous branches of the Kaniyas. Mr. Nesfield regards the name as 'a variant of Khairwar, or catechu maker, a process which is very similar to that of drawing juice from the palm-tree, and fermenting it into a spirit : and adds that this etymology implies that the caste has sprung out of such tribes as Chain, Khairwar, Musahar, etc., all of whom are skilled in making intoxicating juice called catechu'. It seems, however, more likely that Kalwar is a corruption of Kalwala, a man who works a Kal or machine : while there is no evidence whatever to connect the Kalwar with the jungle races who collect catechu, an astringent extract from the wood of several species of *acacia*, which, so far as I am aware, has no intoxicating properties.'—vol I, page 385.

'Kalwars employ Brahmans for religious and ceremonial purposes, but they are deemed to be of inferior rank. Only the Kanaujia Brahmans, who serve the Banodhia sub-caste, are received on equal terms by other members of the sacred order. They perform burial Sradh on the 13th day.'—vol I page 386.

'The social rank of the Kalwar is low. Brahmans and members of the higher castes will on no account take water from their hands, and they are ordinarily classed with Telis, Tatwas and Chains. On this point Mr. Nesfield remarks :—

'The Kalwar ranks a little higher than the Teli, because there is more skill and less dirt in the practice of his art. But the majority have taken to other kinds of trade or to agriculture, the common goal to which all the decayed industries of India are tending. The art of the Kalwar, like that of the Teli, has been known to almost all the backward races of the world, and cannot by any means be counted among the higher types of industry. Hence the status of the Kalwar has always been low. 'Distilling and selling liquor is believed to have

been the original occupation of the entire caste; but most of its members, with the exception of the Banodhia, Deswar and Khalsa subcastes, make their living by shop-keeping, money-lending and various forms of trade. A few are engaged in the manufacture of sugar and some have taken to agriculture in the capacity of tenure-holders and occupancy-rayats.—*Id.* vol I page 386.

'Saha, *Sahu*, a title of the Desa subcaste of Gondhabaniks in Bengal; a title of Napits, Sonars, Telis and Sunris. The latter invariably style themselves Sahas or Sauloks. Tradition says that they were created from the sweat of the trunk of the elephant-mouthed Ganesa to guard the celestial nectar for his mother Durga; and hence they were called Sundis (corrupted into Sunris). Ballal assigned to them such a low rank on account of their tribal arrogance.—vol. II, 215.

'Sahadar, Sahal, a section of the Biyahut and Kharidaha Kalwar in Behar.—*Id.* 215.

'Shaha, see Saha; a synonym for Sunri; a subcaste of Sunris in Eastern Bengal who have given up their original and taken to other professions, and thereby raised themselves above their caste brethren who sell wine, so that at present they consider the Sunris to be a caste different from, and considerably inferior to, them.—*Id.* vol. II, 248.

'Sundi, a synonym for, and a subcaste of, Sunris in Bengal; a section of Goalas in Behar. Sundi Baniya, a subcaste of Baniyas in Behar.—*Id.* vol II 275

'Sunri, Saundika, Sundaka, Shaha, a large and widely diffused caste found in most districts of Bengal and Behar whose original profession is believed to be the manufacture and sale of spirituous liquors. Many of its members have now taken to mercantile pursuits, call themselves by the title Shaha, and dis-own all connection with those who still follow the characteristic occupation of the caste. Their striving for social advancement has as yet not been entirely successful, and in spite of their wealth and enterprise ancient association still hold them down. The bond of tradition is hard to break. According to Hindu ideas distillers and sellers of strong drink rank among the most degraded castes, and a curious story in the Vaivarta Puran keeps alive the memory of their degradation. It is said that when Sani, the Hindu Saturn, failed to adapt an elephant's head to the mutilated trunk of Ganesa, who had been accidentally be-headed by Sva, Viswa Karma, the celestial artificer, was sent for, and by careful dissection and manipulation he fitted the incongruous parts together, and made a man called Kedara Sena from the shives cut off in fashioning his work. (275) This Kedara Sena was ordered to fetch a drink of water or Bhagabati, weary and athirst. Finding on the river's bank a shell full of water he presented it to her, without noticing that a few grains of rice left in it by a parrot had fermented and formed an intoxicating liquid. Bhagabati as soon as she had drunk, became aware of the fact and in her anger condemned the offender to the vile and servile occupation of making spirituous liquors for mankind. Another story traces their origin to a certain Vaskar or Vaskar Muni, who was created by Krisna's brother, Balaram, to minister to his desire for strong drink. A different version of the same legend gives them for ancestor Niranjana, a boy found by Vaskar floating down a river in a pot full of country-liquor, and brought up by him as a distiller. Others, again, following the traditional method of accounting for the formation of castes, believe that Sunris are descended from a Vaisya man and a Tiyar woman'.

'Putting these fables aside, we may, I think, find in the internal structure of the Sunri caste, and most of all in the number and diversity of its endogamous and exogamous divisions, some ground for believing that it probably comprises several independent groups, which have arisen in different parts of the country to supply the wants of the community in the matter of strong drinks. In Manbhum, for example, eight subcastes are said to be known: Ariyar, Biahut, Maghaiya, Lakargarha, Hosongwar, Paripal, Sikhariya, Chathurthan. The first three admit intermarriage and have practically become amalgamated into a single endogamous group. These Sunris have totemistic section, permit the adult marriage of girls and the remarriage of widows, allow divorce by the tearing of a *Sa*-leaf, and generally show the characteristics of non-Aryan races who are beginning to come under the influence of Hinduism.

'In Central and Western Bengal four subcastes are found—Karhi, Barendra, Banga and Magi. In Eastern Bengal, according to Dr. Wise, "the caste is subdivided into two sections, or Sreni, Karhi and Barendra. The former are distillers, called Sunri; the latter traders, who have assumed the title Saha or merchant, which is said to be a corruption of Sadhu, *perfect, holiest*." Sahas usually object to being called Sunris, and affect to belong to a distinct caste from the latter. By some authorities, however, they are held to be descended from a Sudra father and a Sunri mother. My own enquiries go to show that the subcaste are now more numerous than they were in Dr. Wise's time' (276.)

'The Sunri barber and washerman work for them, but they (Magi and Maghaiya) always have purohits of their own.

'Saha or Shaha is the common title of the caste, but on becoming rich a merchant often adopts Das as a sur name by way of concealing the fact that he is a Sunri. Dr. Wise also mentions a case in which a wellknown Saha trader of Dacca selected Rai Choudhuri as his family name. In the Maimansingh district a colony of Sahas have taken the title of Panjha, but can give no reason for doing so. They are chiefly talukdars, writers and shopkeepers, who eat and intermarry with Sahas in other parts of Bengal'. (page 277.)

'According to Dr. Wise almost every member of the caste is a follower of *Chaitanya*. The chief rites observed in Eastern Bengal are the worship of Ganesa on the first of Baisakh (April-May) and the first of Aghaon (November-December); of Gandheshwari on the tenth of Asin (September-October), of Durga at the time of Durgapuja; of Ganga whenever their boats are starting on a trading voyage'; etc. (278).

'The Behar Sunris follow the average Hinduism of that part of the country, and worship most of the regular gods as occasion offers.'

'In Bengal, says Dr. Wise, the Brahman peculiar to the caste, boasts that he never accepts alms from any one not a Sunri; but it is quite certain that none of the clean castes would present him with charity. These Brahmans who assume the bombastic titles of Vidya-Sagar, Vidyalkar, Chakravarti and Pathak like the purohits of other low castes, read the funeral service at the burning Ghat and are looked down upon by other members of the sacred order. The Sunris of Behar are served by a low class of Maithili Brahmans, who also minister to the religious necessities of the Teli caste. In Chota Nagpur the Brahmans who serve the Sunris call themselves Kanaujias, but they have no right to the name, and no other Brahmans will have anything to do with them.'

'Sunris burn their dead and perform the regular Sraddh ceremony (in the orthodox way) in Bengal on the thirtieth, and in Behar on the thirteenth day after death. (279.)

'Dr. Wise gives the following account of the social status of Sunris in East Bengal :—'The Sunri is a very degraded individual indulging freely in intoxicating liquors. A Brahman may not utter his name before noon. The majority of the workmen in the government Abkari or Excise Department are Sunris, and most of the Ganja-shops are owned by them. The Hindustani distiller (Kalar, Kalwar) has nothing in common with the Sunri, as he only manufactures spirit, and will not vend it—an occupation carried on by Kurmis, or Baniyas.' (279)

'The Saha, again is perhaps the most enterprising and prosperous community in Bengal, comprising a large number of the cloth merchants, salt-traders, wood-dealers and bankers. They are usually known as Amda-wala or traders who import goods whole-sale and sell them to petty dealers by retail. Mahajan, Goladar and Arhatdar or broker are also common designation. Notwithstanding their improved position of late years, they are still utterly abandoned in the eyes of the Hindus.—(279).

'The Dhoba and Napit are members of the Sunri caste, the Sudra washerman and barber declining to work for them. Although the Sudra Napit occasionally shaves the Sahas, he will not attend at any of their religious ceremonies. When a member of the caste has to be employed. A Sunri will not cultivate the soil, although he does so in Central Bengal, nor will he ply as a boatman unless the boat belongs to his castes and is entirely manned by Sunri. He is also prohibited from becoming a fisherman and from selling fish in a market.—(280)

'Some of the lower classes of Sunris have taken to working as carpenters and thatchers of houses.

'In Behar the Daruchua Sunris, who manufacture, and Ganj-wor, Dhakankora, Sikharia and Chaurthan Sunris who deal in country liquor, are considered lower in point of social standing than Kul-Sunri, Sagabut and Biahut sub-castes, the members of which are usually shop-keepers or dealers in grain. The entire caste, however, occupies a low position in the Hindu social system, and Telis are the highest castes who will take water from their hands.—Risley, C. T. B. II, 280.

For the Tribes and Castes of North-Western Provinces and Oudh 1896 of W. Crooke, B. A. Vol. III, pp. 106-13, *vide ante*, pp. 179-83.

'The Kalwar caste is probably of occupational origin and may be an offshoot from the Baniya or other Vaisya tribes which has lost social position through its connection with the preparation and sale of intoxicating liquors.—W. Crooke's T. and C. of N. W. P. Vol. III, p. 107.

General Comments.

As the Census of India 1901, has been conducted on a premeditated scheme and in a prescribed form, as if having a certain object in view, under Mr. Risley's circulated instructions, it is important to notice it here.

The Census-Superintendent of Bombay, Mr. R. E. Enthoven remarks, 'In 1891 the Cenus-Commissioner devised an order resting mainly on an occupational basis. It has already been pointed out that occupation is not invariably a test of caste. The present

stoner (Mr. H. H. Risley) circulated for consideration a possible five-fold* grouping of castes into :

- (A.) Representatives of the three Twice-born castes of the traditional system, viz.—Brahman, Kshatriya and Vaishya;
- (B) Sat-Sudra, including Kayasths, and the Nabasakha (nine-branch) group ;
- (C) Jalacharania Shudra, being caste not technically belonging to the Naba-Sakha group, from whom Brahmans and members of the higher castes can take water ;
- (D) Jalabyabaharya Shudra castes from whose hands a Brahman cannot take water ; and
- (E) Asprishya Shudra castes whose touch is so impure as to pollute even Ganges-water,

as more interesting, if readily applicable to the conditions of the Province, than earlier schemes. But the Brahmans on this side of India will not take water from any but other Brahmans, generally only from the sub-caste to which they belong. (Bombay 1901, Vol. IX, part I, page 186.) So Mr. Risley's scheme could not apply there. So to avoid friction and discontent Mr. Enthoven instructed the following orders in Bombay viz. I. Brahmans. II. Aryan and Scythic tribes (Kansara, Kayastha, Kayastha Prabhu, Kayat, Kshatri, Mahratta, Rajput, etc.) III. Mixed castes (Kalar, Kalan, etc.) IV. Aborigines V. Impure castes. *Id.*, page 190.

Mirza Mehdi Khan, the Census-Superintendent of Hyderabad 1901, says, 'No scientific scheme of social precedence exists, such as can be relied upon, in grading them from the highest to the lowest. Even within the limits, within which it may be supposed to exist, it is not absolute or, in other words, the same for all parts or provinces of this vast peninsula. One and the same caste is put on a different footing in different places. The members of the so-called writer caste in the North are socially placed above the hereditary traders ; whereas in Madras the Kurnam is treated as a Vaishya merely on sufferance. In North and West India the lower castes appear to be much nearer the highest than they are in the South.—(Hyderabad 1901, Vol. XXII, Part I, page 214.) During Bollal's time Kayasths were accepted as Sat-sudra and accorded the first place among the Sat-sudras in Bengal only.

It is interesting to note again that neither occupation is invariably a test of caste nor classifying men under a caste-name signifying as carrying on a particular profession, priest, writer, spirit-seller, etc., is honest and correct ; and one and the same caste is put on a different footing in different places. Thus : Gandha of group II. as Vaisya in Orissa is Gandha of group III. as Sat-Sudra in Bengal, is Gondhorva placed with Kalwar and Sunri of Group IV. in Behar ; Groba-charya is a Brahman of Group I. in Bengal, is Jyotish near Jogi and Sundi (Sunri) as a caste whose touch defiles in Group V. in Orissa ; Kansari, Sankhari and Tanti, clean Sudras in Bengal and Behar, unclean Sudras in Orissa ; Kasera Vaisya doubtful in Central India ; Kalal, Vaisya Sonaton—Bania in Kashmir, allied to Vaisya but claims doubtful in Central India, Kalar inferior to Bania, Agorwal etc. and superior to Sunar Kasera Ghosi Tanboli Kumar etc. in Gwalior, Kalwar inferior Sudra though Bania in Bengal, N. W. P. and Oudh, Sunri (Shaha), lower than clean castes in Bengal, Behar and N. W. P., polluting in Orissa, and good caste

*N. B.—The proposed five-fold group is current in Bengal, and East of N. W. P. only. The groups B, C, D and E were quoted from Mr. Beames as admitted by a native writer, where Mr. Beames admits that the Vaisyas have fallen to the rank of Sudras. Risley, Vol. IX, page 277.

in Assam; Kumar, Kaivartto, etc. clean Sudra in Bengal and Assam and polluting in Orissa; etc.

Indeed, in factious party-clique between the at first Buddhist then Vaisnava Sunri, Sonarbene, Saha, etc., ever resisting the Shaiva or Shaktiya Brahmoniya religion, and its followers the Rarhi Brahman Kayasth and Nobosak, (*vide ante* pp. 194-220) in a sort of boycotting or excommunication when the former tried to monopolise the necessary village-menials, declined to be Sudra and to dine with those that became so, and thus opposed the attempts of the Rarhis in establishing the sole distinction of Brahman and Sudra in the world, and favoured the Buddhist Pal dynasty, to pay them in their own coin Bollal created in Bengal the caste precedence of Sat Sudra, Jalacharanya Sudra and Jalabyabaharya Sudra for supplying Til-seed, flower, sweets, betel, earthenpots, steel utensils, cloth, etc. and for a barber's service, which therefore started in Bengal alone from Ballal's time and is therefore unknown and not current elsewhere. The Gondha, Kansya and Sonkhya Boniks, the Koibartas and others left the former side for the latter, condescended to be Sudra and were accepted as Jalacharainya Sat Sudra below those that first became so. Certainly the foreign authorities don't know this underlying fact and were not informed of it. Then the ever-ascendant and rich Sunri and Sonarbene declined to become Sudra or to do any servile act, therefore the adverse party in malice began to get them lowered. Spirituous liquors and spirit-selling were considered sacred and were not abject. (*vide ante* pp. 12-8, 102-16).

If the new caste-precedence seeks to enumerate the representatives of the three Twice-born castes of the traditional system, then why should not the Sunris, (Shaundika, Shaundikeya) be grouped as Kshatriya as they are the royal Kshatriya, Hoihoya by tradition as well as by the texts of the Hindu Shastra-books; Cf. Agnikul, Jadubansi Kshatriya, (India 1901, Eth. Ap. p. 84); or why should not they be at least grouped as Vaishya as they turned out Vaishya for the trade in liquors and Manu Sanhita ordains that the liquors are the articles sold by the Vaishya, and Brahma Baiborta Puran ordains that they are the offsprings of a Vaishya father? If it be argued that the Shastras are nothing, but current society, the existing state, leads the way, then men say that the astrologer's caste Acharya originated from Brahman by his Muchi (tanner) wife; why was he reckoned as a Brahman? Again Bollal Charita states that the Boniks say, that the Rarhis are Dasi-Bonshoja and the Vaidiks say that 'the alleged descent of the Rarhi from the Kanaujia Brahmins is a myth and point out (1) Rarhi Brahmins have different titles and Gotras from those of the Kanaujia, (2) there is no tradition outside Bengal of the original settlement from Kanauj; and (3) the Rarhi Brahmins say they are descended from the Hindustani wives of the original immigrants and the Barendras, from their Bengali wives; the latter deny this; (Bengal 1901, 378 Art. 60c); but they are not lowered. Now the evil side of others is winked at and waived, and good facts about the Sunris are misconstrued for ridicule and their slight short-comings exaggerated. A Hindu caste has to be affected by religious factions, party-spirit, malice, self-interest, of other castes and to be an object of whimsical dealings of others; therefore it would be a piece of rashness for a man, especially a foreigner, to jump upon and arrive at a final conclusion about the social status of a Hindu caste. The Hoihoya Shaundikas annihilated the Brahmins; they too established them by checking Buddhism; they again as Arhats and Sramanas oppressed them; they again were lowered by them in Bengal after Bollal; who knows what they will be next? Pre-

bably the native officers, clerks and writers (Man. of Eth. for Ind., 2-3.), and professors, mostly belonging to the faction adverse to Sau-Sunri-Sonarbene (*vide* pp. 200-30) formed the public opinion to furnish opinion as the source of information, and preponderated in opposition to the several petitions of the respective castes (*vide Infra*) proving their real status. The adverse faction says they are low; but they themselves say, they are high. Now whom to trust. Does everyone know better his own accounts or other's accounts. Whose tradition is tradition properly so called—of one's own or of other's? During the pendency of the faction would it not be dangerous to ascertain one's status from one's adversary? A foreign government authority wielding ample power as high official cannot favour his pets, favorites and subordinate officers with a social status nobler than what it is, nor can show disfavour and lower a caste to what it is really not. It would be simply ridiculous and afford grounds, and make room, for future ridicule. In this way Bollal-charita, Brohma-Vai-varta Puran, Brihod-dharma, etc., were polluted with interpolation to speak ill of them. It is a sort of the fabricated misrepresentations whereby their adversaries have all along been trying to lower them and bear others in hands. They are interested to exalt their own caste at the expense of other castes. (Manual of Ethnography for India p. 5).

In Western Bengal, *i. e.*, the regions bounded by the Ganges, the Bhagirothi, the Ajaya and the Kule, the condition of the Sahas is truly miserable. *vide ante* pp. 188 q. There they form most of the inhabitants of almost every village; now, who will sell, and who will buy, grain cloth or rice? There some of them are zemindars, merchants. Golas (farmers) and grocers; the bulk of them live by agriculture with ploughmen of other castes and idling time away; and some only (3200) for want of proper profession live as thatchers and labourers in earth-work. Still chill penury and utter destitution could not induce, and the charm of large lucre could not enamour, them to adopt spirit-selling. Wers, does it mean and show? Because they had once been wine-sellers, or 'distillers and spirit-sellers and have taken to some other trade,' do they therefore hate it? Are thatching and day-labour better than spirit-selling? Certainly not—they fear most that within their vivid memory in the course of the last two centuries when the Europeans huddled and crowded about Hugli, Chinsura, Chundernagore Serampore and Calcutta; and foreign liquors were in profuse use, some of them at Saptagram near Hugli privately sold foreign liquors and were out-casted and separated as Saptagram Saha from the Chaturasram Sahas, although many Brahmans, Kayasthas and members of other castes went and go unpunished by not being out-casted for spirit-selling and taking to service strictly forbidden to Brahmans and othirr twice born castes, for which there is now a growing tendency among Chaturashramas to contract nuptial union with the Saptagrams in extreme need and rarely though. Their rivals, the Karhi Brahmans, Kayasthas, etc., falsely call them Sunrhi-Shurhi, and cunningly charge them with hiding caste when they say their real caste name, and when forced by them they are compelled to call themselves Sunrhi, they call themselves Sou-Sunrhi out of fear for the charge, that is, Sou or Sau properly Sadhu meaning perfect, honest, devout or pure grain-dealing Sunrhi as opposed to the spirit-selling Shunrhis denounced and despised by the rivals newly rising and shining by lowering and blighting or extinguishing previously shining castes. Of course the Saha, the Sunri, the Gondhobene, the Sonarbene, the Kansari, the Shankhari and other offshoots of the Vaisya Varna are all really Vaisya and as such may and should unite as one caste. Banard

and sell liquors only; and no member does anything else : but no member of other Kalwars and Sahas distil or sell liquor at all : but sell cloth, grains, *etc.* What does follow from it? What is the tendency of this caste?

As far as the author's own personal experience goes, no matter whether it be believed and trusted or not, his sixth ancestor, Bhuriguram Saha, was a grocer at Munshirhat near Jagatbailavpur west of Howrah, his great-great-grand-father, Bhagirath Saha, migrated to Nowabganj long before the battle of Plassy and was a grocer there, his great-grand-father, Gour Saha, was grocer and sold salt, his grand-father, Goloke Saha, was a Muktear at Baraset and occasionally traded in castor, and his father, Gorachand Saha, had a Gola of Dal or unhusked pulses at Calcutta. Three lineal ancestors of his mother, the younger Poramanik family of Janghi-parha Krisnanagore, were Talukdars and salt and grain-merchants carrying on commerce at head office at Beniatola, Calcutta with branch-offices at Rosrha, *etc.* by boats. His maternal grand-father died some 36 years ago. The three generations of his father-in-law were the famous cloth dealers of Santipore; and they are that Saha-family of Sutragarh near Sanjipore one member whereof about eight generation of his father-in law expelled Dacoits with a Dheki or rice-pounder, a heavy block of wood, and earned the surname, Dheki, for the family. His mother's mother Reboti was the sole proprietress of her deceased husband, Kuchil Mondol's Gola (farm) which is still carried on by the grand-sons of the co-partner in profits, the Nayok Sahas of Ghorhadaha, under the name and style of Nimitola Kuchil Mondal's Gola in Calcutta. She died 31 years ago. His father's maternal uncles were Goladars at Bhadreswar, and his maternal uncle's son (Gopal Chandra Sanbui) is still a noted Goladar there. His Grand-father's sister was married to the Khan-family of Mankoonda whereof Ando Khan, and his sons Ramdhon Khan and Rameswar Khan were and their sons Kanailal Khan and others are, for three generations, the famous grain-merchants, zemindars and bankers at Hatkhola, Beniatola, Calcutta. The old woman died about, 25 years ago at the age of 82, and her mother, his great grand-mother, died 39 years ago at 113 years of age. Within his memory some 30 or 25 years ago died, at Nowabganj Sridam Mallik aged about 90. Sridhor Mondol aged 82. Baikantha Hazra aged 64. Nilkantha Hazra aged 71, Brojomohon Nayok aged about 89, Bhubon Saha aged 60, and Koilas Mondol aged 59, at Bhadreswar Shyamdas Mondol aged 60 and Faquir Mondol aged 65, at Gondolpara Raj Chandra Poramanik (author's father's sister's husband) aged 76, Adwaito Mondol aged about 65, and his son Chandi Mondol about 60 (whose son Upendranath Mondol is now Mayor of Chandernagore and a noted Mohajon) and Nilumondal about 60 and at Janghipara Krishnanagore Gosaindas Sabuin aged about 80 and Dayal Sanbui aged 73 and other very old (Khondos) Sahas, all of whom lived by the trade in grain-crops and said that that was their paternal profession. All along at Nowabganj there have been living four or five Sunri families. They alone deal in spirits only and are Palasram, while the Sahas are Chaturashrama, and call them Sunri. The two castes never inter-marry or eat each-other's rice. This is their actual history as experienced during the last century. This would have been their actual history during many previous centuries had there been any means of experiencing it. This will be realised throughout Northern India. If they were

and Sanhitas were composed ; and if there are the Chelti (rice-selling)-Sunri differing from the Modo-(spirit-selling) Sunri, according to their rivals' view, why is not the fiction introduced to conclude that they are so from the beginning of time ? Would it not be ridiculous and incongruous to suppose and infer otherwise ? Do the foreigners see it ? Foreign authorities hear some flying unfounded reports of their rivals and of some of their ignorant folks perhaps, and like the rare instance of pigeon and dovecot story or the Shudra and elephant story not authorised by any Shastra book, jump upon general rules from transient special accidents. Even long well-established universal rules are understood with exceptions ; but here the exceptions are understood as general rules. They mistake the exceptions for a general rule, and the malicious false statement for the immemorial universal real fact, as stated above, and overlook or disregard real facts. So that Dr. Wise, might have been duped and misled in his enquiry and statement, very like Monier Williams who perhaps asked ' what Shaundikeya was,' and such rivals to make merry maliciously answered, ' the devil,' slightly referring to the Sunris ; and Shaundikeya was defined as a demon. s. v. p. 7

An adverse statement arising a century or two ago by gathering strength may acquire the character of a tradition and become a tradition to the utter ignorance of ancient previous tradition as depicted in the Hindu Shastras ; and this again may be forgotten for a fresh and new one. Under the circumstances which is to be considered the true tradition ? So a bond of tradition is rather very loose. The adverse traditions or accounts date not more than a century or two only. The be-heading of Ganesa by Siya utterly unknown to Hindu theology, for Kedara Sen, Bhaskar and Niranjana form stories which are fabricated and are not in the Vaivarta Puran except the origin by a Vaisya man and a Tiya woman (*vide ante pp.* 226-9) Foreigners don't know that Bhagabati loved liquors without which there cannot be her worship and her followers, the Tantrika Shivas and Shaktys can't do. (Cf. Risley II. 215 *vide p.* 260). She would rather be glad with the liquor in the shell and bless Kedara instead of cursing him. Krishna and Balaram, at whose time liquors were held in much esteem, belonged to that Jadava Vansha where-to belonged the Hoilyas whereof Shaundikeya (Shaundik or Sunri) was a tribal clan who invented and sold the strong spirituous Shoonda liquor of the boiling system (*vide ante pp.* 161-46), which rendered useless the old Soma-Sura extracted liquor of the rotting system which, says Katyayana in his Shrauta Sutra, (19-120) formed the saleable article of the Vaishyas along with Shospa (paddy and rice), Tokma (barley and other seeded grain-crops), Laja (fried grain), Nognohi (spices), Urna (silk), Sutra (cotton thread), etc., (*vide ante p.* 103-9) whereof the Sahas or Khondo-Sahas are the present descendants and in fact different from the Sunris who are really Kshatriya in origin (*vide ante pp.* 164-9), and Soma-Sura was not the strong distilled liquor. Brahma Vaivarta Puran, is a book ostensibly professing to be a Vaisnava book written by the adverse sect, the Shaiva and Shaktya followers of Brahmoniya to render Vaisnavism ludicrous, imaginary, incongruous and contradictory in itself, to give universal currency to hereditary caste-system and Brahminical supremacy, which are opposed to Vaisnavism, and to denounce liquors especially abominable to the Vaishnavas like flesh and fish or slaughter. Of course before the hereditary caste-system originated, when profession was individual, men adopted professions here and there at random ; but after it became hereditary, caste, professional before, became hereditary too, and members of the same caste. Brahman

Kshatriya or Sunri, became different in the matter of marriage, feasts, rice, etc. at different places and times, and appeared as several independent groups.

The term Sunri means a distiller and spiritseller; and any distiller and spiritseller, whether Mahomedan, Sontal, or any other race, may be called by the professional name Sunri in Bengali for dealing in liquors, but cannot be a member of the Hindu Sunri caste. Perhaps Mr. Risley, speaks of the Sontal Sunris of Manbhoom in page. 276.

Of course all the Kayasths add the title Das to their caste-name, as Basu Das, Ghosh Das, Mitra Das, Das Das and so on; in memory of their originally being the attendants of the five so-called Kanaujia, Brahmans. In eastern districts of Bengal 'Sudras, known as Ghulam (slave):—Kayasth, Sikdar and Bhandari'. (—Risley, vol II pp. 71), may be compared. There of course Das means a servant. In that sense it has been the title of all Koivartas, Kumar, Kamar, Mali, etc. from Bollal's time. It is also a term of humility; thus when a Saha is required to add his name in any public beneficial work constructed at his expense, he generally replaces his caste-title by Das. Rai, Chudhuri, Rai-Chudhuri, etc., are generally given and assumed for any special merits or public acts, to and by: any individual, family or caste.

The worship of Ganesa, the divine-writer, shows their respect for learning, one of the most essentials for a Vaishya. The worships of Gondeshwari on the first of Boisakh, and of Ganga when their boats sail for trade, are the necessary acts of the Vaishya-traders, the Sahas.

In commenting on the Sunri's Brahmans the foreign authorities seem to side with their rivals and to be malicious and false. They would undo their acquisitions of knowledge as if they are prohibited from acquiring knowledge and titles. As they have to perform all the rites, they cannot go on without high (Sanskrit) education: and all are readers and worshippers. It is curious to note how facts speaking highly well of them are cunningly construed maliciously to speak ill of them; favourable facts are suppressed and false abuses pointed out. They are so duped and ignorant that they grudge the title Chakravarti to them, which is their everlasting immemorial caste-title. Of course every caste gives alms to its own Purohit Brahmans, and turn back to others: the so-called clean castes give alms to their Purohita (the Rarhi-Brahmans), and their rival castes, the Saha, the Sunri, the Sonarbene, etc., to their respective Purohita. This is one of the causes which gave rise to the factious party-clique between Sau-Sunri-Sonarbene and Bamun-Kayet-Nobsak. (*Super vide* pp. 210-1.) The Bhat, the Agradani, the Morhiporha (readers of the funeral service at Burning Ghats), etc. receive alms of all of them and are good Brahmans. The rival Brahmans, the priests of the so-called clean castes, long to be Sunri's Purohita, and actually become so, temporarily though, to relieve his Purohita when ill, and often make their two ends meet with a Sunri's presents (Sidha) on the day on which they find nothing to cook. The so-called clean castes are usually too poor to give alms even to their own Purohita, whence will they afford to give to others; and when Bhats, Faqirs, beggars and impure castes get alms, the Sunri's Brahmans cannot be worse than they, unless it be for malice. They will never consent to minister to other castes. The fact is they are surfeited by their rich Yajmans and are hardly necessitated to tread other's thresholds; while other Brahmans are benefited by their Yajmans. They never read funeral service at the burning Ghat wherefor there are separate (Rarhi) Brahmans, called Moriporha, provided, except in East Bengal every Brahman reads it for his own Yajmaq; and no S

no Saha, will allow a Brahman to be his Purohit or priest if he ministers to some other castes or reads funeral service at burning Chat. The authorities know and yet affect to ignore that the Kalwar's Purohit Brahmins are Kanaujia Brahmins and taken in equality with other members of the sacred order; whilst the Gotros of the five Rarhi Brahmins, the so-called Kanaujia Brahmins are not found among other Kanaujias. In Bengal other Brahmins look down upon Sunri's Brahmins for rivalry and grudge. It will be a matter of great regret if they, brought up as servants, slight the Sunris and their Brahmins; because they are not servants, and extol others who are so. They do not heed that the Sunri's Brahmins were originally Baidik or Rarhi Brahmins, and at present they are pure Brahmins as living on worship alone and purely Dwija-yaji or priests of the twice-born, the Vaishya Saha or the Kshatriya Sunri.

The very touch with liquor pollutes a Saha, what to speak of drinking; and drinking out-castes a Shaha and a Sunri. They are Vaishnava and it is prohibited to them. In this respect Dr. Wise seems to dream and prate like a madman. No Sunri drink at all, and hardly a Sunri is a servant in the government Abkari department. 'The Hindustani distiller (Kalal, Kalwar) has nothing in common with the Sunri, as he only manufactures spirit and will not vend it—an occupation carried on by Kurmis, or Baniyas', is a castle in air, an airy nothing, and a chimerical dream fugue, of Dr. Wise's, betraying his gross ignorance on the subject. Baniya is simply a title of the Vaishya Kalwars, (Cf. Risley's *Sundi-Baniya*, p. 260) and the Kurmis are their servants to wash glass and do other acts. Dr. Wise, Mr. Beames, Monier Williams, and others misled by the Sunri's rivals adopt their side and see the misrepresented evil side of the Sunri to the utter neglect of his real good side. Their position does not date late years; but it has been always so; and they are abandoned in the eyes of their rivals, the Rarhi-Brahmins, Boidyas, Kayasths and Nabasaks who do not form all the Hindus; for reasons, *vide ante* pages 203-28. The Sahas burst their sides with laughter when they learn the ignorance on one side and deceitful misrepresentation of cheats on the other in the statement, 'The Dhoba and Napit are members of the Sunri caste, the Sudra washerman and barber declining to work for them. Although the Sudra Napit occasionally shaves the Sahas, etc.' This is the sort of the ways in which their rival pretenders, the pretending rival Brahmins, etc., construe things to guide foreigners wrongly. Now as at Balial's time the Sunris as Sonarbenes and Sahas grudge their barbers, washermen and other menials serving other castes, and often dismiss them and engage others at the time of ceremonies when they get sumptuous presents in cloth, coin and kind which they never expect from other castes usually poor and niggardly in such matters and generally doing without requiring their service, which the Sahas and the Sunris cannot do; so some Napits have been monopolised by them as their family-Napits, and everywhere all Sunris and Sahas have got family-barbers through generations who are barbers of other castes also, except in a few parts in East Bengal, and whom they never dismiss; and such barbers laying claim as of right wont allow others to serve every such family on ordinary occasions as well as in ceremonies. Such Napits can be regarded as members of every of such Sunri families in the sense of family-barber only, but they cannot be Sunri by caste. No Dhoba can be so monopolised, although the Sahas like it most. But the Dhobas too are family-washermen for generations who was

the Sahas abhor at heart. Such Dhobas and Napits can be members of the family so in the sense of village-menials. At some past time in the said party-clique their opponents tried to prohibit Dhoba and Napit to them but in vain; *vide* p. 207. But none can be Sunri by caste.

The (Khondo-)Sahas cannot deal in cows, onions, spirituous liquors, swine, goats, fowls, fish, flesh and the like or drive plough on pain of outcasting. Some being carpenters, thatchers and plowmen are accidents and as such are not worth-noticing in laying down general rules, as most Brahmans are so and worse still. They are not so habitually and hereditarily for generations; and their tendency or aim is to prosper by trade in grain, which characterises their profession.

Unlike other castes, these numerous fables of origin devised, these solicitous traditions, fabled and started 30 or 50 years since unknown to the people though, for two generations suffice to attribute stability to a tradition, their constantly watching their proceedings though with superficial and shallow knowledge without minute enquiry into their internal affairs by coming in close contact, their making much of their rare little short comings, and their caring care to soil and spoil their good parts and bright side anxiously to check their rising and to lower them with false constructions and new coining, show the importance and famous and noble nature of the Sunris suffering from other's jealousy.

The Sahas simply mark the distinction only to be accurate as to real facts, and to amend the Glossary; because they gain nothing by it, or lose nothing if they be thought identical; and the Sunris as a clan of the Hoihayas are really Kshatriya in origin and higher than the Saha Vaishya in origin; and according to Hindu principle origin is essential as the only guide for determining caste; and this necessitated the Brahmans, in their attempts to reduce all other castes into the level of Sudras, to devise their false mixed origins anyhow without which there would be no help, and wherefor the Brahmans are, as representatives of a twice-born caste, still Brahmans no matter whether they are servants, labourers, cooks, carters, bearers, spirit-sellers, and the like. The European foreign idea and standard of 'more skill and less dirt' or their profession was 'known to the most backward people' or not, to determine high or low caste, is futile and ridiculous. Dealing in grain or spirit is a trade, and as such, it cannot be a low heinous thing. The British nation is a nation of shop-keepers, and the characteristics of trade are visible through all its departments. And as such it cannot be a low heinous nation. At present a real genuine Brahman, rare though, reads a book or two, and gets by heart a few Montras somehow, and lives his life by worshipping Vajaman's gods by miserably uttering them, or leads a Tol by teaching a grammar. And no man can be a tradesman without knowing book-keeping, calculation and how to read and write a little and without exercise of brain every moment. A tradesman better knows all the functions of a government officer and much more; but experience shows that many veteran and highly recommended officers of the so-called high castes so boastful of brain-exercise, learning and smartness, left service, adopted a trade and lost all he amassed while an officer. It is a piece of etiquette rather for officers to extol their own office, office-duties and fellow-officers, and cry down trade, tradesmen and trade-faculties. A tradesman can be a well-up book-keeper of an office with a day's instruction as he is already a better expert book-keeper; while five years' training will not suffice a well up officer to be a tradesman. Therefore they are so much reluctant to pay heed to the real thing supplied to them by the trading community; because it suits not their taste or feelings towards the Saha or the Shaun-

dika traders : or they wish to increase the number of servants by getting them enrolled as such. In brain-exercise too there is hardly any difference between a Saha and a member of the so-called high castes.

... the business has prospered ... the Kalwars have taken to banking and other more respectable professions and have assumed the title of Mahajan and claim to be considered as Vaishya. ... the so-called Karanwals, who claim to be Kshattriya, are according to some accounts, merely Kalwars who have risen socially, (Agra and Oudh 30: 174 1901)...men of lower castes who have adopted the profession of grocer, etc., dropping their real caste name, and calling themselves Bania by caste as well as trade. ... who ... begin by calling themselves Mahajan, and then Bania or Vaishya' (page 236 Art 183).—Why this sort of false peripatetic contrary-wise reasoning depending upon possibility, while the straightforward frank right reasoning is easier and more probable, viz., the Kalwars, although now being distorted and blighted with false and forced construction by grudging and selfish so-called high castes who cannot or do not give true account of their own origin and history and should not be expected or trusted with accounting for others, and every one being better to account for one-self, were ever Vaishya and Mahajan all along carrying on banking and other respectable professions, seeing that their opponents cannot point out a single instance of their changing profession, and they were ever as they are now as far as memory goes : that the Karanwals are ever the Kshattriya Kalwars (the Hoihoya Shaundika) who according to Hindu custom became Vaishya for selling spirit (Manu X, 87-88), some of whom are being considered lower : they call themselves Lawokiya Chauhan Kshattriya, and observe mourning for 12 days : and that the Kalwars of the other order (or grain-dealers) are ever Vaishya as Bania or traders ranging from grocers to Golders and merchants or Mahajan, no matter whether they call themselves Kalwar (local for grain-dealing Kalwars and professional for spirit-selling Kalwars) or Bania which means simply traders. They are ever really Bania by caste as well as by trade and drop nothing. They are ever the members of a really noble caste which it has become the interests of some selfish, malicious and evil-thinking castes to suppress, depress and lower with high handedness, over-bearing conduct, wanton wilful acts and undue influence. Would it not be unwise and rash to reason otherwise while so many good texts of the so many books of the Shastra of the various stages of the Hindu society testify to it. A little deeper insight, a somewhat wiser reasoning and a liberal and impartial judgment, will at once detect the flaw and fallacy, and betray their opponents' evil motive and vain glory. It is at the same time very interesting to note that some seventy or eighty years since when the Sunris, Kalals, Kalars and Kalwars (spiritsellers), the Shahas (dealers in grain-crop and cloth and other Kalwars) and the Subornabaniks were almost as prosperous as they are now, the British Government and British merchants started Government and mercantile offices with lucrative posts, and many castes then suffering from chill penury and destitution took to service considered lowest as Shudra's calling according to real Hindu taste and ideal as ordained and depicted in the Shastra, and gradually gained the position at present assigned to them : and not a word about the so-called fiction is spoken although it is most real in their case, when they are socially raised : and when the Shaha, the Sunri and the Subarnabanik really noble from time immemorial, claim, when required, what they ever are, the so-called fiction

for their check only, glozing away. 'Try to hide their origin'—(Bengal 1872), 'Many of them have now taken to dealing in cloth,' (which 'now' never knows to be past with their adversaries, betraying the false and fanciful nature of their false allegation), although none can trace when they began cloth dealing, and at the same time it is contradictory to 'land-holders for many generations...having held very high appointments under the Musulman governors and during the earlier years of British rule', and none can cite a single case of a Khondo-Saha's giving up spiritselling and taking to other professions; rather rare cases of giving up grain trade and privately and temporarily taking to spirit-selling may be cited now. 'They try to raise their social status':—(if, always they try to raise it, why not really high?) 'Theoretically their position is low':—that is, practically not so. Those that are well off now will naturally try to give permanence and stereotyped character to their present position and expunge previous miserable position, if any, and lower others with fabricated abuses and misrepresentations. It is their interest. Perhaps it was the opponent's tradition and not the Saha's tradition, and to be a tradition properly so-called, it must be current among the men (here 'Sahas') about whom it is an account transmitted from father to son. If, on the Gracious Majesty's requisition, laying claim to their real Varna or caste, be construed as hiding origin, then there would be no help; and they would be contented to remain as they are. Like the potentates or independent nations, if a Hindu caste be negligent in maintaining its social position, other castes will rise up and try to lower it and fabricate false stories, which it is very easy to devise in plenty when needed, to show and establish its inferiority; honesty suffers in evil days.

Mr. Risley's definitions of Hindu castes by assigning a particular occupation to a particular caste would accurately, exclusively and exhaustively apply to real existing things in Ancient India, when the Hindus adopted titles according to professions then individual or life-long at the longest: so far as their present applicability is concerned these are partial and never universal: so that these are rather theoretical and not practical. Thus: Brahman is a priest, but only 17 per cent. of the Bengal-Brahmans and only 8 per cent. of the Behar-Brahmans are engaged as priests (Census of India 1901, 571: 821); Kayasth, the writer-caste of Northern India: but two thirds of them, in Bengal, and all Keiasths in Bombay, are agriculturists (Id.): and Sunri, a distiller and spirit-seller, and Saha, Shah, a wine-seller, some of whom have taken to other professions: but 32603 only out of 426726, live by selling food, drink and stimulants: and Kalwar, Kalal and Kalar are distillers and spiritsellers: but in 1872 in North-Western-Provinces and Oudh 1268 only out of 294675 were wine-sellers: etc. As far as experience from the current existing facts goes—99 per cent. of the men called Brahmans are either servants as government or other officers, clerks, writers or scribes, shop keepers, grocers, porters, carters, Durwans (gate keepers), coolies, day-labourers or the like, all of which occupations render and convert men to Shudra-status according to the recognised Hindu Shashtra, and a foreigner must know that according to Hindu ideal, taste and view service however prosperous renders the servant to Shudra-Status, and trade, however lowly is the profession of a Vaishya, and had there been Hindu rulers at present then such Brahmans, either would not have been allowed to be servants, clerks, etc., or would have been reduced to Shudras;—a few of the Kayasths at about Jessore, Khulna and Faridpur sell fruits borne in basket, are distillers and spirit-sellers in Tiperah, Sylhet, East Dacca, North-Western-Provinces and Rajputana.

and are day-labourers, coolies, unclean-eaters and liquor-drinkers forming a low caste whose water is not used by good castes and whose touch defiles at about Oudh, Delhi, Brindaban and thereabout;—and a very small number of men called Sunri in Assam, Bengal and Orissa (32603), and Kalal, Kalar or Kalwar (Banaudhia, Daru-Chua, Deswara, Khalsa and Dhakankora subcastes, only) elsewhere alone, are solely distillers and spiritsellers, and a very large number (426726—32603—394123) of men called Saha, properly and fully Khondo-Saha, whom their rival opponents mostly at their back and in altercation in malice, tease and abuse by calling Sunri, because they intrigued with the Sunris, and the rest of the Kalwars, carry on, and live solely by, the trade in rice, seeded grain-crops and cloth from a time immemorial, from Katyayan's time, and beyond the knowledge of any of their opponents, the so-called learned authorities; and none of the latter ever adopt dealings in liquors, and none of the former like other professions. Perhaps the title Saha possessed by both of them puzzle and mislead. But it should be borne in mind that as Ghosha, primarily and principally the long-standing title of the milkmen Goalas, forms also the long-standing title of many of the Kayasthas, and for all that these Kayasthas cannot be hammered into the milkman-caste; so Saha (meaning a seller) is primarily and principally the caste-title of these (Khondo-Saha) grain crop-sellers; and it is also used as caste title by the Sunri (the spirit-seller), Subornabonik (the seller of gold and jewels), the Gondhobonik (the seller of spices), the Tili (the seller of Til) and a few of the Kansari and the Kayastha; and for all that the latter caste cannot be hammered into the Khondo-Saha-caste, nor the Khondo-Saha-caste into the Sunri caste. Some infer that probably this led some grain-dealing Khondo-Sahas to replace Saha by Ray, Das, etc.; but they ignore that Ray, Mondol, Nayok, Mallika, Hajara, Khan, Chaudhuri, Sanbui, etc., are ever their sub-titles, and being termed Sunri by their opponents same are duped to sell spirit. Indeed, all these castes are Vaishya. Is it not curious and absurd that such Brahmans and others are treated as Brahmans and the like, because they descended from persons who were priests and the like, and returned themselves as Brahman and the like? Much more then should the Shaundikas, Kalars and Kalals be Kshattriya, who are Kshattriya in origin or Vaishya for selling spirit as the sacred Hindu Shashtra ordains, seeing that they are spirit-sellers all along; and the Agni, Podma, Matsya, Brahma and other Purans ordain that they are Kshattriya, and Manu, Shridhor Swami, etc., ordain that they are Vaishya. Else it would be simply encouraging degeneracy of the former and injustice to the latter. Who should be treated as upstarts and renegades, the Sunri or the Brahman? Castes really high and enjoying dignity from the beginning, are not so much mindful about castematter. These Shashtra as ordaining in their case point out and reveal the real tenor of the Hindu-caste-system that the caste is functional or occupational. *Vide Ante* 170-88. Five or six Marawaris on being asked what caste Sondhia is, expressed ignorance and straightly asked what they do (to earn livelihood). When one enquires what a particular caste is, the downright answer is, that its members use to follow a particular profession or do some specified act to acquire means of living (implying when castes were made hereditary perhaps). Reading (the Vedas, etc.), worshipping for self and alms-giving characterize a Brahman and teaching, worshipping as proxy and receiving alms are his means of life. He can do nothing else. In a word a Brahman is a religious man and never a secular one, as at present in Cochin. Viewed in its widest sense, caste is any form of social organisation on a large scale, and represents any distinct social

group following some particular occupation.' (Cochin 1901, Part I, M. Sankara-Menon B.A., p. 131 Art. 94 and Glossary). 'Brahmans, or priests, and the Sudras, or the servile castes, ... the royal or Kshatriya caste ... and the Vaishya, the Aryan agricultural or trading community, ...'—(Id., 132). Yet Mr. Risley observes. 'It (classification on traditional occupation) accords neither with native tradition and practice nor with any theory of castes ... In different parts it proceeds on different principles ... It is in fact a patchwork classification in which occupation predominates varied here and there by considerations of caste, history, tradition, ethnical affinity and geographical position.'—(Cochin 1901, page-133 Art. 95).

Mr. Risley is a foreigner; he might have been misled with false informations while framing the definitions. 'According to Mr. Risley, Shaha, a sub-caste of Sunris, who have given up their traditional occupation of selling wine, and taken to other professions.'—(Assam 1901, 143). Selling wine is never a Saha's profession. Even Soma Sura of the rotting process like Siddhee is not spirituous wine. There is the broad current fact true as the day is and the sun rises in the east, that so far as actual experience goes these two castes are quite distinct in actual life, viz., marriage, boiled rice, usages, custom, Boitak, etc., at least at present, and the memory or experience of friends or foes cannot stretch backwards and reach a time, and trace the termination of their union and commencement of their separation within the last 70 or 80 years or the last century or two as has already been shown, and the Hindu Shashtra-books of the various periods of the last 400 or 500 years testify and observe their distinction; how is it that the so called 'fiction' is not applied to attach permanence to the already really permanent castes in a fair play, while it is so boisterously brought forward to play a foul play. If justice is to be done at all in order to satisfy and get convinced whether practically the Khondo Saha with the grain crop-dealing Kalwars and the Sunri (Shaundika) with the spirit selling Kalwars are identical or distinct, and whether both of them are Vaishya or not, the safest course and the plain, simple, easy task will therefore be, to enquire and get satisfied (1) whether the texts quoted are really to be found in the Hindu-Shastra-books respectively referred to, and whether these books are really respected and relied upon as the genuine Hindu Shastra; (2) whether in actual life these two castes are socially distinct in essential social concerns such as marriage, castial feasts in boiled rice, Boitak or Panchayat, etc.; and (3) whether what their opponents prate, together with the elephant-Shudra and dovecot stories, are not to be really met with in any recognised Hindu Shastra. The Saha objects to be Sunri not because the Sunri is lower than Saha, (rather higher as Kshatriya, as Saha is Vaishya,) but to represent real facts practically, truly and accurately as they actually exist in the world. Mr. Risley seems, as if having dislike from, and bearing grudge towards, the Saha, the Sunri and the Sonarbene, to side with their adversaries and to seek to lower them by turning deaf ears to their remonstrances and the ordinances of the Shastra, and by slighting, waiving or winking at what favours their social high position.

The foreign authorities love and like to see and speak of the handful of the enlightened among the Brahmans and the so-called high castes and to wink at and overlook their evil side, whilst they are so very careful to make much of the Saha's ill parts even taking his noble nature and better side to task and to shut eyes up and to speak disparagingly of the greater portion of the enlightened and the wealthy among the (Khondo-)Sahas and other castes. They do not know

that in a sort of service-guild or clique the Brahmins and the so-called high castes to monopolise service unite against, discourage and expel the men of other castes when they try to enter some office. For a bright example it is fit to add here that the superior merits of Babu Lal Mohan Das, M.A., B.L., Vakil, High Court, Calcutta, a (Khondo-) Saha by caste, most competent to be its judge, were passed over on the ground that all along Brahmins and Kayasths only had been so; and this unjust act and partiality or narrow-minded meanness in such enlightened members of the Hindu natives did not escape the smart and keen eye of the honest and liberal Vice-Roy, His Excellency Lord Curzon, and they were forthwith dolled out in kind, viz., all posts above Rs. 30 should be bestowed firstly to Europeans, then to Eurasians, and then to the Musulmans; the rest will be left for the native Hindus. To respect and to reward merits is a piece of honesty which tends to promote public prosperity and give permanence to the public institutions.

Spirit selling profession is the immemorial profession of the Vaishya, as ordained by the Hindu Shastra. Foreigners should know that connubial connection is a very sacred and serious matter with the Hindus; and the favourite so-called high castes, the Boidya and the Kayasth in Tiperah, Sylhet and East-Dacca hanker and thank their stars if they can establish such nuptial social relation with the Sahas. (S. v. pp. 187-8, Cf. India 1901, Eth. Ap. 185). When Brahmoniya religion based on Brahminical supremacy and hereditary caste-system sprang from the ruins of Buddhism, men Buddhist before adopted it; but the Saha, the Sunri, and the Sonarbene (Sau-Sunri-Sonarbene) adhered to Buddhism and opposed Brahmonya, and ultimately embraced Baisnavism, a religion as such like Buddhism observed no distinction in castes and objected to the Brahmins' unjust superiority, and as such became adverse and inimical to the Brahmins, the Kayasths and the Nabashaks who followed Brahmonya and united against them. Foo's voice always seeks to abuse and lower, but cannot do so, if they be really good and high; and it should be received with caution. The Sunris were Vaishya for selling liquors; the Sunris sell liquors still and are still as good Vaishya.

It is very difficult to trace the real nature of a Hindu caste destined to undergo changes for religious or other changes, affected with malice, undue influence, partyspirit, adverse party's self-interests and motives, and passing through miseries, troubles and distresses. The full history of a caste has been attempted in the course of this small treatise which may satisfy foreigners to some extent. Every caste is, and should be, occupational; and they would be convinced at once on asking anybody what a particular caste is, — and finding in answer that *its members do such and such act or follow such and such profession*; and the very caste-names are but the names of the callings. To speak the truth, after due and impartial enquiry it will come out that about caste-matters the knowledge of almost all the native officers and professors is shallow, and as members of the factious party adverse to that of the Sau-Sunri-Sonarbene, they are chiefly guided and swayed by malice, rudge and self interests. (Cf. Risley's Manual of Eth. for India, 2-3, 5.)

There are good reasons to believe that Sahas that are not Sunri turned themselves as Sa, Saha or Sau by caste, and never as Sunri; and is surprising to find that the two castes have been assimilated under the term, Sunri (Shaha), or Sunri or Shaha (Sau). The enumerators or other officers, mostly their opponents, perhaps got it so done and had in their own way. What the enumerators generally do is, that they at home themselves get the enumeration-list filled in at home in every particular and in the appointed night of final counting simply

corrects the attendance, 'present or absent.' (Cf. Manual of Eth., 3). Of course the foreign authorities do not know and think that taking the worst view of the Khondo-Sahas or Sahas, namely, that they are identical with the Sunris, it will raise the Khondo-Sahas to Kshatriya in origin and Vaishya by profession in accordance with the tenor of the books of the Hindu Shastra consulted together and the real traditions of the respective castes honoured in opposition to the misleading false informations furnished by their opponents; and they feign to honour the books especially Manu, by quoting them here and there. The census-reports admit that they are rich merchants, cloth-dealers and zemindars for generations, perhaps as far as they can trace, and beyond and before which they are led to surmise and fancy airy things in place of their real immemorial grain dealing as depicted in Katyayan's Shrauta-Sutra, Manu, etc. The definition of Saha is very like the definition of Jagurnauth in Brewer's 'Phrases and Fables.' (—a temple erected by King Ayeeni Akbery). Under the circumstances, what is the harm to get the definitions amended and corrected thus: 'Saha, properly Khondo-Saha (to avoid confusion), a dealer in rice, seeded grain-crops and cloth (Katyayan's Shrauta Sutra 19-1-22)' so as to represent facts accurately and rightly and thereby to render his book a safe guide and trustworthy authority by adding a note, 'Saha is also a sub-title of Sunri (Shaundika), Subornabanik, Gondhabanik, Tili, Kayasth (rarely), etc.' If the name, Khonda-Saha or Saha or as their opponents please to call, Chetki-Sunri were omitted from the category of castes, there would be no name left to represent the class of men that live by selling seeded grain-crops without which no native gentleman can live one day, now-a-days of course men adopt callings at pleasure.

It is Utopian, chimerical and absurd to get the Hindu castes previously so defined and then to proceed to classify and group men out by pushing and forcing them under a particular caste by hammering and rivetting. The contrary method of arranging and classifying men into castes according to their present actual and real occupations as so defined would have been the safest course as in the previous census of 1891 and strong antidote to, and remedy for, lying and hypocrisy, and thereby like Arya-Somaj re-establishing the system in vogue in yore in the Vedic age from 5,000 years past to 2,500 years past and in the Buddhist period 2,500 years past to some 500 years past as ordained by Puranas and Sanhitas. It seems to be a policy to divide the Hindus already fatally divided, more and more so permanently, instead of uniting them by universal brotherhood as inculcated by liberal Christianity. Accordingly the invidious caste-precedence in stereotyped groups common to all the provinces sets the innumerable castes with ill-feelings, hatred and high-handedness on the one hand and malice and grudge on the other, rendering them stranger to one-another, so that everyone will, instead of helping, oppose and stand against others, and widening the existing gaps, which none but the August and Gracious **Pax Britannica** can fill up, if really feeling pity for the helpless, devout and loyal Hindus lacking unity, and earn the ever-commemorable name of their **BENEFACTOR** in the history of the Hindus.

No doubt one of the four politics, 'Divide and conquer, or rule,' may be advantageous and beneficial to a ruling body; but it may be ruinous to a people at large. The Hindus perhaps may not follow such a system of theoretic model-society, as they affect to prate of the plausible doctrine, 'To unite is a virtue and to divide is a vice and sin.'

'The conclusion at which he (Mr. Risley) arrives is, that "The

motive principle of Indian caste is to be sought in the antipathy of the higher race for the lower, of the fair-skinned Aryan for the black Dravidian."—(Bengal 1891, p. 250 Art. 326.) He quotes, in order to disprove it Mr. J. C. Nesfield's statement in his brief view of the caste systems of the North-Western-Provinces and Oudh, of the older and more generally accepted theory—"The bond of sympathy or interest which first drew together the families of tribal fragments, of which a caste is composed, and formed them into a new social unit, was not, as some writers have alleged, community of creed or community of kinship, but community of function. Function, and function only, as I think, was the foundation upon which the whole caste system of India was built up."—(Id., 251; 326). "It is difficult to trace in the introduction to *The Castes and Tribes of Bengal* how far Mr. Risley recognises the influence of intermarriage between Aryans and aboriginals, but he unquestionably denies the functional origin of caste, and seems to define it as "an institution, evolved by the Aryans in the attempts to preserve the purity of their own stock, and afterwards expanded and adapted, by the influence of a series of fictions, to fit an endless variety of social, religious and industrial conditions."—(Id., 253; 333.)

Mr. Risley will be surprised to find that Teli, or Tili in Bengal is not an oil-presser, but a grower and seller of Til and is a Nabasak, and a Kolu is an oil-presser; and they are not identical. So, Saha, a dealer in grain-crops and cloth, and Sunri a distiller and wine-seller, are not identical. If some Goalas and the Sodgopes descended from two uterine and consanguine brothers, then would it not be ludicrous to group them separately? As all Koivarttas are included in Amar's definition Koivartta-Dasha-Dhibora (fisherman or Jelia), is it not surprising to carve out a better position of some of them on the ground that they are Chasi or cultivators? Two-thirds of the Kayasths (and all Kaiasths of Bombay, etc.) are agriculturists (India 1901, Vol. I, Part I, p. 521, Art. 821), and almost all of them were such some 70 or 80 years since before they adopted writership or clerkship; and yet they are defined as the writer-caste of Northern India, implying that all of them are writers. Do not these go to render castes functional? Most other castes are more or less writers. The Sahas and the Sunris as traders or sellers cannot but be writers, there being very few illiterate among them. They are writers of their own books and papers, but not as servants, government or native or foreign mercantile. Service is ignoble; and trade is noble and the function of a Dwija or twice-born. 17 per cent. of the Bengal Brahmans and only 8 per cent. of the Behar Brahmans are engaged in religious functions (India 1901, 521; 521); yet all Brahmans are priests. None of the Saha's opponents can show or refer to a single instance of a Saha's, properly Khondo-Saha's, repudiating spirit-selling and starting grain dealing; and the Sunris are ever the spirit-sellers, and the texts of the Shastras depicting the state of society at various periods, ordain that the Sunris and the Subornaboniks are Vaishya. The Sunri and the Saha are as distinct as the Sunri and the Sonarbene in all social relations; and a great blunder has been committed by reckoning them identical as Sunri (Shaha) and Sunri or Shaha (San).

In spite of all these ever-existing facts and inspite of the allegations, namely,—'The Kayasths were originally the domestic servants of the two higher castes, and when poor take service still';—'Lastly, they (the Kayasths) say, that it is only within the last 100 years that the Boidyas have abandoned their old Sudra ritual and assumed the thread with the aid of Raja Raja bollobh who bribed the Brahmans into acquiescence (Bengal 1901, 381; 614);—they are not Ambosta but a local caste unknown

in the centres of Hinduism who were Sudras till about a century ago when they took to wearing 'the sacred thread' (India 1901, Vol. I, P. I, 541 Art. 841); — the maxim runs, 'The main agency at work is fiction which in this instance takes the form of the pretence that whatever usage prevails to-day did not come into existence yesterday, but has been so from the beginning of time' (Id. 519, 820); — 'It is likewise held "All over India at the present moment there is going on a process of the gradual and insensible transformation of tribes into castes (of low into high and high into low castes?). The stages of this operation are in themselves difficult to trace,' (519; 820); — 'The Vaidik Brahmins submitted a memorial urging their right to rank as the highest class of Brahmins in Bengal Proper on the ground that they are the descendants of the original settlers. They say that the alleged descent of the Rarhi from the Kanaujia Brahmins is a myth, and point out the following points of difference, *viz.*, (1) Rarhi Brahmins have different titles and Gotras from those of Kanaujias, (2) they allow polygamy which the Kanaujia Brahmins do not, (3) the wife must be younger than the husband, but there is no such rule among the Kanaujias, (4) there is no tradition outside Bengal of the original settlement from Kanauj which was not a seat of learning in ancient times (5) Kanaujia Brahmins are mostly Tantriks while those of Rarhi are not, (6) The Rarhi Brahmins say they are descended from the Hindustani wives of the original immigrants and the Barendras from their Bengali wives: the latter deny this; but probably the original immigrants, if the story of their advent is true, came unaccompanied by any wives at all.'—(Bengal 1901, 378; 609);

— 'It is improbable that the five Brahmins introduced in the eleventh century by Adisur from Kanauj have grown into the myriads who now form the Kulin or highest sub-caste. "Although the immigrant Brahmins brought their wives with them, tradition says," writes Mr. Kinsley, "that they contracted second marriages with the women of Bengal, and that their children by the latter were the ancestors of the Barendra Brahmins. The Barendra Brahmins, on the other hand, claim to represent the offspring from the original Hindustani wives, and allege that the Rarhi Brahmins themselves spring from the *mes alliance* contracted in Bengal."—(Bengal 1891, p. 252, Art. 329; India 1901, Eth. Ap. 188); But Cf. Manual of Ethnography for India, 18.

— The Subornabaniks submitted petitions protesting against their proposed classification and urging that they should be treated as Vaisyas. They are a wealthy and well-educated community and there seems to be little doubt but that they occupied a position of great respect until degraded by Ballakena on account of their sympathy with the Pals who, like themselves, were Buddhists. If, therefore, the origin of a caste, or its status in the eyes of a foreigner were to decide its rank, there would be little doubt as to the right of the Subornabanik to a place in group II. The touchstone, however, is Hindu public opinion at the present day, and according to this standard, there is no doubt that the caste ranks below the Nabasakhas. Their Brahmins are degraded and their water is not taken?—(Bengal 1901, 384, 620); and

— The Sahas submitted a memorial stating that they are Kshatriyas in origin and Vaishya by profession and quoted several passages in the Shastra in support of their contention, *etc.* (*vide ante Id.*, 383; 619);

— in such well-founded and evident cases traceable with dates the cry of the respective castes is not set up as the Hindu public opinion and the so-called fiction is not brought into play, which is so prominent to stigmatize the malicious false vetuperation against the Saha, the Sunri and the Sonabent in party spirit.

What is the Hindu public opinion? Is it the opinion of the handful of the Brahman or other government officers? Cf. Mah. of Eth. 2. Sometimes the Secretaries are satisfied with what even their *Ghuprasis* say. Is it the opinion of the handful of professors of the Presidency, Sanskrit or other colleges? Is it the opinion of the Pandits of the solitary *To's* of Navodwipa or Benares or other secluded villages? Is it the opinion of all the Hindus taken collectively *en masse*? Is it the opinion of the majority of them? Or is it the opinion of the Hindu Shastras?

In India as in Europe and elsewhere it is the prerogative of the sovereign alone as the fountain of religion, law, usages, morals, society, honour, etc., to establish, remove or stop a social usage or rank among the subjects. To say that the Brahmans framed the Hindu law, is as false a statement as ever it can be. Nowhere and never was that true. Always at the request of some one or other of the sovereigns the Brahmans noted for learning and knowledge of all the Hindu Shastras framed treatises of law or morals; and they have acceptance and force only, if and when, they were sanctioned and enforced by the sovereigns and accepted and followed by the people in general. Else they became worthless books. All the Kings of Northern India one by one forsook the Vaidika religion and adopted Buddhism, and all the people became Buddhists, and the Vedas and the Brahminists were nowhere respected; and at the request of the kings *Arhats* and *Sramanas* framed books of law and morality. All the Kings again by and by discouraged Buddhism and encouraged Brahmoniya; and all men followed their sovereigns and respected the Brahmans; and at the request of the Kings Brahmans framed laws and morals. Did not the Sen-Kings adopt the pitiable cause of the five Brahmans degraded at Kanauj and establish the rank and precedence of them and their children? The Kings directed that they and their offsprings should not be considered degraded: and so they escaped from being calumniated. It was the kings who established the rank amongst the Brahmans, the Vaidyas and the Kayasthas in Bengal after the decline of Buddhism.

Early in the seventh century Shaiva Shashanka or Narendrar, the last of the Guptas, King of Karna Subarna lying west of the Bhagirathi corresponding with the present districts of Burdwan, Bankura, Moorshidabad and Hugli, invaded Magadha and cut down Bodhi tree. —(Census of Bengal 1901, P. I., p. 5 Art. 10.) In the 9th century the Pal dynasty of Buddhist Kings tolerated Brahmoniya. They were driven out about the middle of the eleventh century by King Samanttha Sen of the Brahmoniya Hinduism. He discouraged Buddhism actively. (Adisur invited five Brahmans from Kanauj—a token to show that Brahmoniya was being established and started in Bengal now.) Bahlal Sen introduced Kulinism of Brahmans, Vaidyas and Kayasthas—Id, Arts. 11-2; page 5.

We learn from Si-u-ki that during the first half of the seventh century Buddhism was the prevailing religion in Bengal. The author, the celebrated Chinese traveller Hiuen Sang, mentions indeed the heretics; but it is not known who these heretics were. Some of them undoubtedly were the Brahmanists. During the three or four centuries which followed the composition of the Si-u-ki the Brahmans came from Kanauj with their ever faithful adherents, the Kayasthas, and a silent religious and social revolution was accomplished, in which the Brahmans had everything to gain, and the Buddhists, everything to lose. 'Traces of the existence of Buddhism as a living religion can be found even up to the sixteenth century, and then it is completely lost in the populous plains of Bengal, Bihar and Orissa — Hara-prasad Sastri, *History of Bengal*, p. 100.

'It is thought that the institution (of caste) is fixed and permanent that it owes its origin to the Brahmans, and that one of the main features of Buddhism was its opposition to the caste-system.'—550; 349. 'Buddhism did not attack caste system but the supremacy of the Brahmans.'—Art. 555, page 359.

The Dravidian Brahmans are not purely Aryans. Mastan Brahmans are Chasa; and Dravidian Ojha, Gayali and Manipuri are not Brahmans but pass for Brahmans.—Art. 551, page 349.

'Castes give up original occupations and adopt new ones.'—Art. 552, page 351.

'In the times of native rule any family that enjoyed political power was allowed to rank as Rajput, and as stated by Mr. Nesfield the caste is simply a congeries of men of any tribe whatever who were able at various times to seize lands and keep them, . . . In the Punjab any family of political importance could gain Rajput rank. In Chota Nagpur, for example says Mr. Risley the method by which many of the chiefs, land-holding families, have transformed themselves into Rajput may be traced beyond question at the present day.'—551, 350.

'Under native rule the Raja often interfered in caste matters and a case has been reported from Talcher, where a former Raja compelled his *Chasa* subjects to admit some Domul and Magadha Gouras to their community.'—Art. 554, page 352.

The census authorities cite (1) Manu, (2) Brahma Baibarta, (3) Padmapuran and (4) Jatimala as the authorities for determining caste precedence; and cannot but admit that Jatimala is recent compilation and therefore cannot be proper authority, and Brahma Baibartapuram describing all the castes of Bengal and omitting some main castes of other countries was evidently written in Bengal and not a fit authority. 578, 366.

N.B.—The real status of the Shaundis as given in the book has been determined by Manu Sanhita, Ch. X. Verse 85-93 and Padmapuran.

'The nominal decision in caste matters rests with the colleges of Pandits of Navadvip and Benares, but it is doubtful if, in practice, it would be accepted by any one who was adversely affected by it. Moreover, the Pandits look to the old Shastras and take no account of changes that has taken place, owing to the great progress made in recent years by some castes whose nominal position is a low one, but whose wealth, education and influence are such as to place them in practice on a much higher level than that assigned to them in the old religious books.'—Art. 578, page 366.

This is the estimate of the public opinion as to castes arrived at by the Census-Authorities, based upon informations supplied by the Pandits. Again public opinion and tradition are really worthless and fickle in as much as in some cases these are picked up from stray thoughts, flying reports and stories concocted by any man of influence whatever; and admittedly there are methods by which a class gradually works upon the public opinion, as they say. If a European to day fabricates a false story of any Hindu community, and it somehow comes to the knowledge of its members, they will hear, ferment, preach and publish it abroad; and the Huzuk or peculiar movement in course of time will attain to a permanent character as a tradition. The Hindus like caste-questions and caste matters very much provided they involve a Huzuk and something to lower other castes. They are always ready to follow them more punctiliously and as quickly and rapidly as possible as a fire in a prairie. The mass in general has very little idea and

knowledge of what a caste really is; (Cf. Manl. of Eth. for India) and so it is very easy to work upon it with a Huzuk. As every Hindu caste seeks to lower others and to aggrandise itself, so the opinion of every caste as to its own social status must form an essential element in the public opinion about caste precedence.

'It was not only that the number of castes in a large province like Bengal, containing several sub-provinces with entirely different caste-systems, is very great but also that the more ignorant classes have very little idea as to what caste means and are prone to return their occupation, or their subcaste, or their clan or else some title by which they are known to their fellow villagers.'—Bengal 1901, Art. 547, page 347.

In adopting the so-called public opinion, it should be employed with caution, as from Dollal's time in Bengal there arose three distinct sets of castes with adverse interests, *viz.* :—

Firstly, (1) The Ponchogotri Brahmans, then reputed to be a mixed caste as Dasi-Bansaja, occupying and enjoying high position under royal indulgence and patronage; (2) Ambosta-Khochora-Boidya (Amor kosha), a mixed caste lately of well-to-do circumstances; (3) Kayastha, a mixed caste as Karan, Kirat or Shudra, Ombosta or Raj-Kayastha, then in servile condition; and (4) the Naboshaks: Teli or Tili, Mali (gardener), Tanti (weaver), Gopa (Sodgope), Napit (barber), Gochali-Barui (betel-grower), Kamar (blacksmith), Kumbhar (potter) and Mayra (confectioner),—many of Vaishya Varna, won over on allurements of service and treated as Shudra.—All embracing and establishing Brahmoniya, and denouncing Buddhism and Boishnavism.

Secondly, the five Boniks or Vaishya; *viz.*, (1) the Saha or Khondo-Saha (grain dealers); or (2) the Sura-Bonik or Sunri (spirit seller); (3) the Gondho Bonik (seller of spices); (4) the Subornabonik (jeweller); (5) the Kansyari (brazier); and (6) Shankhari (conch-shell-bungle-manufacturer).—All very rich, prosperous and noble in manners, customs and usages, embracing and encouraging liberal Buddhism and Boishnavism, and suspected as favouring the Buddhist Pal dynasty, and opposing Brahmoniya, and thus creating long permanent faction with the first; and

Thirdly, the Gosain, Bostom, Baiagi, Aghuri, Swornakar, Kaivarta, Tewar, Acharya, Sutrathor, Kolu, Jugi, Gope Goala, Muchi, Chandai, Dhoba, Bagdi, Bauri, Baiti, Doole, Dom, Harhi, Kewora, Mooddar-forash, etc., remaining neutral to the above faction.

For this reason the Brahmans try to make the past as hazy with myths, mists, and doubts as possible that others may not penetrate deeply and learn the secrets, and to establish the 'fiction.'

Public opinion cannot alter the real nature of a Hindu caste as such.

The contention between the Baidik and Rarhi, the Rarhi and Barendra, the Vaidyas and the Kayasthas for superior rank in the precedence list is well-known. Do not the Kayasthas surpass the Vaidyas in number? That between the Kayasthas and the Sodgop is not less known. And the Sodgops surpass the Kayasthas in number. The claim of the Subarnaboniks to Vaishya rank, that of the Jugis to Brahman rank, that of the Kaivartas to Mahisya rank, that of the Shanans to Chhatrya rank, etc., each being very large in number, are equally remarkable. Under the circumstances what may be said of the value of the Hindu public opinion? Do not the Kayasthas, Sodgops, Subarnaboniks, Kaivartas, Shanans; etc., form the Hindu public? Do not their

cent. of them actually in 1901 returned themselves as Vaishya. Some others of Kalwars say that they are Kshatriya and many of them returned as Kshatriya.—(The United Provinces of Agra and Oudh 1901.) The Gaur Baniks returned themselves as Agarwallas (Vaishya), not 'in shaking off the trammels of their humble origin' but in disclosing in right earnest, their true character which they could not heretofore do; because they feared the native rulers under the undue influence of the Brahmans who some time ago oppressed the spirit-sellers on the dodge of suppressing liquors, and others on other grounds and they came out of the disguise when they were required by the benign, good, liberal and gracious British Government so to do. No doubt liquors were considered hateful by the public and the Shaundis in connection with them as a matter of course came to be treated coarsely. None sided with them. So they suffered from calumny. In reality the present position of the Shaundis can never be called low; but what the position of tradesmen ought to be. Some only out of mere grudge say that they are low. They are not Government or other servants. That is not a low position according to Hindu idea. Others may think of them what they like; but the Shaundis never think themselves low and do not care what others think, say or do about them. And the Shastras speak of their high origin. Can Shastras be false and the professors learned in English, correct? It may seem new and peculiar to some who are ignorant of real state of things; but it is as old and immemorial as ever. But when the good, just, benign and liberal British Government directed them to state their real character, they frankly with honest simplicity did it in right earnest for the disclosure of a truth rendered hazy and imperceptible with misleading informations, wrong explanations, forced constructions and cunning, confounding comments of false and interested guides. No matter whatever might be the result. In fact they never like false social preferment and are content with their real substantial position ever prosperous enough to excite grudge in others. Liquors though are publicly condemned as mean, none could ever do without them; and in order to show perfect abstinence from liquor or absolute temperance, as it were, in public they feign to keep aloof from the Shaundis:—a masterpiece of hypocrisy. They respect the Shaundis at heart and follow their biddings privately so much so that others cannot but be jealous of their influence; but they are obliged to feign apathy or absolute unconcernedness with liquors and vilify them outwardly in public in their back, simply for the condemnation of liquors.

If the high position and the consequent high handedness of the Saha and of the Shaundis during the predominance of Buddhism disgusted the followers of Brahmoniya; if the well-to-do circumstances of the grain-dealers and the spirit-sellers excited jealousy and grudge in others of miserable circumstances languishing and half-starving in chill penury in the absence of lucrative offices of the highly paying and universally tolerating British Government and British merchants, bestowed without the distinction of caste, creed and colour; if the condemnation of liquors in the attempts to suppress liquors gradually occasioned low estimation for the spirit-sellers, for continued contact with liquors considered hateful in theory though; if the haughty and proud temper of the generally rich Saha and the Shaundika merchants and traders became incompatible with the mean disposition of wantonly yielding and stooping low to the whims and caprices of the tyrannising native rulers under the undue influence of interested Brahmans; and if according to the European idea the position of traders highly respectable according to Hindu principles of society be considered lower than

the position of officials, officers and serving clerks : are these sufficient reasons for considering the position of the Hindu Saha and the Shaundi merchant to be low ? No matter what and how their opponents say about them ; their actual profession, mode of life, respect for the learning, wealth, immemorial usages, religion and the like, their conduct in general, their position recorded in the recognised Hindu Shastras before their opponents began to catch them on the hip and feed fat the ancient grudge they bore them, how they themselves treat the other castes in social matters, etc., must first be observed, inspected and considered, and then it should be judged, decided and determined whether their position is high or low.

Now it is necessary to enquire who and what these men are. Most of them are Ponchogotri Brahmans and Kayasthas and a few only Boidyas and Noboshaks. These are the castes that are especially adverse to the party of the Sunri, the Sonarbene and the Saha. They have all along been their bitter enemies blighting their glory long since ; and these two factious cliques have all along been vilifying and traducing each other. Can good opinion and recommendations for these castes be expected from them, their rivals ? Some 60 or 70 years ago their forefathers would feel themselves thunderstruck or feverish on being required to serve under another ; and now they set the ever-revered usages and ordinances of the Shastras at defiance, and to make their two ends meet take to service, the Shudra's profession or the dog's profession. They forget the past accounts and their forefathers' hand-to-mouth condition, and the existence of the past world and social states, and think as if the rest of the world and the professions and conditions of other castes began with the commencement of their education, proficiency in worldly life and prosperity, as if nothing else had existed before. For this reason they encourage the fiction, ' whatever exists at present did not come into existence yesterday but was so from the beginning of time ' ; because their previous accounts if revealed would be hazardous. Neither have they sufficient knowledge in the Hindu Shastras nor in the external world nor in the true facts, yet they ever contradict and argue, ever bear others in hand and ever intend to pretend and mislead. It is natural : when one reputed as learned, is devoid of knowledge, one rests his chimerical opinion on inference : as one lacks in knowledge one says strange things, says ' yes ' where it should be ' no, ' and ' no ' where it should be ' yes ' , to maintain position (or prestige). Again a guilty mind is always suspicious and wants to get others entangled in the wrong or transgression : they have been saved from starvation by taking to service, the Shudra's means of livelihood, forbidden to them in the Shastras ; therefore like shameless creatures they cunningly calumnize the castes living by the professions ordained by the Shastras saying ' that was not their profession. ' Most of these officers and professors started as poor men's sons, acquired English education with difficulty, commenced as officers and gradually began to draw high pays ; and *Chaprasis* and other's *Selam* and the address, *Babu, Mohashoya* (Sir), and *Huzur*, heated their temper so much so, that they got puffed up and felt pain to allow others the respects due to them, wanted and loved to lower others and mis-used the powers due to their usual office by placing others in this or that ignoble or disreputable position, by saying anything to any person, and by doing anything at will, as if proof against all offences. (Cf. Kaiborta and Pod.—Manual of Ethnography for India, pp. 2-3, 5 ; 18, 23.) Their words have no great worth. The rank of a caste, as ever accepted everywhere, cannot be ascertained ; because there had been no hereditary caste-system, as in India.

and no caste distinctions so much observed during the Buddhist Period and still the public opinion in Rajputana runs thus : 'Caste which was unknown at Vaidika age is generally admitted to have been introduced by Brahminical legislation'.—(Rajputana 1901, 123 Art. 210). During the last three hundred or four hundred years after the extinction of Buddhism while the caste-system was being devised, every one in every country carved out and got up, such social position as he might, with pushing, hurdling, abusing cudgeling, praying, applying stratagems, pretending, misleading, duping and importuning. The pretension and duping device of mixed origin appears in Bengal alone, imagined to divide all men into Brahman and Shudra. This pretext is not so much observed elsewhere where the four Varnas are in force.

If the Shaundis (Sunis) and the Yugis and other castes are not really what they claim to be, they cannot be so bold and audacious as even to assert it in the face of their so strong and influential opponents; and if they assert to be such without being really such, what is the harm to those that oppose it so strenuously and seriously as if they are being devastated or ruined? In order to lower them they get up cases and make false allegations opposed directly to the recognised Hindu Shastra and even pollute it with distortion and false interpolations. May it not lead us to infer that they attacked them that way in some time past as they do now? Their malice and animosity are apparent from their very use of the terms.

1. By the expression, namely, Sunri (Shaha), a grand constitutional error or blunder was committed. It betrays the utter ignorance of the writers about the social affairs of the Hindu society or caste matters. Many of the Shaundikas or Sunris no doubt have got the Shaha-title. Many Khondo-Sahas have also got it. That is no reason why Sunris and Khondo-Sahas should be identical. Many other castes namely, Sonarbene, Gondhobene, Tili, Kayet, etc., have got it also; but for all that they are not identical with one another nor with Sunri or Khondo-Saha. This shows that the Hindu authorities entrusted with the opinion proud of much knowledge, know very little about castes or they work under malice and are not safe guides.

2. The very use of the corrupt and contemptuous form 'Sunri' (ordinarily used to slight them in altercation, animosity or malice) like Bamun, Bamna, Boddhi, Kayet, etc., instead of 'Shaundi' or 'Shaundika' caste-name, whilst the Brahman, Brahmanberia, Kshatriya, etc., are used, and not 'Bamun' or 'Bamna', (ordinarily pronounced) Bamunberhe, Kshettri or Chchhettri, etc., betrays their ill-feelings.

3. Certainly for the sake of argument there are two distinct main groups to be held; namely, (1) the non-spiritselling and grain-dealing Soma-Sura-Bikrayees, formerly nick-named Shondis, perhaps Manu's Bikarmastha Shaundika, perhaps the Shutpanya Surakars of the Baidika period, Shotapanya of Pali Binaya-Pitaka—the Vaishya sellers of Suta (Hiuen Tsiang's Shunto or fermented liquor); and the Khondo-Saha seller of rice, seeded grain-crops and cloth; and, (2) the spirit-selling Shaundi, Shaundika or Shaundikaya—the Kshatriya clan of the Hoihoyas of Malwa becoming Vaishya by professing to sell spirit; evidently there being too distinct stocks.

4. The Kalwars as well as the Agarwalas and others are really Bania and Vaishya, and clean and on the same level in the Hindu Society; but in connection with spiritselling the term Kalwar gradually turned out unclean: cleanliness of water is altogether sectarian—water of a Baisnab Brahman is unclean to a Shoiba Brahman, and *vice-versa*. The twice-born do not eat their rice or drink their water for a mere

ostentatious show of strict abstinence from liquor, (that even water touched by the Shaundis is not used by them, and what to speak of wines), simply to make a clean breast of it in the attempts to suppress liquor; because in private what to speak of water the wines fermented from boiling rice is used as sweet drinks by almost all twice-born castes. The sweetmeats of Halvi Kalwars are publicly eaten by all. As at present so in ancient time caste was '(1) occupational, (2) Sectarian, (3) race and (4) mixed caste.' (Bengal 1901, Art. 566; page 359.) Amongst the Hindus caste is as it had been in time ancient occupational. All the caste-names are merely the names of the respective occupations or professions.

5. There is no instance of a Shaundi, Saha or Kalwar who does not get himself shaved, as is admitted, by a barber twice or once a week or as occasion requires on birth, funeral or other rites throughout the whole length and breadth of Bengal, Behar and Orissa, nay, Northern India, and who has not the nails of his toes cut by the barber, and there cannot be a single solitary instance of a marriage amongst the Shaundis and Saha in which a Brahman priest does not officiate and recite the nuptial incantation according to the Prajapatya form (*vide infra*) of marriage and in which two barbers do not bear bridegroom's dress, flowers, etc., remove the cup of Modhuparka, the first food of sugar, honey, milk-cream, butter, etc. given to him by bride's father after it is eaten by him containing his leavings or refuses, and assist in his change of dress and so forth, and relatives are not fed. Otherwise the marriage would be null and void *ab initio* at least amongst the Shaundis, Sahas and Kalwars. Foreigners should know by this alone how the Hindus considered at present of high caste, falsify facts, and misrepresent and mis-inform and thereby mis-lead others, and what the nature of the criterion of the Hindu public opinion derived from them is. Similarly perhaps the Tiperah document story has been cited without the real reason being revealed. In drafting documents, plaints or written statements, etc., the parties themselves give out their name and caste title, and they are at liberty to use any title they please, and the writers, pleaders, their Mohrirs or deed writers, are bound to add it. And it is not their look-out to see whether these are unjust, false or improper. What on Earth induced or required a Shaha in Tiperah to offer Rs. 50 for it, cannot even be surmised. There might have been some other reasons. Probably they were, as many of them ever are, really Rai in caste-title as most of them in Mymensing, Dacca, Jessore, Nakooti, and elsewhere, are, and by accident or mistake it was not inserted in the documents, and to avert a serious consequence in future they tried to get it thus inserted correctly. Again the position of the Shaha in Tiperah is not low in society as it is attempted to show; for they marry the daughters of the Vaidyas and the Kayasthas in case of want of brides of their own caste (Cf. India 1901, Ethno. Ap. 185);—a fact which the opponents took care not to reveal. The Brahmanberia-story, if true, is not peculiar to the Shaha alone. The authority who supplied this story is too foolish to observe and perceive how the titles, 'Rai, Chaudhuri, Rai Chaudhuri, Khan, Bahadur, Raja, etc.,' are saleable and purchased by all castes. Who ever obtained any one of them without spending something? Who does not earnestly desire to get something of the kind, that spends something for any public purpose? These and such others are nothing but mere wanton rubbish without any real foundation whatever, which jealousy and grudge induced them to set forth to withstand the real greatness of the Sahas, which cannot otherwise be met with and opposed in the absence of any others.

The author enquired into the matter and learnt that the rich (Khondo-)Saha merchants, Krisna Chandra Rai Chaudhuri and Gour Mohon Rai Chaudhuri, the descendants of Gouri Mohon Rai Chaudhuri, all of Brahmanberia, erected a building for the Charitable Dispensary. In recognition of this endowment the Government of its own accord gave them a certificate of honor simply. The opponents of the Saha caste distorted this fact and misled the Census-Superintendent and procured a false entry in the Census-Report, that good and honest men may entertain a false bad opinion about the Saha caste, the author has good reasons to believe. This one conduct of the opponents of Saha caste in distorting even a present fact goes to show how they attempted, in old in the books of the Shastras as now in the books written now, to distort facts and coin false matters to abuse and vilify them. In the present case the facts are enquirable and truths are traceable as the facts are present; but the far old distortions and misleading steps are to be enquired into and brought to light.

Who knows whether the Yugis are not really what they claim to be? They say they are so; but the Brahmans and some others say they are not so. But a caste knows its own whereabouts better; one may falsify facts to exalt one's own caste; but one may also falsify facts to lower other castes in order to exalt one's own. (Cf. Manl. of Eth. for Ind., 5.) What is the harm to the Brahmans and the others if they be so? Why do they oppose and obstruct them from being high? The Muslims say that the Hindus have got no *Parva* or ceremony;—have not the Hindus any ceremony then? Do not the Yugis and the Shaundis form the Hindu public? Does not their opinion form a Hindu public opinion? The Pandits at Tols or some others at other places out of some sinister motive or interest may say this or that with respect to a particular matter;—is that to be considered the Hindu public opinion?—Is it not interesting to note some of the methods by which a class of the Hindus at a particular point of time passes for a high caste without the real qualifications of the high caste in them, in order to maintain their undeserving greatness tries to lower others, and devises and sets forth false story to lower them, and thereby weakens the public opinion? Social progress due to the increase of trade and commerce under the good British Rule, occasioning high social position in wealth, etc., of some, may be true in the case of some only; but that may not be so in the case of the Sahas; and that may be true also *vice-versa*,—namely, a caste once very high in social position for its trade being considered respectable, may be looked down upon when the trade becomes abominable. They of old importuned Hindu rulers to procure their rank, and to lower the Sahas and the Shaundis; and now they with importunities induce the liberal British rulers to do so.

6. The Sahas never say that they were degraded. They simply represent the history of the two castes, Saha and Shunrhi, together for better and more effective information of men. They say, there is no text of any recognised Hindu Shastras in express terms degrading the Shaundis; but in connection with the abject object, the liquors, hated in the attempts to suppress liquors, the Shaundis began to be slighted. If that amounts to an admission of degradation; then the opposite party admitting that the Shaundis were degraded and the statement, 'the Hindu would never think of revising a decision arrived at many centuries ago,' amount to an admission that the Shaundis were really once high in society and became low;—and that statement of course is the Hindu public opinion. The foot-note of the page 383 is full of malice and is the outcome of pure malice of the writers entrusted with the opinion

on reference for consultation.

Now by the present Hindu principle of caste the nature of a Hindu caste cannot be altered anyhow, although a member of a caste can be outcasted for assigned reasons. 'The Brahmins,' at present as observed by the criterion of the Hindu public opinion expressed in the Census Reports 'are not priests now but clerks, cooks, carters, day-labourers,' bearers, porters, etc., and are as good Brahmins, as real priests, *Pandits* or Readers of the Vedas. And so of other castes. At present the position of the Brahmins, Kayasthas, etc., is judged very high as *Barha chakre* or officers. But from Hindu point of view service or *Shiva-britti* i.e., dog-like profession, however prosperous, is inferior to any mode of trade, however lowly and miserable; whereas according to English idea of social rank officers consider officers to be respectable. Are not the English known as 'The nation of shop-keepers'? In that too again some time ago, when service under British Government and other offices was not available, throughout the whole country and even now in the interior remote from Calcutta and other towns the position of most of them was, and is, truly miserable and lower in penury and destitution bordering on almost starvation, mostly out of employ, begging, labouring, cooking, acting as door-keeper or attending to other nefarious acts, few only being prosperous as priests, zemindars, tradesmen, farmers, etc. The Shaundis were Vaishya and Shaundi for selling liquors; and the Shaundis sell liquors are Shaundi and Vaishya still. And if in the attempts to suppress liquors the liquors are in theory only hated and in practice adored, the Shaundis cannot be made to be otherwise than Shaundi and Vaishya, if they were really so in origin or at the time of starting the hereditary caste-system. The learned and good Census-Superintendent was misled and influenced upon perhaps to drop the *foot-note* and the last sentence of the preceding paragraph through the intervention of the officers and authorities of those castes who bear serious jealousy and grudge against the Shaundis. They are ignorant of the tenor of the Hindu Shastras perhaps and to provide against their admission as already discussed they cunningly added 'the degradation may be a fiction, i.e., the rank of the Sunris may always have been low.' As impartial critic no one would do it in the face of the texts quoted unless rivetted with importunities. The five Brahmins of Kanauj were degraded at Kanauj and the Kayasthas frankly admit that they are Bratya and degraded Kshatriyas: how did the Hindu think of revising decision arrived at in these cases? Does it not seem to be a tyrant's excuse? If *Balal Charita* be a true record and correct representation of the then public opinion, the Brahmins of Bengal other than the Vaidika Brahmins are Dasi-Bansaja or descendants of Shudranis. What can be a humbler position than this?

6. They now follow the occupations that were assigned to them of old as Vaishyas.

The Sodgops, Kaivartas, Kayasthas, Vaidika, Rathi, Barendra Brahmins, Shaundis, Subarnoboniks, Yugis, Goalas, Shanan, etc., are Hindus and form the Hindu public; and their voices constitute the Hindu public opinion. Whoever says it is not, errs on material points or lies and misleads. But as has already been pointed out that the Brahmins alone are to some extent unanimously by all considered as supreme. But are the Brahman cooks, Brahman door-keepers, Brahman day-labourers, menial servants, etc., ever held in so much esteem? The public opinion as to the ranks of the Vaidyas, Kayasthas and Sodgops is as has already been pointed out, conflicting. And again the determination of superiority amongst castes is not a matter of warfare wherein might consti-

tutes right, or the victor gains the day, or the position determines preference, and the mild temper of a meek, good caste not hankering after pre-ferment does not settle its inferiority, or a false text procured with money is sufficient; but a Hindu caste to be truly respectable must be pure in origin, unalloyed throughout in Sanskar-dharma-chara or essential rites and ceremonies, profession, usages and customs, and considered as such in the immemorial Shastras. Of course spiritselling is prohibited to Brahmans alone even in distress in the absence of their own prescribed profession; that is no reason to infer that it is vicious universally and prohibited to all castes. Adhyapana or teaching the Vedas, etc., is prohibited to others than the Brahmans; therefore it is not a vicious profession. Again the articles of trade may be hateful; but the traders in them should not be blamed. Present good or miserable position has nothing to do in the matter: It depends upon the state of progress in trade or other condition in life. Amongst the castes other than the Brahmans no one caste admits itself as inferior to the rest and does not allow one another's boiled rice; Some profess to carry water or do other menial things for others and others allow it; and some declined to be their menials and they refuse to take their water in malice. That is no reason for superiority or inferiority. Under the circumstances what is the character of the criterion of the Hindu public opinion? Do the castes conform to the list of the ethnographic census report? According to the Hindu principle the position of any tradesman however miserable is superior to the position of any servant however prosperous, though it is the reverse according to European idea. No doubt everywhere officers respect officers, tradesmen tradesmen, zemindars zemindars, and so forth,—a sort of *guild* implied. How can the position of the trading Shaundis or Kalwars be called a humble one according to the true Hindu principle? It may be so to the misleading opinion of some partial, interested and hostile Brahmans and others wrongly confided or entrusted as authorities or Sanskrit professors of colleges too interested to be impartial authorities. Their position is all-wise very good excepting that they are not officers. 'The degradation may be a fiction, i.e., the rank of the Sunris may always have been low,' is a false statement, which has been proved to be quite wrong in the main body of the work whereof the texts quoted can never be otherwise withstood and refuted except by such irresponsible, groundless statements having no foundation in the Shastras as can be cunningly concocted. The Shaundis and Kalwars always have declared that they are Vaishya; but they for some time could not publicly express it out of fear of the native rulers under Brahminical or other influence.

When a question of social rank or matter is referred to a select number of Pandits or professors who are all Brahmans, it is making them judges in their own cause; for it is their deliberate intention to sow the discord of caste-distinction whereon is based their supremacy among the Hindus. All the Hindus comprising of all the Hindu castes form Hindu public and not the handful of Brahmans.

It is no doubt conceivable that a despotic monarch may order the social degradation of a particular class of his subjects provided that it were not too numerous or too influential: ... Ballal did effect some changes of this kind in relative status of certain families of Brahmans. Notwithstanding this, the story of the depression of an entire caste from a very high to a comparatively low rank in the social system makes a large demand on our belief, and inclines one to suspect that it may

have been evolved in recent times to account for the position actually occupied by the castes being lower than that to which their riches and ability would entitle them to lay claims.'—(Bengal 1901, 542; 847.)

An enlightened Englishman inured to the liberal and conscientious British Government cannot better conceive the wilful act of a despotic Hindu autocrat and its fatal results. He perhaps apprehends that had they been numerous or influential they might have revolted or resisted Ballal. The Hindus, specially the Vaishyas loving peace and hating revolutions and anarchy wherein their trade suffers greatly, are ever very loyal and devout, and have more respects for an established order of government native or foreign. But the contemporary and subsequent history shows that they did offer peaceful resistance befitting a noble and loyal subject by monopolising the village-menials, which gave rise to creating fresh menials as Nobosaks and Jalacharanya castes, leaving Ballal's territory, and stopping all helps in coin and kind; and the government got so much lacerated and weakened that within a century Bengal could be occupied by Boktiffar with 17 horse-soldiers. What to speak of a despotic Hindu monarch, the official personage or peer of the liberal British Government in India pleases to bestow his favour to shine upon the Kayasthas and they as writer caste grade higher everywhere in opposition to the texts of the Shastras, present public opinion and immemorial usages and practices. He pleased to anticipate the social rise of the Goalas, saying, 'About the former group I wrote in 1891. It seems likely, as time goes on that this sub-caste will rise in social estimation . . . they may succeed in securing a place with the Nabashakha,' (India 1901, P. I. page 441, Art. 43); and the Goalas ranked as a distinct higher group no matter whether they are boorish as before without suffering any change; and he pleases to raise the Chasi-Koibarta under a better name and to anticipate their future rising further, under what charms we don't know, saying, . . . 'by the next census the Mahisya will have succeeded in establishing their claim to be a distinct-caste. Their case is of interest for the light that it throws on the process of caste manufacture.'—(India 1901, 541; 843.) He could not but note that 'where the only palanquin-bearers available were Dravidian, Bhuiyas are promoted to the rank of a water-giving (Jalacharaniya) caste in order that the twice-born travellers might be able to get a drink without quitting his palanquin.' (5:1; 842.) He further came to the conclusion that confectioners, perfume-vendors, betel-growers, oilmen, gardeners, potters and barbers, were made such for practical convenience. (India, 1901, 541; 842.) All of which may make it very easier to comprehend that for all these purposes and reasons the Khondo-Saha, the Sunri and the Subornabonik could not but be high castes and Vaishya; and the capricious and despotic monarch Ballal insinuated grudge and disfavour towards them, and his favourites and followers (Rarhi-Brahmans, Boidyas, Kayasthas and Noboshaks) who turned out their opponents, continued to reflect it ever afterwards as the factious party.

Did not the Shanani, the great Toddy-drawer caste of the Tamil country, create a riot with the Maravans that refused to allow them into the Kumudi, Minakshi and other Hindu Temples, on the ground that they were Kshatriya as the descendents of the Chera, the Chola and the Pandya kings; their pretensions dating back from 1858? The authorities seem strangely to shuffle saying, Nadan and Gramani (ruler of the village) wont support their claims to Kshatriya.—(India 1901, Ethnographic Appendices 128.)

It is unaccounted for why, ' . . . stories which would tend to

grow up wherever the business talents and practical ability of a particular community have advanced it in the eyes of the world conspicuously beyond its rank in the theoretical order of castes,' (Bengal 1901, 542 ; 845) should not apply to some other 'so-called high' castes as well.

It is curious to observe that the false theory of the so-called fiction, in fact a childish theory betraying ignorance of facts, ignoring the texts of the Shastra and discouraging researches, as if invented as an weapon for checking the Sunri, the Shaha and the Subornabonik, is cunningly set forth against them when there is no other way and means to suppress them in the face of the innumerable texts of the Shastras. These books of the Hindu Shastra represent and narrate the popular voice and public opinion of the various periods of the Hindu society. If these be overlooked and neglected and effect is to be given to present state of things, then it would amount to overturning upside-down the whole Hindu system as it has ever since been, by nullifying the revered sacred Hindu Shastra; and perhaps the next step would remain to Christianize the Hindus. This theory of fiction as applied in the census-report at least in their case directly contradicts the sacred books of the Hindu-Shastra and falls to the ground. Rather, it may be applied in the contrary-wise.

Moreover his scheme seems to have been based on inference *ab initio* as the race-basis of caste inferred from a picture carved on a stone-panel of a Buddhist monument, the great stope at Sanchi. 489 ; 764.

'But in India it does not necessarily follow that, because the individual applications of a principle are ridiculous, the principle itself can have no foundation in facts . . . the Pandits of to-day, would be to go back upon actual facts, and to seek by analysis and comparison to work out the true stages of evolution . . . Having once got hold of a formula, they insisted like Thales and his contemporaries on making it account for the entire order of things.' (India 1901, 522 ; 822). It is no doubt advantageous to the castes that have lately advanced and are now considered good and high, unless and until analysed and compared with the texts of the Shastras depicting the various stages of the society. The Vaishya-hood of the Saha, the Sunri, and the Sonarbene is evident from their present profession, present conditions in life and the supports of the Shastra. Are not these actual facts ?

The real social condition of a caste can be learnt not from the opinion of its grudging, malicious and selfish opponents of the adverse faction, nor from its relative position among them, but from its own accounts traditional and historical, and by independently observing its condition in life, customs, manners and rites.

The cephalic or nasal measure, stature, or colour in as much as due to, and dependent on, local domicile on Earth's surface with respect to the position of the Sun, the Moon, the planets and the clusters of stars, propensity, way of life and thinking, and exercise of body, limbs and glands for profession, is not a safe guide to trace racial origin. It is not the same even at the same place for the sons of the same parents. An Englishman by passing three or more generations in Egypt or Bengal turns out a black flat-nosed Ethiopie or a Bengali. A Bengali gets fairer at Simla, and still more so in England or Ice-land.

Here end the **General Comments** on the **Census Reports**, wherein have, for the sake of argument, been used some passages which may seem to offend or inflame others, or to appear like odious comparisons, invectives or side-thrusts at other castes, without which the odious comparisons, invectives and side-thrusts falsely supplied by these rival castes cannot otherwise be effectually refuted better, or to

render the tone somewhat scurrilous or disrespectful towards the brother-castes ; wherefor the writer respectfully and humbly apologises.

In conclusion it is the Saha's and the Shaundika's humble submission that (1) most of the subordinate officers and enumerators belong to their rival castes; therefore their information should be received with caution;

(2) many things lie below the surface, and they are apt to ignore, pass by or conceal them unless their attention is especially drawn to them; so that their information about these castes are not full and accurate;

(3) they bear certain obvious forms of bias against the Saha and the Shaundika castes and wish to exalt their own castes at the expense of other castes, and give false ideal versions of popular usages ;

(4) They report that certain books of the Shastra prescribe a particular fact or practice, the fact being that that fact or practice is a myth, and the people have never heard of the authority quoted ; and the books of the Shastra quoted by the Saha and the Sunri are genuine, authentic and generally recognised; (5) Valuable results may be obtained from the researches embodied in this treatise when analysed and compared, which, at first sight, appear to be very imperfect material; and

(6) facts relating to every caste must be ascertained at first hand directly from its own members together with the ways of thought of the people, without solely depending on others who are mostly too interested and biased to give correct information. (Cf. Risley, Manual of Ethnography for India, pp. 2-6, 26.)

The Kalwars in North-Western Provinces eat Pakki if cooked by a Brahman, Kshatriya or Halvi and can eat Kachhi if cooked by the spiritual preceptor or Guru or a member of the sub-caste. This shows that according to their opinion none but the Brahmans and the Kshatriyas are practically superior to them. The Sahas and the Shaundikas in Bengal, Behar, Orissa, etc., never eat boiled rice unless cooked by a Brahman or a member of the sub caste to which they respectively belong. This shows practically the Sahas and the Shaundikas recognise none but the Brahmans to be superior to them. In grand Samajika or social feast they never eat Pakki prepared by the Vaidya, Kayastha, Kaivarttha, Aguri, Napit, Malakar, Barui, Tamli, Tanti, Teli, Tili, Goala, Jugi, Swa nakar, and others; and consider many of them as inferior or lower castes in practice. This is generally the case followed by every one of the other castes. Every caste considers most of others as inferior or lower. The Brahmans encourage it. And the Brahmans assist and try to give preference to those only that flatter them and adore them as supreme and keenly and rigidly observe caste-distinction. This is due to the disintegrating and dis-uniting organisation of the Brahmans in establishing their supremacy and ensuring its safe and secure permanence, excelling in tactics the greatest diplomatic politician of the unsurpassing Machiavellianism to work upon the people and to weaken the strength of the non-Brahminical portion of the Hindus. The union of wealth, brain-power and brute-force begets prosperity. If the crafty portion of a people keeps aloof from the wealthy as unclean and the fool-hardy as the men whose touch defiles, it cannot prosper.

• It is the humble submission and request to the gracious public that that ignorant people of shallow knowledge may not fall into errors and blunders and may not commit mistakes through forgetfulness and want of memory in future, on asking castes or in leases, counter-part leases, sale-deeds and deeds, complaints, applications, petitions and the ik or in making reference to caste for any other reason, the Khondo-Saha will make themselves known as

The Khondo-Saha Vaishya or Saha Vaishya;

the Shaundikas will make themselves known as

The Shaundika Vaishya or Sunrhi Vaishya ;
and the Subornaboniks will make themselves known as

The Subornabonik Vaishya, or Sonarbene Vaishya ;
and in horoscopes, letters and other writings and in uttering or reciting Montras or incantations there should be affixed to the name, the title, Deva, in the case of a male and Devi in the case of a female, and never Dasa or Dasi ; and it would amount to a grave transgression of a Brahman priest if he in utter defiance to the Shastras causes such Arya Hindus of the Deva-stock to take the title of Dasa or Dasi. They are Dwija or twice-born ; but as Upanayana and wearing the thread are the compulsory rites of a Brahman only, and Diksha and wearing the wooden wreath are identical with these, Upanayana and wearing the thread are optional with them ; they may wear it by it if they like.

The Khondo-Sahas humbly beseech and pray in right earnest that the Gondhobene, the Kāsari, the Shankari, the Gope, the Sodgope, the Tili, the Toili, the Tambulli, the Barui and the like castes will add the term Vaishya to their respective caste-title, adopt the pedigree Deva and Devi, and, as they are Dwija, will wear the thread by Upanayana if they like.

By understanding and shunning the misleading paint of hostile Brahmans, by penetrating deep into, and avoiding, their charming mysticism and by comprehending and repudiating as poison their enchanting specious doctrines, really the guiles of the opponents, let these castes rise up and prosper and remain not in dark ignorance, nor wander under errors and blunders, sink and be absorbed in profound ignorance or render friends into foes and make themselves thinner and thinner by excommunication and caste-distinction.

In depicting this pitiable condition of the Hindus the author has gone too far. It is never his intention to sow discords or to create enmity amongst the Hindu castes. That is far from his mind. He would be the last person to do it. He has in honest, frank simplicity delineated the true deplorable, defective condition of the Hindu caste-system. By way of argument in eliciting facts something might, with reluctance no doubt as opposed to his constitution, has come out which may offend somebody ; but, if any, that is for the disclosure of truths for argument's sake ; and for that he apologises, and earnestly hopes he will be favoured with kind excuse. His maxim is the grand motto, '*Honi Soit qui mal y pense*,' and evil be to the wide-wasting pest and dire conflagration amongst the Hindus that evil think and bring about ruin and destruction to the rest of the Hindus by their Machiavelian policy. Let them go to wrack and ruin as clerks, cooks, porters, carters, menials, etc., for ever, and let the rest enjoy happy peace and prosperity in good holy union by repudiating the specious and spurious doctrines taught by them led by and absorbed in specious, ruinous dogmas ; and let this opprobrious chapter end with the last Sukta of the Rigveda wherein the sages of yore prayed for equality and union amongst the sects of the ancient sages, without which there is no hope,—no real prosperity.

सं समिधुवसे वृषवस्रे विश्वान्यथे वा । इत्यस्यै समिध्वसे स नो वसुधा भर । १

सं मच्छ्वं सं वदध्वं सं नो मनांसि जानतां । देवा भागं यथा पूर्वं संजानानांनुपासते ।

समानो ब्रह्मः समितिः समानो समानं मनः सद् चित्तमेवां । ६

समानं ब्रह्ममभि ब्रह्मये वः समानेन वी हविषा जुहोमि । ३

समानो व चाकूति समाना हृदयानि वः

समान मस्य नो मनो यथा वः सुसहसति । ऋग्वेद १०।१८१ । १-४

CHAPTER IV.

THE CLASSES AND SUB-CLASSES OF THE KHONDO-SAHA.

When individual professions turned out to be hereditary, and hereditary castes were initiated and started, many distinct persons at different places, very often in no way connected by blood perhaps, carrying on the same profession were classed as one and the same caste no doubt; although the cases like the Shaundikas as descendants of king Haihaya were rare exceptions. Then the descendants of all these distinct persons,—agnates or consanguines, cognates or affines and strangers,—carrying on the same profession united for all social purposes, as one compact mass or assemblage as in a trade-guild, as if they were descendants of one and the same person. However, afterwards they became one clan or tribe or were assumed and treated as such. All the Vaishya Khondo-Sahas originated thus in Aryavarta; and then in due course of time migrated into Alithila or Behar, Rarha, Barendra, Bagrhi, Bonga, Srihatta, Tripura, Assam, etc., into all places advantaged to trade in paddy, rice, seeded grain-crops, pulses, fried grain, salt, cloth, etc., and assumed the diverse names, Khontta-Saha or Kalwar, Barendrya (Sonakane, Bhusnapati, Doshparha, Bahutorha, Basghore, Huinkhali, Halik, Baldik and Khansama) and Rarhiya (Chaturashram and Saptagram) according to place of domicile attended with unavoidable local differences in acts, customs, and usages.

The Rarhiya Sahas as well as the Barendrya Sahas residing in two, three or more villages united for the purposes of holding feasts and advantageously performing marriages and other social acts respectively among themselves only; and every one of such compacts in course of time became an isolated caste distinct in social matters and separately termed according to the number of villages combining, such as Mayapuri, Enbo, Penrho, Gunpo, Buno, Kesta, Furfure, Bordhaman, Saptagram, Chhagain, Chhatrisgain, Punjabi, Mathurie, Ayodhyabasi, Nagoria, Uttora, Puchhwa, Dakshina, etc. The Kalwar Khonda-Sahas residing in one village even thus united; such as, Kuksutta, Shergurhie, Rohimnagorie, Rosanabadi, Nasirpurie, Hedayetnagorie, etc. At present they are thus termed no matter wherever they sit their abode.

Sometimes they derived their caste-title-names from the articles of their trade. Thus Bhusa-Saha for selling seed-crops; Chabraham, Chelti or Chaulia for selling rice; Dalia for selling unhusked pulses; Gurher, Khanrhia, Tilha, Pitariha, and so on. Many Rarhiya and Barendrya Khondo-Sahas went over into East-Bengal and out of linguistic difference turned out Bongoja or Bangal Saha.

In all castes those whose houses were resorted to by the Mogs during their rule in the East Bengal became Mogi or Maghaiya and lower; and there is no sub-caste as Mogi Saha or Mogi Shaundika.

The Khondo-Sahas are as has been shown variously divided into sub-classes, every one of which considers itself as distinct from, and superior to, the rest in eating boiled rice, negotiating marriages and the like—the fatal vice of the hereditary caste-system. But these sub-classes may unite and allow the eating of boiled rice and intermarriages together if all the members, especially the old folks, sitting at their respective Baitaks (or social congregational gatherings for deciding, determining and disposing of social matters, a sort of Panchayat,) approve and signify consent to do so.

The previous sanction and approval of this Baitak or meeting of old folks is indispensably necessary (1) to every marriage in order to

see that foreign outsiders be not introduced, (2) to every Sradh ceremony in order to see that the dead person was free from vices, stains, or blots, and the person celebrating the Sradh ceremony leads a pure life that is, he performs all the Sanskars or rites according to the Shastra, namely, recognised Purans and Sanhitas as propounded by the Pandits of Benares and Nuddea, and did not eat rice of, or marry sons or daughters to, members of other castes or did not sell wine, swine, onion or other prohibited articles or perform any forbidden acts, such that his food may be considered pure and tasted without reluctance with good appetite, to every Jajna, and the like, (3) it decides all caste-questions, and (4) occasionally by going beyond its jurisdiction it decides petty private feuds among its members. Every sub-class has got its own separate Baitak or Baitaks. There is no one Baitak to govern the whole Khondo-Saha caste or all the classes and sub-classes in India except the Tols of Kasi or Benares and Nuddea intended for all the Hindus of Northern India.

The prohibition of inter-marriages, boiled rice, curry, fried cake and the like to the members of different Baitaks, is simply a matter of choice, and there is no other reason whatever. These may take place if the members in Baitak approve and sanction, even with members of the other castes. But they seldom do so. Internarriages cause and occasion degradation from caste, if made in violation, unless there be some expiation or atonement, Chandrayana and the like, made with the approval, and to the satisfaction, of the members in Baitak. Widow-marriage is unknown to the Khondo-Saha and the sub-classes although a few of them in Behar, Oudh, North-Western Provinces, Durbhanga and westward in its general currency prevailing among other castes in those countries adopted the principle and became degraded and detached from the main castes in consequence.

It is uncertain whether the ancient Sutapanya (Pali Sotapanna), Vaishya caste repudiated selling infused Soma-Sura and continued grain-dealing and turned out Khondo-Saha Shondi confounded with Shoondi or Shaundi, or Bikormosthhan Shaundika, on account of the disadvantages due to the spirit-selling being monopolised by the Kshattriya Shaundika or to the dis-use of Soma-Sura termed Suta (Pali Sota and Hiuen Tsiang's Sunto) on account of the use of the newly invented decocted spirituous liquor called Shoonda introduced by the Haihaya Shaundikas, or to spirit-selling falling into their hands for some other reasons, when the Kshattriya Shaundikeya-kula of the Haihaya dynasty of Malwa spread into other countries of Northern India after the rise and preponderance of the Bithotra or Agni Kula during the Buddhist supremacy. Perhaps then, or shortly after, the texts of the Manava-Dharma-Shastra were being contemplated and formed. Sutapanya or Sutaparhin was vulgarised into Sutparhin and further into Suprhin or Surhin. Hence Shunrhi and Surhin like Shunrhi and Shonrhi might have been confounded in ordinary utterance or cadence.

As in a flood overflowing a vast country the same water after subsidence of the flood obtains different names and somewhat altered character in different reservoirs, so the overspreading Shaundikas by sticking to, or fixing domicile or abode at, different regions came to be known under different names Kalwar, Kalal, Kalar, Shaundi, Khontta-Sunrhi, and the like, with somewhat altered character due to locality, mostly connected with the locality of domicile. It is not a marvel. The same Aryan Race of Central Asia migrated to far off distant regions in Asia, Europe and America, and appeared differently as the Hindus,

the Persians, the Greeks, the Romans, the Germans (Shormons), the English, etc.

Like other Hindu traders the Shaundikeyas, Shaundikas, Shaundis or Sunris migrated and spread over all other parts of Northern India chiefly in the Doab, Nagpur, the Punjab, Mithhila (now Behar, etc.,) Oudh, Darbhanga, Barendra (now about Mymensing, etc.), Rarha (now about Bhagalpur, Saontal pargana, Hazaribagh, Birbhoom, Manbhoom Singhabhoom, Burdwan, Bankura, Hooghly and Midnapur), Utkola (Orissa), Bagri the delta of the Meghna (da), the Padma and the Bhagirathi (now Murshidabad, Nadia, Faridpur, Jossore, Khulna, 24 parganas and Bakherganj), Sylhet, Tipperah, etc., crowding where drinking tradesmen and labourers flocked together so that their wine might sell well there, and in time later where the rude hands of the kings of Magodha and Gaurha tyrannising under the unjust influence of the Brahminical ministers could scarcely reach them. It seems the change of domicile has not sub-divided the Shaundikas. They are all one in social matters no matter wherever they may reside. The phrase, '*Chasa Jane Ki Moder Sanda*' or does a rustic peasant appreciate the taste of liquors?', means an uncivilised person devoid of etiquette and wanting in manners does not know the taste of liquors, and shows what high position liquors occupied in public estimation.

N. B.—The Saha and the Shaundika are entirely and thoroughly different, isolated and unconnected in all social matters, such as marriage, feasts, boiled rice, profession and the like; in as much as they were quite different in elementary or rudimentary stage or condition, the Saha being ever Vaishya in origin as well as in profession, and the Shaundika being Kshattriya in origin and Vaishya by profession; and of course before the invention of the hereditary caste-system both were equal and on a level as members of the Arya Hindu Vaishya Varna.

The reasons for their not resorting to even government and other posts are (1) by Shashtra Dwijas are prohibited against dog-like servility, (2) as such they hate to resort to Shwabritti or dog-like service under others even if high lucre of government and other posts be the allurements and inducement, which became strong enough to allure away and taint, vitiate or corrupt the Brahmans and other Dwijas; and (3) their own profession prescribed by Shastras bring gain enough, so that no room is left for such allurements of gain to induce them to deteriorate by resorting to dog-like servility. So that in reality they retain their original pure character of Dwija-status unviolated.

CHAPTER

THE MODES OF SUBSISTENCE OF THE (KHONDO-)SAHA AND OF THE SHAUNDIKA.

The Bhusha-Sa Shondi Khondo-Saha live on and by selling paddy, rice, wheat, oat, linseed and other grain-crops (Katyayan-Shrauta-Sutra, 19-1-22;—*vide ante* p. 12) wherefor they are called Bhusha-Sa i. e., the dealer in branned crops, or Khondo-Saha, i. e., the dealer in Robi seed-crops also called Khondo-crops, and also by selling jute, salt, cloth and the like, or by banking. The poorer of them live as grocers. Even the poorest of them prefer peddling these articles borne on bullocks, wherefor this caste got the nick-name, Shondi, although very scarce now-a-days, to service under others or to begging. They keep arable lands; but they hate to till them themselves; for trade ranks above tillage. In greatest distress they condescend to serve under their own caste-fellows. Very often they are zemindars; but they have

no love for zemindari. The sale of liquors, cow or onion occasions loss of, or degradation from, their caste. In verse 225 Chapter IX of Manu Sanhita the terms Kitoban (thievish), Kushilan (immoral), Kruran (inhuman), Pasondosthhan (roguish), Bikormosthhan (adopting other caste's profession) and Shaundikan (spirit-selling) are adjectives to Manovan (men); and Bikormosthhan is not adjective to Shaundikan.

To live by and on the sale of rice, lentiles and seed-crop pulses forms the everlasting profession of all the Khondo-Sahas. They wish it as their chief and final aim. It is their ever-existing profession from time immemorial; and they have all along been subsisting on it for food and raiment. Therefore many persons want to call them Chelti-(rice-selling) Sunri (really Shonri), that is, the rice-selling Shondi (bullock-keeper) or Bolde (Bolodi or ox-keeper). Formerly they alone used to follow this profession; and none else. Now-a-days only one or two of the Tili, the Tambuli, the Brahman, the Kayosthha, the Sodgope and other castes adopt this profession for some years or a generation or two and generally as novices unaccustomed to it spoil their whole fortune; and one or two of the Khondo-Sahas adopt some other profession and rue for it. Their main intention and aim are to live, prosper and acquire name, fame and wealth, as such tradesmen or merchants; and as Vaishya of the prototype they pre-eminently prefer trade to service and public life by holding high offices and conspicuous posts, to such an extent that they never try to excel in high English education to befit themselves for, and acquire fame, eminence and conspicuity in government service so as to lead government officials and authorities to believe that they are not low. During the peaceful British Rule, their profession has attained in their estimation some advantages and yields a little more gain only due to the extension and growth of trade; but the Brahman, the Boidya, the Kayosthha, etc. have been enabled to gain subsistence through service or the Shudra's profession for want of which their circumstances will be miserable as before. But nothing can affect the condition of a tradesman.

The Shaundika (spirit selling) Saha or Sunri lives by selling liquors, and rarely, if there be capital enough, adds other professions to theirs own.

CHAPTER VI.

THE EXTENT OF INTELLECTUAL CULTURE AMONG THE KHONDO-SAHAS.

In ancient time described in the Vedas in Aryavarta the Soma-Sura-Bikroyee (seller of the infusion of Soma-Sura) who used to sell rice, grain-crops, parched grain, spices, silk, thread, etc., spoke in Pra. kritik and afterwards in Sanskrit when it became extant. Eventually when there arose Hindi, Mahratti, Ooriya, Bengali, etc., the various dialects of Sanskrit which in result became obsolete, the Khondo-Saha sellers of rice, grains, lentiles, pulses, cloth, etc. turned out the Hindi-speaking Kalindipalokas (Kalwars as at present) of Kasmir, the Punjab, Rajputana, the Doab, Behar, Oudh, etc. Some of them migrated into Orissia and spoke Ooriya; some migrated into Bengal and spoke Bengali; some into East-Bengal and spoke Bangal; and so forth.

The Hoihoya Shaundikas spoke Prakritika and Sanskrit in Malwa, Khontta or Hindi as Kollopala or Kolpopala (Kalwar, Kalal or Kalar) in Rajputana, the Punjab, the Doab, Nagpur, Berar, Behar and Oudh, Ooriya in Orissa, Bengali in Bengal, and so forth.

They educate themselves in their respective vernacular dialects.

The aim of every Shaundika and every Khondo-Saha or Shondi, or every Kalwar, Kalal or Kalar, is not to aspire to high education for his boy, but only such rudimentary education as would be of use and utility in carrying on trade and commerce, without which no Vaishya Bania tradesman can do. He gives him all the education available in a Pathshala under a Gurumahasaya or village-schoolmaster, so much so that he can read and write his vernacular enough to keep shop-books of accounts in the ordinary course of business, letters and the simple books, can learn the tables of weights, measures and money and the four simple rules of addition, subtraction, multiplication (Namtā) and division and write them down promptly in the native modes, can find out the costs of articles accurately and readily, and so forth. So that where they live in a body they generally establish a Pathshala under a Gurumahasaya, and the richest of them establish high schools and colleges. If one can anyhow read the books of the Shastra rendered into his vernacular, he is regarded as most learned, wise and devout. If by chance one of them attains high liberal education and argues liberally, he is considered an athiest and his company is at once abandoned. They have no idea of acquiring high education, holding high government offices and flourishing as government servants or leading a public life. They are constitutionally tradesmen and never statesmen. They like the artless, simple and frank habit of a true tradesman and disdain the crooked, underhand, machiavelian policy of a highly educated statesman, and lack in the art of devising cunning tricks. They are loyal, peaceful and loving good government; for trade and commerce can only flourish and prosper in peace under the protection of a good and beneficent government.

They obey king's directions whatever they may be punctually without hesitation or reasoning and follow these immediately even to death. They are affable, mobile, and yielding in disposition; for customers can be attracted that way only. So they hate revolution, anarchy or dissension. They are again very cunning, proficient and expert in the matter of trade and commerce, in the knowledge of grain-crops and other articles of trade, the season and mode of their growing and the best method of transacting trade-business so as to realize the largest lucre. They are very jealous of one another which is a great drawback and obstacle in the public progress and rise, and in making anything a common cause of their own.

CHAPTER VII.

THE RELIGION OF THE KHONDO-SAHA AND THE CEREMONIES THEY OBSERVE.

The Khondo-Sahas belong to the Arya Hindu Race of mankind, and are idolatrous and revere and worship the Hindu Pantheon in its entirety including the Musulman and other influences to Hindu religion. Most of them belong to Vaisnava sect, the most favourite religion of the Vaishya Bania tradesmen, very few only being Shaiva, Shaktya or Tantrika. They are very superstitious and are too timid to omit the worship of a single out of 33 Crores of gods. They have so much respect for the Pandits and Brahmans and the Shastras that they cannot omit or neglect a jot or iota prescribed by or in them; and out of sacred fear they cannot even think or utter the idea of wearing the sacred thread when the Brahmans advised them that the sacred thread befoves the Brahmans alone and no other Varna or caste, and try most to avoid the thought as something fatal and deadly. They love to read, with

sacred and divine reverence, the books of the Shastras and to observe religious acts accurately and precisely, nay with bigotry, in accordance with them. With the help of their Brahman priests who are in Bengal socially distinct from, and elsewhere socially equal to, other Brahmans who are the priests of Brahmans, Kshattriya and Vaishya there. In Bengal from Bollal's time out of factious party-clique in earning livelihood the Rarhi-Brahmans tried to exalt themselves and their own Yojmans, the Boidya, the Kayastha, the Noboshak, the Gondhobene, the Shankhari, the Kansari and some other castes, and lower other Brahmans and their respective Yojmans of the adverse faction. They and the Shaundikas conspicuously perform the worship of the recognised Hindu gods generally worshipped, namely, Brahma, Bishnu, Radha Krishna, Sitaram, Jagannath, Shalgram and other forms or Avatars of Bisnu, Moheswar, Shiva, Linga and other forms of Shiva, Durga, Kali, Jagaddhatttri, Bashanti, Annapurna, and other forms of Durga or Shakti, Lukmi, Sarasvati, Kartik, Ganga, Shashti, Tulasi, Manasa, Dharmā, Ananta, Satya-Narayan or Satya-Pir, Shitola, Mongol-Chandi and other Hindu gods.

The Khondo-Sahas and Shaundikas like other Hindu castes fast on Shivaratri, Janmastami, Dashahara, Dhelafela, Mohastami, Nil, Ramnavami, and their widows fast on Ekadasi, Amabasya and Purnima. They observe the festivals on Dashahara, Snanjatra, Rathjatra, Jhulanjatra, Arandhan, Mahalaya, Til Tarpan, Durgapuja, Daksāncranti, Kalipuja with Dewali, Bhratridwitā, Gostastami, Jagaddhatttripuja, Kartikpuja, Rāshjatra, Makar-Sankranti and Maghia Pratargangāsnan, Doljatra and Fagua Holi Gondheswaripuja, Novabarsa Natun Khata or New Years day of tradesmen, Bonbhojona or a sort of pic-nic in the wood and Rendhekhaoah also a sort of pic-nic by cooking and eating rice out of doors. They give Sironi to the Mahomedan gods, Pir, Gazi Sahab or Gazimia, Jumba Pir, Golamali Sahab, etc. The richest of them sink tanks in the midst of meadows, plant Panchabati, Ashalthha or Bot tree by the side of high ways, erect Ghats on river banks, open Ateethishala for the maintenance of mendicant beggars, Fakirs and Bostoms, construct roads, establish schools, cause the perusal, with explanation and singing, of Mohabharat, Ramayan, Bhagabat, Chaitanya Charita Mrita, Hari Sankirttan, Astoprohor, etc.

They revere, protect and worship Brahman, Vaishnob, cows, Bilwa-tree, Ashalthha, Bot, Nim, cocoanut-tree, Ganges and temples and have special respect for the weaker sex. They reverentially visit the places of pilgrimage, Brindaban, Purusottom, Kashi-Baranasi, Gaya, Dwaraka, Haridwar, Gangasagar Kaligbat, Tarakeswar, Navadwip, Tribeni, Koyapatha, Prayag, etc. They consider their person polluted unless and until purified by pilgrimages especially to Brindaban, Kashi, Gaya and Shree Kshettra after Niksha.

They swear by touching copper, Tulasi and Ganges-water, or Shalgram, Son's head, Brahmans feet, or Hari nam or in the name of husband or Ishwar or chief god, or other gods.

If any one wants to witness a Hindu caste in its pristine condition in observing the rites, usages and customs, the Khondo-Saha caste will be interesting as such seeming rude or rough.

They are very conscientious, god-fearing, attached to religion (the liberal Vaisnavism) and honest in matters other than trade-matters—prompt in giving what is due to others. In lingering diseases, for flirtation or for killing a cow or hurting a Brahman by accident, they expiate the transgression by the penance called Chandrayana with the shaving of the head.

The Khondo-Sahas observe the following rites and ceremonies :—

(1) **Gorvadhan** (a rite), on the fifth day of the first menses, with or without Homa (pouring clarified-butter into the sacrificial fire) and Nandimukho-Shradh, (propitiating the deceased ancestors) and feasts according to circumstances; (2) **Sadha-Bhokshon** (a custom), wherein a pregnant woman is ceremoniously fed, Pakka and Kachcha, with feasts; (3) **Simontonnayan** or applying vermillion on the pregnant woman's hair-parting (a rite), with or without Homa and Nandimukho-Shradha; (4) **Ponchamrita** with Homa, Nandimukho-Shradha, Suryarghya, Narayanpuja and feasts, wherein she eats Poncho-gobya or curd, milk-cream, clarified-butter, dung, and calf-urine (a rite);

(5) **Jatoka** or culling and knotting the navel of the still-born child (a rite);

Amongst the members of every Hindu caste the position of the Sun in the Zodiac and the child's position with respect to the sun, the moon; the planets and the 27 constellations of stars at its birth determine its Rashi or Zodiacal sign (Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagitarius, Capricornus, Acquarius or Pisces), Gona or race (Deva *i.e.*, god, Rakshasa *i.e.*, cannibal, or Nora *i.e.*, man), Varna or functional colour (Bipra *i.e.* Brahman, Kshatra, Vaishya or Shudra) and Dosha or lord of destiny (Sun, Moon, Mercury Venus, Jupiter, Neptune, Saturn and the two Rahu and Ketu); and these again determine its whole career. All these are embodied in its horoscope prepared by an astrologer in the sixth month. The horoscopes of bride and bridegroom settle happy or unhappy union. A well-selected Zodiacal name sometimes denotes all these facts. For instance the author's Rashinama or Zodiacal name is Ghaneshyama whereof the letter Gha denotes that his Rashi is Capricornus, Na denotes that he is *man* in race, Sha denotes that he is *Shudra* in function and Ma denotes that Mercury became the lord of his destiny at his birth. His wife's Zodiacal name is Nirbda denoting her Zodiacal sign (Scorpio), Deva-race, and Bipra (Brahman)-Varna. The astrologers attribute the absence of his issue to this unhappy union of a man of Shudra-race with a woman of Brahman-race, the marriage being procured by saying that her horoscope was missing and the astrological calculation being made with the names (Narayan and Kiron Moyee) by which they are ordinarily known,—the last alternative.

(5a) Shentera-puja to appease Bidhata-purush (the first of the Hindu Triad) on the sixth day after birth, when, it is believed, he settles the child's age, (a custom); (5b) Atkorhayee, (a custom), wherein the children strike the back of the husker on which the child was placed after delivery, abuse its father and throw it over the hut wherein it was delivered, and are feasted with eight sorts of parched grain and sweets; (5c) Shosti-puja to propitiate a female monster, originally the devourer of babies afterwards transformed into their tutelary goddess, with the priest's help; (6) Nama-koron or naming the child (a rite), with or without Homa and presents to the astrologer; (7) Annaprashona or salting, with or without Homa, Nandimukho-Shradha with priests and feasts in the sixth or eighth month (a rite); (8) Niskramona or appearance of the child in public by visiting a holy place (a rite); (9) Janmotithi or anniversary of birth-day (a custom); (10) Churha-koron or Keshanta (a rite), wherein the child's hair is first shaved before a god (Ponchanondo, Tarokeshwor, etc.) or a goddess (Kali), etc., with Puja; (11) Korna-bedha or boring the ears, with sacrifice with priest (a rite); (12) Bidyarombha—Hatekhorhi or commencing education; (13) Diksha or receiving Guru-Montra or precepts from the spiritual guide or preceptor, (a rite), among

the Vaishnavas in the place of Upanayana, attended with Konthi-Dhar-on or wearing the wooden-wreath in the place of the sacred thread ; or (14) Upanayana with sacred thread in some places in Behar, North-Western Provinces, Oudh, etc. (a rite) ;

(15) **Bibaha** or marriage, generally in the Prajapottya form:—

(a) Sonkolpa, Kotha-utthapon, at first generally the bride's party picks out the bride-groom generally aged between 16 or 20, enquires whether the families belong to different Gotras but to the same sub-caste and *she* is not within five generations on *his* mother's side, expresses a wish of marriage, takes *his* horoscope and consults an astrologer ;

(b) If the astrological influences recorded in *their* horoscopes be adverse, *his* horoscope is forth-with returned ; and there ends the matter. If these agree and allow a happy union, the two horoscopes are sent to *his* house where these are carefully collated by *his* astrologers. If it is all right : if there be no other hitch such as lingering disease, stain in the family and the like, and if the parties like the match, marriage is announced. *She* must be below 12 and not menstruating.

(c) Patro-dekha, *her* friends go to *his* house to inspect *him* and *his* circumstances and present *him* with a gold-mohor or some pieces of silver.

(d) Now the parties arrive at a settlement as to the dower to be presented by *her* father in golden ornaments, silver ornaments, hard cash ; silver-plates, embroidered cloth, brass-plates, bedstead and other hard-wares, bed, curtain and other necessary useful furnitures and house hold utensils all to form her paraphernalia, depending mostly on *her* father's circumstances and *his* position in wealth, education and smartness. There is no Shulkya or bride-price. It out-castes bride's family. whatever *his* father or relatives give to *her* now forms *her* Youtuk or paraphernalia).

(e). Pan potra, (betel-leaf ceremony), Bag-dana (giving words or assurance—betrothal), Patri-dekha (inspecting the bride), Dina-Sthira or Din-Dhora (fixing the day of marriage), on a day fixed *his* father with his priest, relatives and friends goes to *her* father's house with rich presents in sweetmeats, curd and fish. *Her* father invites his priest and relatives. They assemble ; a Ghot or brass-pot full of water with mango-twigs and a plantain on it is placed in their midst ; a dish of betel-leaves and sandal lies close ; and a lamp burns. The bride gaudily dressed is brought and conspicuously seated, unless the other party directs that she should appear in simple dress for inspection. They inspect her as far as is possible that there be no defect in her person. Her priest then holds a betel-leaf covered over with sandal and blesses her with paddy and Durba (grass-twigs) and the bride's father and the bride-groom's father promise to perform the marriage.

His father presents *her* with a piece of rich cloth, a gold-ornament and a gold-mohor or some pieces of silver coins. *His* relatives present *her* with silver coins. Generally a day is fixed now by consulting a calendar for celebration of the marriage *Her* father feeds the persons assembled.

(f) Boitoka (Ponchayot), both the parties convene their respective meeting of the caste-fellows to receive their assent to the union who may reverse it if they differ in caste or sub-caste (Mela).

(g) Nimontona (invitation), each party then invites its relatives, connections and caste-fellows by presenting two betel-nuts and for fines some eighty's of cowrie-shells or price according to rank, send presents in brass-pots or brass-plates, flour, Ghee (clarified-butter), sweetmeats, curd, fish, etc. to Shrotriya Brahmins and the Saha's Brahmins and

friends of other castes, and doll out brass-plates, oil, turmeric, betels, nuts and sweetmeats to caste-fellows.

(h) Laukikota or Aiburhobhat; the persons invited send cloth and sweetmeats of price varying in quantity with propinquity.

(i) Each party stores up articles for feasts and the like.

(j) Mongola-ghora, (room of auspices) each party sets apart a room for performing marriage-ceremonies and furnishes it with (A) Kula or a husker containing Mongla-Bhandos or four small earthen pots with cover containing rice, pulse, turmeric, myrovernum and nuts with a piece of silk-cloth spread over it; (B) Dala or Boron-dala, a dish containing (i) Poncho-Shosti (paddy, pulse, Muga, barley and rye-mustard), (ii) Poncho-fol (betel-nut, myrovernum, plantain in a bunch, nutmeg and Boyrha), Poncho-Ratna (gold, silver, copper, pearl and Pro-bala), (iii) Aloktoka (red paint for the women's feet) (iv) and vermillion, turmeric, Durba-flower, curd, lamp, stone and cow-tail sandal, etc. used for receiving, bidding farewell or congratulating with honour a god, a king, a bride or a bride-groom; (C) Barhi, a small house of clay moulded and burnt by a potter, white washed and placed on a dish sanctified by some person, (D) Shree, a flower made of pasted rice ground with water; (E) Alipona-pithas, two wooden seats decorated with fine white paint of rice ground in water, whereon bride and bride-groom stand to perform certain marriage-rites; a new mat, a nut-cracker (at bride-groom's house) and a Korjola-neta (an iron receptacle for the Korjol or carbon diluted in oil to paint children's eyes, in bride's house.) A lamp is made to burn continually up to bride's return.

(k) Eyo; three, five, seven or nine married ladies, none being a widow, wife of a widower, or mother of a deceased child, one of whom is selected as their head and called Aye-Mongolayee, who can be so once only in one year, all wearing saffron clothes without black border, who perform Nit-kit (rites) and prepare *his* (or *her*) food.

(l) Gatro-horidra, on the day of marriage, or two or four days before it, the Eyos assemble in the Mongolaghora, set *him* (or *her*) on the mat and rub massed turmeric and oil on the forehead as token of cleansing the body with these, and rub their hands in rice and pulse to cleanse the hands of turmeric, and furnish *him* with the nut-cracker and *her* with the Korjol-neta; while the strains of Ruson-chauki (bagpipe) bestow good-luck and bands play. Caste-fellows begin to launch on at 10 or 11 *ante meridiem*, to dine at noon with Kachchi (rice, curries, fish and rice boiled with milk, sugar and spices) and to sup at night with Pakki (cakes fried in Ghee, curries, sweets, curd, milk-cream, etc.), and to be entertained with balls and other amusements every day till Yajna.

Both have attendants, Mit-Bora generally *his* younger brother and Nit-Kone, *her* younger sister. Both are invited by near relatives to dine, sup or launch in unmarried state (Aiburho-Bhat).

(m) Kamana; before noon on one intervening day the Eyos assemble, rub their own person with oil and massed turmeric and the hair with Amlai (Amlaki and spices), get the nails pared by the family female-barber, eat sweetmeats, receive betels, nuts and sugar-loaves with great joy and assist the Eyo-Mongolayee in spinning thread and tinging it yellow with turmeric to be used on the day of marriage to tie bridegroom's wrist.

(n) On the day of marriage the bridegroom and the bride must bathe in a river or a tank before sun-rise.

(o) (i) Fore-noon that day the Eyos fasting paint, on the wall of the Mongola-ghora facing east, a human figure with vermillion solved

in Ghee and nine spots of vermillion, Korjol and sandal above it and fix a bundle of nine Durbas (twigs of grass) at the middle with massed turmeric, representing Visnu, the lord of sacrifices, preserver of the universe as the second of the Hindu Triad, general of the gods and protector of, and bestower of peace in marriage. (ii) Then they place, at its feet, on a wooden-seat decorated with Alipona, a Kola-shora (dish of lap) or an earthen vessel containing five fruits (pomogranates, small cocoanuts, betel-nuts, nyrovoleum, and Boyrhas) in pairs, wrapped up with saffron cloth tied round with a red thread having Durbas knotted with it, (iii) worship it with flowers saying, 'Visnove Nqmoh' (obeisance for Visnu), and mark *his* (and *her*) forehead with the turmeric.

(p) Then they stand round *him* and pass round *him* the yellow thread spun before seven times on their fingers without touching *him*, twine these together into a string, tie nine Durbas with it and tie it round *his* right-hand wrist.

(q) Nandimukha-Shraddha, then the head of *his* (or *her*) family propitiates his ancestors with offerings with his priest who touches with every article of Borondala, the Ghot and *his* or *her* forehead and similarly ties a second thread round *his* right-hand-wrist.

(r) In the after-noon after dinner they place the Mongola-Bhandos before *him* in the Mongola-ghora and open the covers, and *he* covers these saying, 'I conceal (naming the bride's) shame', thrice.

(s) Kolatola-snan (ablution under the plantain-tree), then the Eys take *him* (or *her*) to a stone having four plantain-branches on its four corners in the inner court-yard, sprinkle water to bathe *him* (or *her*), dress him (or her) in rich silk-clothes, receive or congratulate him (or her) for the purposes of marriage by presenting Kula, Dala, Barhi, and Shree to him (or her), that is, moving every one of these up and down by the person touching the forehead and the feet thrice, pass burning straw under the legs of Eyo-Mongolayee and the bride-groom (or bride) four times while they stand tete-a-tete facing east, north, west and south respectively, similarly tie a third thread round his wrist and escort him (or her) into the Mongola-ghora.

Now the bride rests here pouting her cheeks with two nuts in her mouth, covering her face with a betel-leaf and placing a cocoanut on her lap till Stri-Achar. But the bride-groom is restless to prepare himself for going to her father's house, gets his forehead decorated with sandal, wears ornaments, dresses gaudily, and so forth.

(t) The marriage procession; then at eve (or earlier depending on the distance of the bride's father's residence) *his* relatives and friends are mustered together; the Choturdola or silver throne to convey *him* and the Tonjon to carry Nit-Bora are made ready, two rows of light-stands composed of trees and ladders of mica-candelabra or at present Acetiline gasaliers, lanterns and torches commence from the Choturdola and extend to a considerable distance by the sides of the street. Within these are arranged thus: (1) tom-toms and auspicious native drums and minstrels with bagpipes and flags pioneer; (2) a steamer of bamboo and paper with the peacock's head and dancing girls on it playing to tom-tom follows; (3) then follows a band; (4) then follows a show-mountain of bamboo and paper; (5) then follows another band and so on. In his front march horsemen, lancers with silver lances, the swordsmen and the like in regular array keeping alive the idea of the Rakshosa form of marriage in vogue in yore wherein brides would be snatched away weeping and crying from her parents and relatives.

When everything is ready and the hour is auspicious (not Kala-Ratra or Bara-Bela) the bride-groom starts from the Mongola-ghora

and his mother asks 'whither do you go, my son?' and *he* answers, 'to fetch a maid-servant for you, my mother.' When *he* treads the threshold the women make the hour lucky with shouts of 'Ulu-ulu,' blasts of conch-shells and throwing parched paddy (Kholdhi).

As soon as *he* occupies the throne the whole procession moves on slowly to the bride's father's residence with fire-works, followed by a line of carriages bearing Bora-jatras (bride-groom's guests.)

If it be some miles off, the procession is arranged from a place about a mile off, where *he* comes by steamer, railway or carriages. It depends on his pecuniary strength. In miserable cases the bride-groom, the priest, the barber who is the custodian of his dress, Topor (ornamental conical Sola-head dress of a bride-groom), etc. and a relative or two suffice; and the nearest relatives alone are fed; but the rites are unavoidable.

The bride's father receives them with great respect; and the bride-groom is safely without stumbling-block conducted to a grand seat provided, where he holds the Durbar or Panchayat meeting to witness and evidence the gift.

The bridal Sobha (meeting), the bride's father decorates his house with lights, flags, garlands, etc.; and arranges the bridal gifts (bedstead with cushion, pillows, bedsheet and curtain), Almirah, drawers, chairs, hanging, footstools and other hardwares, silver-plates, brass-plates, Asons, woollen seats, wooden seats, silver coins on a dish, and so on as settled before marriage) on one end of the outer court-yard and a vast accommodation for Bora-jatras and Konya-jatras (bride's guests) on the other, leaving sufficient space in the middle for performing the marriage gift. This spot called Chhaya-Mondopa is sanctified with Alipona painted by a maiden girl. In its midst is placed a Ghota with Alipona-pitha on its west facing east-ward for the bride-groom and the other on its east facing westward for the bride. An woollen seat (Ason) is provided on its south facing northward for her father (the donor). The priests generally sit on its north. The seat of the assembled Brahmans is provided close to it. The astrologers, Agrōdanis and barbers wait close. A dish of flowers, a Kosha (copper vessel for water), a Kooshi (a smaller copper-vessel to lift water), a dish containing Ghee, fried paddy, straw, etc., a Rekha (rice-measuring can-vessel), vermilion and a cup of curd, a cup of Modhuporka and two reed-rings and three reed-Bistoras (knotted reeds representing a man) are provided. The persons assembled are garlanded and provided with nose-gays by both the parties and with Sorbot (cold drink) and rose-water by him. His relatives and men busily arrange to feed all the sorts of men (guests, players and bearers) assembled and to provide them with fit place for sleeping.

The men of the bride's village demand Barowari or donations for common village festivals or beneficial acts.

(u) Konya-Somprodana; at the punctual hour (Bibaha-Logna) lucky for performing the marriage-gift, as ascertained by the astrologer and the calendar, the bride-groom is conducted to his seat by the Ghota; the donor takes his seat and commences the solemn act with his priest addressing the bride-groom thus: (supplied by the priest, Niberon Chandra Chakravarti) 'With obeisance, well, you are (ready)'; and *he* answers, 'Well, I am (ready.)' Donor: 'I will worship you'; and *he* says, 'I make obeisance, do,' and with the barber's help changes dress, wearing the silk-cloth presented by bride's father and puts on Topor. The donor then offers Arghya (Durbya, Atopa or sun-dried-rice and water) to his priest, touches the bride-groom's right thigh and says, 'With obeisance to Visnu, this day in the month of—, in the

new-moon (or full-moon) period (Paksha), on the—day of the new (or full) moon, 'I worship the specially selected and preferred bride-groom by name—, who is son of—, grand-son of—and great-grand-son of—, of the—Gotra and—Provora. With obeisance to Visnu, this day . . . moon, in order to bestow, in happy marriage,—by name who is daughter of—, grand-daughter of—, and great-grand-daughter of—, of the —Gotra and—Provora; after having worshipped you with these Padyah (water for washing feet), etc., I accept you for nuptial ceremony.' *He* says, 'with obeisance, I give me up for marriage.'

The donor requests, 'Perform all the bride-groom's ceremonies as ordained by the Shastra.' He promises saying, 'I will as far as I know.'

(v) Stri-Achar. —*He* is conducted into the seraglio and stands at the Kolatola in the inner court-yard; and the five, seven or nine bride's maids (her Eynos) richly dressed, I. (1) with burning torches of reeds go round him seven times, and accept and honour him with Bāron by presenting (2) twenty-one betel-leaves by moving them up and down from temple to toe three times, and (3) twenty-one lamps of hemispherical Dhustura burning with oil and wicks placed in them on a husker (Kula) thrice, throw the burning lamps over his head behind him and (v) suddenly disappear hurriedly. II. (1) Then the bride's sisters' husbands (or in their absence the barbers) carry the bride on the other decorated wooden seat while *she* swells her cheeks with two nuts in her mouth, carries a cocoa-nut on her lap and covers her face with a betel, round *him* seven-times, hold her in veil in his front tete-a-tete; (2) now his friends cry aloud requesting all mischievous beings and evil-thinking men to go away; (3) a silk cloth is thrown over them; the bride's veil is withdrawn; and they see each other's face with four eyes; (4) then the veil is drawn again; then (5) he takes water in his hand and pours it on her hand and she pours it into an earthen pot called Aya(ti)-handi (Chhāni-narha); then (6) they interchange garlands (Mala-bodol) and she (7) is conducted into the Mongola-ghora. He returns and resumes his seat in the Chhaya-Mondopa.

The donor takes a Bistora, says, 'obeisance to Bistora Bistora Bistora; receive it,' and presents it to *him*; and *he* accepts it saying, 'I accept the Bistora,' and throws it on his left. *He* similarly accepts and throws a second Bistora on *his* right and a third on *his* rear.

The donor: 'With obeisance, Padyah Padyah Padyah; receive these;' and *he* accepts saying, 'I accept the Padyah.'

Similarly Arghya, Achomoniya (water to wash hands and mouth) and Modhuporka (curd and honey) are presented and accepted. He holds the brass-cup of Modhuporka with the thumb and middle of his left hand and tastes it thrice, and the barber takes it away with the leavings.

Then the bride is brought and seated on her Pitha. Both clasp fast their right-hands with a nut in over the Ghotā, and the priest coils a garland round these, coils his sacred thread around his right-hand thumb, utters Gayotri thrice and recites, 'As Indrani (is to her husband) Indra, Swaha to Agni, Bhadra to Baishrobon, Domoyonti to Nola, Sita to Rama, Gouri to Shonkor, and Lakshmi to Narayana, so be you to your husband.'

The donor says thrice, 'obeisance to the bride (adorned) with raiment and ornaments.' 'With obeisance these perfumes and flowers (are offered) to the Lord god Projapoti (progenitor, creator of the universe and first of the Hindu Trinity). Obeisance to the bride-groom worshipped in the act of Somprodana. With obeisance to Visnu, this day . . . moon, I give—by name, daughter of—grand-daughter of—, and great-grand-daughter of—, of the—gotra and—

Probora with obeisance to Visnu, to you, the bride-groom by name—, son of—, grand-son of—, and great-grand-son of—, of the—Gotra and—Probora'; and he says, 'Barhong (let it be so).'

The donor; 'I present the metal-plates in Youtuka to you, my son-in-law'; he accepts these saying, 'Barhhong'.

So rice, water, spiced betel, water-pots, bed, etc., are presented and accepted severally. The donor in Dakshināta says, 'With obeisance to Visnu, this day...moon, in order to finish this accomplished auspicious act of giving the daughter away in marriage, I pay to you the worshipped bride-groom shining pre-eminently by name—of—gotra and—Probora, the Dakshina valued at the price of five grains, Projapoti being its god. With obeisance, I pray, let this act of giving away daughter in marriage performed today be without defect or stint.'

Now the bride rises up and goes round the bride-groom by his back keeping him on her right-hand side and clasping as before all along and sits by his left. Her priest fastens a knot with a corner of his silk-sheet and a corner of her wearing silk-cloth (Gant-Chora-Bondhon), recites, 'O knots of clothes, be one bound-together as one person, like Arundhati and (her husband) Bosistha, Gouri and Shonkora, Rohini and Bollova, Chhaya (shade) and the Sun, Monorama and Kamadeva and Roti and her husband, Urwosi and Sonoka, the circle-handed Visnu and Lokshmi, and Daruka and Narada's darling, takes the Rekha and paints on its outer side a Sindur-Rekha (line of vermilion) about an inch long and eighth of an inch broad and paints the bride's hair-parting with it above the forehead, pulls the veil to cover her face, puts on Ayoti-Loha (iron-bangle believed to prolong husband's life) round her left-hand wrist—the three signs of a married lady, and blesses the happy pair.

The donor: 'With obeisance to Visnu, in order to finish this act of the auspicious Pani-grahonam (taking by the hand) of both the married pair performed this day...moon, I,—by name...Probora, offer this Dakshina (priest's fee) amounting to one silver-piece being the price of gold, Shri-Visnu being its god to the Brahman named ...Provora. Let this act of Pani-grahonam performed be without defect or stint.'

The bride-groom takes off his hand from hers and places it on her heart saying, 'Let that be my heart, and let my heart, be yours.'

Then they are made to observe the Dhruba or Polar-star.

So far the Khondo-Saha's nuptial ceremonies coincide verbatim in detail with those of the Brahmans and some other castes. In the following final act of Homa, and sacrifice the Khondo-Saha caste is simply formal and nominal; whilst the Brahmans are painstaking and orthodox; and a Brahman bride-groom in Kusondika after returning home sits on toes on a reed-seat eight fingers (about 5 inches) square, from eight to twelve *Ante Meridiem* and burns a large fire with wood, pours one Ser and a quarter of clarified-butter churned out of cow-milk, boils Choru (rice cooked with sugar and milk) and offers it and betels, plantain, etc. down on the fire. All are consumed, recites Vaidika incantations and pours curd on it to send it down into the sea and to cool the earth, the bride sitting by his left all along.

But the Khondo-Saha married couple sit at ease on the Pitha at the Chhaya-Mondopa on the very night of marriage, stir a small sacrificial

fire with straw, pour some drops of similar clarified-butter, parched paddy, betels, plantain, etc. into it, uttering all the while 'Obisance to the four-faced Brohma (fire) as witness, having water-pot in his hand, the source of the four Vedas (as issuing from him) and resort of the twice-born in rigid acts of sacrifice.' The Montras are in Sanskrit.

Here ends the necessary part of the ceremony in the Prajapotyia form in the case of the Khondo-Saba caste; and the happy pair are conducted into the bride's Mongola-Ghora also called Basora-Ghora for this night. Here they feast together and take rest together on a Shitol-Pati when her female relations are introduced to him; and many jokes, theoretical and practical, are cracked, and smart and witty reparties are interchanged. They produce one of the nuts that lay in the bride's mouth the whole day and make him crack it and eat a portion, as a charm to render him a hen-pecked husband ever true to her; and his nut-cracker is snatched away by one of them; and he pays two rupees for it. This way they make the happy pair keep up this whole night; because it is thought that especially this night and the following eight nights are fatal to him.

In the next morning an account is made of the several dues to be paid to Bhats, Faqirs, Kangalis (beggars) if any, village-school-master, bride's tutor if any, the zemindar, worshippers of local gods, bride's father's servants, maid-servants, barber, female-barber, washerman, astrologer, Mali (flowerer,) midwife that helped during bride's delivery, Muddor-forash of the village, etc., and for Barowari and other public beneficial acts, and the amount is placed in his custody for payment after the departure of the bridegroom. He pays (Nanada-Khedani) of two rupees to bridegroom's sisters to reconcile them that they will not maltreat his daughter.

Now the bride's near relations become bridegroom's connections (*affines*) by blessing the married pair by placing some paddy and Durba on the head and presenting one rupee or eight annas according to propinquity.

When everything is ready at about nine or ten, *Ante Meridiem*, the married pair stand on the two decorated wooden-seats and the bride-maids bid them farewell by presenting Kula, Dala, Barhi and Shri; then they similarly stand in the Mongola-Ghora facing eastward with the bride's father in the front holding a dish of rice with two nuts and a silver-piece, and her mother behind spreading one hem of her wearing cloth; the father resigns in the ceremony of Soporpon (giving away i.e. transfer of the duty of Patrias Potas), all his rights in, claims to, trusts over and cares for, or protection in general of, his daughter to the bridegroom, weeping and saying in hoarse voice, 'Heretofore she was mine; and henceforth she becomes yours for ever, and assumes your Jnata, Gotra and caste,' and hands over or passes the dish above the bride on the cloth so spread behind, insinuating farewell to the daughter called Lakshmi, but keeping safe his wealth in coin and kind also called Lakshmi.—(Konokachali)

Immediately thereafter the married pair are borne on arms out of the house with the bride on his left if possible or following him close. He occupies his Choturdola and She, a Mohapaya behind him. And the whole procession, as in the night before, marches slowly by a differ-

ent way to his house, only the illumination portion being replaced by trees, flowers and flags of paper. If the distance be very long, it takes place in the afternoon from a place about a mile off from his father's residence, where he with the processional necessities is carried by steamer, carriages or boats. Occasionally the married pair drive on a chariot and four with a regimental band.

A Kola-Narhu made of dusted cocoa nut, rice and molasses is sent.

As soon as they reach the front of the residence two married women stand by with two pitchers full of water as a lucky omen and empty the pitchers under the carriages. They are borne in arms and taste milk-cream while entering the house, occupy the two decorated wooden seats in the inner court-yard facing eastward, are received with Boron by the ladies, and, with a Rekha full of paddy and two nuts borne on his left palm over the bride's head, enter the Mongola-Ghora on a cloth spread on the ground by dropping with his nut-cracker some paddy from the Rekha as they pass side by side, his brother obstructs the doorway and he promises to marry him; and they take their seat on the Pati presented by her father. His near and dear relations see and bless the bride by placing paddy and Durba on her head and presenting an ornament, a fupce or so (Bou-dekha or Youtuka). The ladies of rites intervene again and place the four earthen pots of rice, etc. before them, and make the bride empty these of rice and make him fill these up with rice thrice, saying, 'I will feed and clothe you fully.' They make him measure paddy and she steals, make him count Courie-Shells and she steals and is caught in theft by his younger brother, make them play cards, and so forth.

Then they direct the bride to untie the threads of his hand and she does so. Lastly they take them to the Kolatola for final ablution and sprinkle water to bathe them, receive them by Boron and, direct them to depart and live as husband and wife. Here end all the necessary rites for the purpose of the marriage.

Then the married pair go to eat with milk cold-rice boild the day before and kept in water (Dudha-Punta) at a neighbour's house and eat nothing at home that day; and in future the day a woman comes to her husband's house from her father's house, she eats nothing at her husband's house.

After bidding farewell to the married pair the bride's father convenes his relatives and caste-fellows and finishes the ceremony of Somprodanom with a mid-day feast in rice, fish, curries, and Payos. But the ceremony sifs and lingers a little longer at bridegroom's house during the eight days of honey-moon spent in feasts, merry-makings, balls and other amusements when they must not live apart especially at night.

The day following is the day of Ful-Shaya (flower-bed.) This day afternoon the bride's father sends all the bridal presents and flour, Ghee, sweetmeats of various kinds, fruits, a box, a pack of cards, garlands and many other useful articles to the bride-groom's house. Then at the dead of night after the caste-fellows are feasted, his sisters' husbands fasting are garlanded, garland the married pair, play cards with them, place them on their laps, she being on his left, feed them taking care privately to make him eat something previously tasted by her, and leave them on the bed presenting the bride each a rupae.

The next day of Jola-pana (dinner in Pakki) the bride-groom's father holds a grand feast at afternoon and night to entertain guests of Nabosaks and other castes and also of the caste-fellows with (1) fruits and roots, viz. unhusked Muga softened in water, mixed with sliced ginger and salted, slices of cucumber, melon, water-melon, orange, pineapple, apple, date, bits of sugar-cane, grapes, dried grapes, other hard fruits and all other fruits of the season arranged on the right-hand side of a piece of plantain-leaf having a quantity of salt on one corner, (2) to its left range curries, seedbed spiced potatoes with brinjal or Potol, fried brinjal, fried Potol, Dal of oat, fried Nuria herb, fish-curry, soured curry (Chatni), etc. to the left follow (3) butter, congealed milk, sugar and sweet-meats on the top ; (4) cakes fried in Ghee called Luchi, Kachowri, Nimki and Malpoa appear ; and lastly (5) ; hard-milk (Khir) and curd (Dodhi) in earthen dishes, and bids them farewell with betels prepared with lime, spices and catechu after they have washed their hands.

On the day following if the moon is not at her quarters or if it be not a Sunday or on some other suitable day of Yajna he finishes the ceremony for which he issued invitation by feasting his castefellows at noon (1) with rice mixed with Ghee and salt or lemon-juice and salt and fried herb and herb-curry. (2) rice mixed with Dal of Arohor, or Muga tasted with the gourd and shrimp, raw jack and other curries seasoned in spiced water and fried potato, brinjal, fish or Potol, (3) rice with fish-curry (juice), (4) rice with soured fish, (5) rice with curd and sweets ; and lastly (6) Payos or rice boiled in milk with sugar and scented with cardamoms, dried grapes and hard-fruits, which finishes the feast. Now he appears before them with cloth round his neck bearing a dish of five betels and nuts on his folded arms praying for permission to complete the ceremony. Then the guests cleanse their hands with water, provided, receive betels, take leave and depart.

Without invitation and after this feast none will go to eat feast at his house.

The next day he feeds his agnates and most near relatives ; and honours the latter with clothes and money fixed according to rank.

Then on some day he honours those that sent presents with clothes and fines according to rank or sweetmeats.

In some cases before the honey-moon is over the bride's father, takes her to her Mongola-Ghora and the bride-groom's men bring her back after a few hours in the ceremony called Dhoola-payee-Logua (lucky advent with foot with dust). If this ceremony be performed the wife may be brought to husband's house without any astrological hitch at any time after her return to her father's house.

Previous to the termination of the honey-moon, Shuva-chuni (the goddess bestowing auspices) and Satyaarayan (the God of success) are worshipped, for which the articles of offerings had been provided before marriage.

On the ninth day after the day of marriage or on some other lucky day, generally the bride's brother or uncle comes to take her to her father's house. He is feasted and honoured with a pair of clothes and fine according to rank, and takes her home in the ordinary way. The bride-groom is prohibited from going to her father's house until after one year following the marriage. And she can be brought back in her

odd year of age on a lucky day when the planets Jupiter and Venus are auspicious in Logna with fresh rich presents of useful household-furnitures. It cures all defects if the husband accompanies her.—Dwija-Gomona.

(16) Shoba-Saba. On the father's, mother's, Grand-father's or grand-mother's death the son, or grand-son carries the dead body to the burning Ghat, if not previously carried there alive in Ganga-jatra, wears new unbordered cloth and a sheet with a key fastened at its two corners leaving the wearing apparel for the Muddor-forash, strips it of all clothes and bands, fetches an earthen pitcher of water, bathes the dead-body, covers its privy parts and breast with pieces of new cloth, stretches it on the funeral pyre prepared by the Muddor Forash with its face upwards, prepares an earthen dish of Til, rice, gold, cowrie, plantain, honey, cow-tail, etc., masses some rice, Til and plantain with water to form a funeral cake for offering, utters a Mantra as dictated by the Moriporha Brahman to convey the soul across Boitorini (Purgatory), leaves it on its mouth, burns a bundle of straw and goes round it seven times, touches its face with the fire three times (Mukhagni) and sets the fire under the pile of fuel, picks out and throws the navel or ashes (Asthi-Chayana) into the Ganges or Bhagirathi (Ganga-lava), washes the spot with 3 pitchers of water (every attendant washing it so), sets a bamboo and the pitcher full of water at its head, strikes the pitcher with a shovel without looking at it, departs in peace, bathes himself so dressed, goes home with a brass-pot of water without rubbing water off, receives heat of fire burnt in front of his house, chews a Nim-leaf provided with his teeth, fixes a reed (Kusha or Nara) in his house representing the dead person, pours Til, rice and water at its root, leaves the wet clothes dry on his person, fasts the whole day, drinks three sips of water after the stars are visible, sleeps on the ground without cushion or pillows or on a blanket, the next day bathes, brings a brass-pot of water, pours Til, rice and water at the root of the reed, eats a light lunch on fruits and sweets made of congealed milk and native sugar, prepares his own rice in one earthen vessel prepared for the purpose seasoning potato and Kachkala (a species of raw plantain) together at one cooking, makes it ready on a plantain-leaf, eats it in private alone without uttering words or demands with milk, Ghee, milk and native Sugar (Hobisya), removes the cooking pot himself outside the house and conceals it under water, eats some fruits, congealed milk (Chhana) with native sugar and sweetmeats made of these things and (Habisya) generally supplied by his maternal uncle or father-in-law if married, sleeps as in the night before, passes 28 days (in Bengal or 10 days elsewhere; more in this miserable plight in full-mourning without shaving or paring nails, on the tenth day after death offers ten fruits in the name of the deceased with the help of his priest, treads the thresholds of his near relatives and caste-fellows requesting them to deliver him from mourning defiling his person, receives the assent of the Boitok to celebrate Shraddha, sends invitation to his near relatives by presenting two nuts and fines in price of some eighty's of Cowrie-shells according to their ranks, presents brass-pots, flour, Ghee, awasta, fish and curd to Shrotriya Rarhi Brahmins and friends of other castes, on the 30th day in Bengal and 12th day elsewhere throws the reed into the Ganges or tanks in Nara-Bisorjana, gets his hair, beards and mustaches shaved and his nails pared by his family male barber in the ceremony called Ghata or Khauri, female-barber paring the nails of the females, by the river-side or outside the village, bathes in a river or in its absence in a tank, leaves the mourning clothes aside,

(family male barber gets the clothes of the males and the family female barber gets those of the females), puts on clothes, wooden wreaths round his neck and red thread round his loins supplied by his maternal uncle or father-in-law if married, entertains the persons present with light lunch, goes home with his household members in a procession, a married lady with a brass-pitcher full of water, leading the way, receives Laukikata (popular presents in clothes and sweets) from the persons invited, feeds his caste fellows at night with cakes, curry and sweets, on the next day, the day of (17) Shraddha, the gravest and most solemn of all ceremonies (a rite), before Sunrise by the river-side or outside the village performs the Til-O-Kanchon Shradha ceremony by offering sixteen eighty's of Cowrie-shells, an earthen pan full of Til-seedcrops, gold, sun-dried rice, sliced Kacha-Kala, betels, nuts, sugar-loaves, clothes, etc. on plantain-leaves spread on a new mat with the help of the family-priest, the astrologer and the Agradani who gets all these, at noon performs the Adya (original) Shraddha, offers to the deceased rice on a brass-plate, water in a brass-glass and raiment and presents Sorhosa (16 kinds of useful household-furnitures, namely,) bedstead, cushion, pillows, curtain, silver-plates brass-plates, cabinet-ware, etc., (all of which go to his family-priest) by calling a grand meeting (Shobhaboron) to present Mala (garland) and Chapdan (sandal), and receives Shantiji or sprinkling of water of peace from his priest. Here ends the religious and necessary part of the ceremony. He feeds the assembled Brahmans of his caste, Goswamis, Bhats, Acharyas (astrologers), Agradanis and Faqirs and presents money to them. He richly rewards his Guru (spiritual guide) and Purohit. His caste-fellows lunch with fruits and roots and sweetmeats at 10 A. M., dine with Kachchi or rice, curries, fish, curd and Payos or rice boiled with milk, sugar and spices at noon and sup at night with Pakki. The next day at night he entertains his castefellows and friends of other castes with Jola-pana or Folahar on roots, fruits, sugarcanes and hard fruits, curdled milk (Chhana), butter and concentrated sugar, various sweet-meats, curries, curd and hard-milk (Kbir). On the next day he holds a Yajna to complete the festival by sumptuously feasting all his castefellows with Kachchi at noon and obtains their kind permission to finish the ceremony. On the day following he feeds his agnates, near relatives and those daughters of the caste-fellows of his village that have been married to members of other Boitak, bearing no relation to him and who did not attend during the ceremony. He then honours those that sent presents with clothes and fines according to rank (Rs 1, Rs 1-8 or Rs. 2), or sweetmeats. (18) Sapindi-Koran or the final anniversary Shraddha in which the spirit of the deceased is supposed to be placed with other spirits of his fore-fathers. (19) Parvana Shradha at every Bhuta Anaboshya of Kalipuja or the actual Tithi of death and Til-torpano of Muhalya and previous days. They renew earthen cooking pots at the death or birth of agnates, solar and lunar eclipses, after the month of Bhadra and Paus and on the sixth day of the moon preceding the Durga-puja.

CHAPTER IX.

The recommended mode of fixing the rank and position of the Shondi or Khonda-Saha caste and the Shaundika caste in the order of precedence of castes amongst the Hindus is as follows :—

Seeing that at present all the Hindus more or less are in fact Patita or degraded, as all of them (1) adopt professions other than their own professions ordained by the Hindu Shashtra, that is, than those prescribed to them by Shashtra, because (a) Brahmans are not now priests, preceptors or acceptors of alms, but they are servants on pay as clerks, cooks, door-keepers or other servants, or zemindars, tradesmen, brokers,

गोरक्षकान् वाणिज्यान् तथा कारुण्ययोगवान् ।

पैश्यान् बन्धुभिर्वा येन विप्रान् यद्वददाचरेत् । स्मार्त्वं कारिष्यन्ते १।४०।११८

etc., (b) the Kshattriyyas are not sovereigns, soldiers or peace-officers ; but they are servants on pay as aforesaid or professioners, tradesmen, etc., and (c) such is the case with other Varnas and castes (Jats or जाति) but a Brahmana should prefer begging or starving to service :

एतै र्वर्णैः सर्वधर्माः कार्याः वर्णानुरूपतः ।

सर्वधर्मस्यामेन पाषण्डः पोच्यते बुधैः । छः नारद २२।६

यः स्वधर्मं परित्यज्य परधर्मं विधेयते ।

पाषण्डः स हि विज्ञेयः सर्वधर्मेवहिक्लृप्तः । २२।२

(2) are cheats in their respective professions, for (a) even when rarely Brahmanas as priests or preceptors they omit or wrongly pronounce Mantras or incantations or sermons, or utter one for the other, or are guilty of plagiarisms or interpolations in Books of Shastra by inserting or ingrafting verse or clauses in them, or misconstruction and wrong explanation of the precepts of the holy Shastras to meet their own interests and exigencies; (b) the so-called Kshattriyyas merely love luxury and submit to dependency and subordination instead of exhibiting military prowess to maintain independence and to protect

ब्राह्मणाः क्षत्रिया वैश्याः द्विजाः प्रोक्ता स्त्रिया क्षया ।

मातृतस्त्र्येपनयनाद् द्विजत्वं प्राप्यते द्विभिः । नारद १।२४।८

द्विजातयः सर्वर्षासु जनयन्त्यव्रतांस्तु यान् ।

तान् सर्वाध्वीपरिभ्रष्टान् ब्राह्म्या इति विनिर्दिशेत् । मनु १०।२०

the subjects from foreign enemies and oppressions, etc., (3) are Bratya brahamas or Akrita Sanskar अकृत-संस्कारः or neglecting rites and ceremonies ; for all Dwijas द्विजाः excepting a few Brahmanas are devoid

ब्राह्म्यान् जायते विप्रान् पापात्मा भूर्ज कण्टकः ।

षावन्त्यवाटधानी च पुण्यः श्रेय एव च । १०।२१

भल्लो मल्लश्च राजन्याद् ब्राह्म्यान्निष्कृषिरेव च ।

नटश्च करणश्च खसो द्रविड एव च । १०।२२

वैश्यात् तु जायते ब्राह्म्यात् सुधन्वाचार्य एव च ।

कारुषश्च विजया च मैत्रः सखत एव च । २३

वैवर्णिकानां सर्वेषां स्वा स्वाश्रमरतात्मनाम् ।

श्रुति धृत्युदितो धर्मीऽनुष्ठेयो नापरं कश्चित् श्रेये । १।८।२१

and negligent of all Sanskars and consider Upanayan as a piece of trouble and the Brahmanas themselves especially directed to observe Upanayana (Manu Ch. X. verse 3) are too punctilious about Upanayana no doubt, but they too are devoid or negligent of many other Sanskars,

as they are not readers of the Vedas in boy-hood, not Monks or hermits in old age and Yogis or ascetics in decrepitude and so on, etc., the Shaundis if slighted for some such shortcomings, ought

सौराष्ट्रावत्याभोराक्ष शरा चर्वद नाक्षवाः ।

नात्या हिजा भविष्यन्ति शुद्रप्राया जनाक्षिपाः । श्रीमद्भागवत उ' १२।१।२१

वैशेष्यान् प्रकृतिश्रैष्ठ्यान्नियमस्य च धारणात् ।

संस्कारस्य विशेषाच्छ वर्णानां ब्राह्मणः प्रभः । मनु १०।१

not to be allowed to continue to be regarded as such slighted or disregarded and to suffer indignities and to be deprived of available social advantages and promotion and progress, especially while they without deviating from their own prescribed professions and dictates of the Shastras are living under and looked after by such benign, gracious, good, just and conscientious Government as the British Government claiming to maintain no distinction as to caste, creed or colour and to give due promotion and office to merits wherever they may be found, and which Government is well acquainted with the one-sided Asiatic narrow-mindedness and arbitrary character of the Hindu potentates and Brahman ministers: because were there even Hindu Government at present the rotten, stale old Shastris would have witnessed many changes to meet the requirements and exigencies of everchanging aims and wishes of the people in due course and process of time and the so-called Brahmans, Kshatriyas and others would have been Patita or degraded and placed in the same level in society with the shaundikas, or perhaps lower.

स्थितो ब्राह्मणधर्मेन ब्राह्मणमुपजीवति । चत्विधो वाय वैश्यो वा ब्रह्मसूयं स गच्छति । ब्राह्मे २३३

यश्च विप्रलसत्सृज्य चक्षधर्माणि सेवते । ब्राह्मण्यात् सः परिभटः चक्षधर्मी प्रजायते २३३।२५

वैश्यकर्म च यो विप्रो क्षीभनोद्व्यपाश्रयः । ब्राह्मण्यं दुर्लभं प्राप्य करोत्यल्पमति सदा ।

चत्विधो वैश्यतामेति वैश्यो वा भूदतामियात् । खधर्मात् प्रच्युतो विप्र सतः शुद्रत्वमाप्नुयात् ।

मुखवाद् रूपजानां या लोके जातयो वदिः ।

क्षेत्रवाच्यायैवाचः सर्वे ते दक्षवः क्षताः । मनु १०।४५

It is a curse to be born as a Brahman of the Kali-yuga. Bhimsen, a Kshatriya, and even the Pakshasa (cannibal) Bibhison considered a Brahman of the Kali-yuga to be worst of all men, by wishing to be a Brahman of the Kali-yuga as the most miserable and humble alternative evil in cursing themselves if they failed to achieve the vow. This fact is inculcated in the two great universally respected epic poems, the Mahabharat and the Ramayana.

Indeed from 500 B.C. to 1,200 A. D., the first Charana or stage of the Kali-yuga, the position of the Brahmans was most miserable and humble, and it was then a curse to be a Brahman. From 1,200 A.D. upto date the Brahmans have carved out the present flourishing and prosperous position by writing books, the Mahabharat, the Purans, the Sanhitas and other books, mostly composed in Bengal by its Pandits, and by teaching and preaching the reverence towards the

Brahmans and rivetting the mind of men by false fables, fictitious moral lessons and threatening anecdotes stated in those books, although they in reality became devoid of all essential qualifications; while during that very period, 1,200 A.D. upto date, they abused, vilified and lowered by writing those books the Shaundikas, the Sutarbanikas, the Sahas and other once respectable and high castes; whilst by that very means they raised in social estimation others that were at one time menial, low and abominable. For instance within the last 50 or 75 years nearly all the Brahmans and Kayasthas flocked to canine service under the Mlechchhas and considered service as their main stay although the dictates of the Shastras were against it, and concentrated all their energy towards it and thus obtained perfection in service. So the Kulars and Shaundikas considered spirit-selling, and the Khondo-Sahas, trades in seeded grain-crops, as their main stay and acquired efficiency as perfect tradesmen. Practice and propensity mould and develop the constitution of mind, body, limbs and glands. By these men can adapt themselves to any line of avocation. And therefore it is no marvel if the Britons, a barbarous, effeminate and conquered race before the battle of Bosworth, turned out a race of hardy warriors most polite, civilised, intelligent and inventing, if the Brahmans within the last 50 or 75 years abandoned their highly esteemed, religious, devout and independent life of a mendicant and turned out a race of smart and expert clerks and Government officials by adapting themselves to the ever-abominable, dog-like servitude, if the Kayasthas some of whom had been excellent deed-writers and a few others similarly attained a particular line or strain of conduct, and if the Shaundikas and Kulwars excelled in trade-crafts and stick to the petty and ignoble condition of tradesmen all along. As such they are entitled to the place and regard due to them so much the more. Further it is no marvel if the Brahmans and others cut a very bad figure and ruin their fortune in the business of trade. They can by long practice enure themselves to trade or other vocations as some Shaundikas, Kulwars and Sahas excel in Government and other service. As an expert or experienced clerk or Government official or other officer no man can be entitled to add to the rank of the Brahman or the propriety or fitness to be Brahman by caste, that is, cannot besit himself for a Brahman proper or high noble Brahman.

It appears from what the author could comprehend that at the time described in the Vedas there did not exist the fashion of wearing the sacred thread; even its knowledge did not come into existence. Probably during the long declining stage of Buddhism, and the commencement of the rise of Brahmanya when the novel principle of Varis, Ashram, Achar, etc. was being established for the purpose of starting the hereditary caste-distinctions, the fashion of wearing the thread was invented and put in force or enforced by the Buddhists, originally to mark the distinction between the Buddhists and the followers of Brahmanya, very like the wooden wreaths or Kanthi of the Baisnabas and the numberless Tilaks or marks on the nose and forehead of innumerable religious sects. At first the Brahmans used to wear leathern thread, perhaps, like the term *Hindu*, originally lowering but gradually considered ennobling. Gradually luxury introduced progress in the thread and invented cotton thread. At the time described in the Manava-dharma Shashtra the thread was made of cotton, flax, wool or gold. Ultimately caste-distinction was introduced into the thread itself occasioning distinction of threads with the distinction of Varnas, - cotton thread was restricted to the Brahmans,

flax-thread to Kshatriyas, and the woollen or golden thread to the Vaishyas, the Shaundikas, the Subornaboniks and other rich Vaishyas wearing the golden thread and the cattle-keepers, cultivators and other Vaishyas, the woollen thread.

If the Khondo-Saha and the Shaundika castes be considered and respected in their pristine, primitive Vaishya character as they had been before the factious party-clique or rather forced excommunication occasioned by force or tyranny of arbitrary and despotic Hindu rulers under the sway and undue influence of improperly aggrandised Brahman ministers jealous of other prosperous subjects, their rank and position in the order and precedence of castes amongst the Hindus ought to be along with the other Vaishya castes next below the Kshatriya caste, that is, the third in order of rank, Brahman and Kshatriya being the first and second respectively in the due order of the original main castes or Varnas. *Manu Chapter IX verse 1-1.*

अधीयार स्वयंवर्णाः स्वकर्मणा द्विजातयः प्रब्रूयाद्ब्राह्मणसेवां नेतराविति निश्चयः ।

सर्वेषां ब्राह्मणो विद्यादत्ततापायान् यथाविधि प्रब्रूयादितरेभ्यश्च स्वयमेव तथा भवेत्

ब्राह्मणः क्षत्रियोऽप्यु स्वयो वर्णा द्विजातयः

चतुर्थं एकजातिस्तु यदो नास्ति तु पञ्चमः । मनु १०।१ ४

व्यभिचारेण वर्णानाम् नद्यादिदेन च

स्वकर्मणाश्च त्यागेन जायन्ते वर्णसंकराः । मनु १०।२४

अनकेस्तु क्रियालोपादिनाः क्षत्रिय जातयः

ब्रह्मलक्षं गता लोके ब्राह्मणादर्शनेन च । १०।४३

धीष्णुक शौक्ष द्रविडा, काम्बोजा जषनाः शकाः

परदा पश्वा स्त्रीणाः किंराता दरदा खणाः । ४४

Or by taking a very broad view of the subject by accurately abiding by the precepts of the recognised Hindu Shastras (*Manu Chapter X*

सजातिजानन्तरजाः षट्सुता द्विजधर्मिणः ।

यद्रानान्तु सधर्माणः सर्वेऽप्यसजा स्मृतः । मनु १०।४१

verse 41) the Saha and the Shaundikas should along with other Vaishya castes be classed fourth in the order of castes, Brahmans, Kshatriyas and Ambostas (or Vaidyas ?) being first, second and third respectively. (In cases of intermarriages among the Varnas, the issue must be lower than the father's side or Varna and higher than the Varna of the mother's side.) For the mixed-castes, (1) *Murdhabasikta* or the progeny of Brahman father by his Kshatriya wife, (2) *Ambosta* or the progeny of Brahman father by his Vaishya wife, and (3) *Mahisya* or the progeny of Kshatriya father by his Vaishya wife, should along with Brahman, Kshatriya and Vaishya be considered as *Dwija* and be reckoned as superior to the mother's paternal caste, that is, the Vaishya caste at the least ; but the *Murdhabasikta* and *Mahisya* castes are not available now at any rate in Bengal, perhaps they are extinct or they have faded away into the Shudra castes by the grand principle or rule of excommunication or degradation for some paltry, petty, insignificant deviation where Brahmans and Kshatriyas would not suffer even a jot or teta for grandest and gravest digressions.

In Many Samhita, 10 Chokras or oil-pressing machines are equal to a Suna or a block whereon animals are slaughtered for sale, 10 Sunas are equal to a Dhwoja or a distilling machine, 10 Dhwojas are equal to a Besha or brothel, and 10 Beshas are equal to a Nripa or King. Therefore for a Brahman to beg alms a Besha is purer than a king, a Dhwoja is purer than a Besha, a Suna is purer than a Dhwoja and a Chokra is purer than a Suna.

दशसूनासमस्तुको दशध्वजसुमो ध्वजः । दशध्वजसुमो देवो दशविशसुमो नृपः ।

चक्रस्य गृह्यतरः सूना चक्रः गृह्यतरो ध्वजात् ।

देवात् गृह्यतरो ध्वजः गृह्यतरो नृपात् देवः । मनु ४।८४-६

This cannot be a hint or suggestion for the precedence of castes. For the prostitutes who live by brothel-keeping have got no caste; and the kings belonging to castes other than the Kshatriya caste may be Brahman, Vaishya, Shudra or other by caste, or may include the Muslims, the English, the French or other Europeans; and they cannot be lower in rank than the prostitutes. Of those that live by selling raw flesh, pressing oil and fermenting liquors neither can it be said to be a precedence; for as according to verse 88-9 of Chapter X of Manu raw flesh, oil and liquors are the articles vendible by the Vaishyas. *Ule ante* p. 175. If any, it would be a precedence among the Vaishyas themselves. These have been enumerated here according to the extent or degree of sin committed in killing or torturing animals and managing the professions; and no more. The income derived from such sinful sources of professions cannot form the alms with which religious acts are performed. Further it is not immaterial to take standard bearer to be the meaning of the term Dhwoja. Cf. Manu VII, 115.

The Ombosto Baidya is superior to Vaishya, the maternal Varna. The Baidya too was of course rendered into a mixed caste and Shudra - deprived of the thread, mourning for 30 days and adding the term Das (servant) to their name in announcing themselves and in uttering incantation. Some 80 or 90 years ago the Baidya caste began to wear the thread and add the title, Deva, to their name and observe mourning for 15 days.

तपोयोगात् इवा वैद्या सेजसा पितृवत् कृताः ।

अथान् चक्रायतो न्यूनाः क्रियया वैश्यवत् कृताः ।

ग्रनेः ग्रनेः क्रियाद्योपादय ता वैद्यजातकः ।

कलौ ग्रहसमानापन्नं यथा ब्रह्मा यथा विष्णुः । विष्णु- 7 Ch. IV. N. 625

• CHAPTER X

The restoration of the Khonda-Saha and the Shaundika to their pristine Vaishya character will occasion no disturbance or disorder and breach of peace in the present Hindu Somaj or society.

In restoring the Khonda-Saha and the Shaundika to their primitive Vaishya character there will be no disorder or breach of peace in the Hindu Somaj or society. For, as the Khonda-Sahas and the Shaundikas, even if supposed to be Patita or degraded, are well guarded by their Baitaks as to eating boiled rice and marriages, maintain their original Britti वृत्ति Dharma धर्म Korina कर्म or profession as ordained to them by the Shastra and are strict and punctilious in the due discharge, obser-

vance and celebration or performance of all and every Samskar or rite excepting the Upanyana or wearing the sacred thread, (but some wear sacred thread and the rest Kauphi in its stead), for which they may be Brata or Akrita-Samskara or neglecting rites, they may be

सावित्री पतितः सार्धं सुख्यं न समाचरेत् । स्कान्द काशी-खण्ड १।२१।२४

allowed and made to perform and observe that ceremony after due compunction or penance without anywise disturbing the order or breaking the peace of the Hindu society, and when it is once restored

पुनःपनायनिकः काशी-ब्रह्मविविधा परः । बापोदुशादादाविंशचहुर्निशददत्तः ।

इतोऽप्युर्ध्वं न संस्कार्याः पतिता धर्मवर्जिताः ।

ब्राह्मकीर्मेन यच्च न तत्पतित्यं परिव्रजेत् । स्कान्द काशी-खण्ड १।२१।२२३

प्रायश्चित्ते तु चरिते पूर्यकुम्भमपांनवम् ।

तमेव सार्धं पात्युः काला पुख्ये जलाद्यै । मनु १।१४८७

स त्वसु तं घटं प्राश्य प्रविश्य भवमं स्तकम् ।

सर्वाणि जातिकार्यानि यथापूजं समाचरेत् । १।१।२८८

येषां हिजानां सावित्री नानुच्यत यथाविधि ।

तां स्मृत्यन्तर्गतान् ब्रह्मन् यथाविध्युपनायेत् । १।२

यदि रोगनिवृत्त्यर्थमीषधायं सुरां पिबेत् ।

तस्मिन्पनायेन भूय श्चान्द्रायनद्वयस्तथा । बृहत् नारदिये पुराणे २८।३०

एतेष्वन्यतमं यस्तु पिबेदज्ञानतो हिजः । तस्मिन्पनायेन भूय सप्तकञ्च चरेत्तथा । ३४

अज्ञानात् प्राप्य विन्यूनं सुरां वा सः पिबते यदि ।

पुनः संस्कार मर्हन्ति त्रयोवर्षां हिजातयः । पराशर संहिता १२।२

they may be made to observe it in due time ; or under Chapter X verse 3 Manu quoted above as it is specially necessary to Brahmans only, they may go without it. Being compelled by force or precepts of Tols or being necessitated to make preparation for Shraddh-ceremony or perhaps on account of continuance of the mental gloominess due to sorrow for the loss of parents or near relatives, or for free choice and ardour to observe the mourning longer, they by imitating the practice of others among whom they lived for complete satisfaction changed the period of mourning अशीचक्रण to thirty days and it may be altered accordingly without any disorder ; and so for the other petty matter.

The fact is that hard-working men of mean and coarse professions cannot but be unceremonious, regardless and unmindful of technicalities, restlessness, and minute observance of ceremonies ; especially the Upanayana or wearing the sacred thread which was simply a token or sign to mark out the man that could comprehend Brahma, read the Vedas, perform Tap, Yoga and Dhyana, etc. by entering into a second enlightened state of life, as it were, and that gave up all worldly concerns should be treated in a particular way as such distinct from the rest. For they, especially the parsimonious and miserly or niggardly ones among them did and do consider it as a piece of extra trouble occasioning expenses for nothing ; because they as well as others were as now re hypocrites only in wearing it, for none of them could, as now can, comprehend Brahma, read the Vedas, or set themselves in

Top or speak nothing but the whole truth, or perform sacrifices, teach others or live on alms or lead a strict life. They especially the rich and luxurious merchants began rather to consider the thread made of such coarse substance as jute or wool as a sort of incense. And the result is that most Thakurs, Khatriyas and Vaishyas in Northern India go without the sacred thread. Some Kayasthas in Behar and Oudh wear the thread while those of Bengal cannot, perhaps for the interference of the Brahmans who rebuke the Yogi-caste for wearing it. Similarly some of the Shaundikas and Kalwars of Orissa, Behar, the Doab, Oudh and the Punjab wear the thread; but the Sahas and the Shaundikas in Bengal do not like it and the Brahmans oppose it. Again after the Rise of the Vaisnava sect amongst the Hindus in Northern India denouncing the caste-system of Brahmanaya, the Vaisnava Brahman, Kshatriya, Vaishya, Shudra, and Mlechchha, alike began to wear wooden wreath or Konthi in its stead. Then of course the fashion of wearing the thread fell into dis-use.

कार्पासमुपवीतं स्वादिप्रसिद्धं हतं विद्ध

शण्मुखस्यो रामो वैश्यस्यादिकसीविक्रम् । अनु ३।४४

To be sure in such social matters everything depends on the wish intention and free choice of the populace, the general public, here the adverse party. The Shaundikas may be high and noble in origin, and in profession; but some factious persons may or may not like or choose to regard them as such. But very often the public, mostly ignorant wayward, whimsical or biased with party-spirit, know not what they do, or why they do it,—pursue airy good and imaginary nothing; and it is meet that they should be taught what things really are and how they should behave themselves. No matter what ever be the result.

Especially Upanayan to a Sanskar or rite particularly enjoined to the Brahmans alone—other Varnas are not so much required to observe it as now as at the time described in Manu Sanhita or over.

वैश्य आत् प्रकृत्यो वृत्तिप्रसङ्ग उ चारणात्

संस्कारस्य विशेषाच्च वर्णाणां ब्राह्मणः प्रसङ्गानुसंहितौ ३।४३

Firstly the continuance of mournful feelings determined the period of mourning at first, during which the bodily and mental condition of person remains shattered, deranged and disordered for the loss of the dear relative and his body is considered unclean with mournful feelings and utter dejection and therefore during it the person should be treated with especial care in a especial manner. But mourning is mourning all the same for all men. Certainly it is; but its duration may last longer or shorter according as propinquity and enlightenment or moral culture are greater or less.

As to the extent of the period of mourning amongst the Hindus, there are two prominent features which originally gave rise to the custom, namely, (1) Propinquity or nearness of relationship, and (2) grades of educational enlightenment, difference in moral culture, or nature of the worldly life led or strength of the worldly tie.

Relationship is greatest with parents and sons or husband. It is less with father's parents or brothers. It is less again with father's grand parents, less and less with 4th, 5th, and 6th ancestors. It is far less with mother's father or brothers and so forth. The duration of a person's mournful feelings does not last so long for other relatives as for parents,

Husband, parents' parents, parents' grand-parents and so on in varying quantity in each case though. Therefore people used to reckon a person in full mourning for the loss of such relatives variously and allowed different periods for such person to be treated in a special manner and the sages or lawgivers in course of time fixed these periods.

Affection and agony for separation by death vary with the age of the deceased, namely, still-born child, foetus, one aged six months, two years, six years or upwards. A Yati or ascetic mendicant beggar, or a Poromahonsa, comprehending the real substance or a Faqir having no worldly ties and leading a secluded life, taking delight in death as change of form and passing into the innate natural state of atom or God, does not mourn the loss of a relative even for a moment; and not a moment is fixed or known as the period of mourning for a Yati, a Poromahonsa and Faqir.

Thirty days for a Sapinda (three generations higher or lower), three days for a Sokulya (three generations higher or lower than the Sapindas), Pokshini (present day, following night and the next day before sun-set) for a Somanodoka (seven generations higher or lower than the Sokulyas) one day for one with whom agnatic relationship can be traced or remembered, and mere ablution for a Swagotra. Mere ablution for a still-born child extending to parents only, three days for a child aged six months if without teeth, 5 days if with teeth or aged two years with. Carshakoran, twelve days if with Cheshakoran or aged six years if married. One day for a fetus of from birth up to six months.

It should be borne in mind that this fixed period for mourning is of recent origin. There were no regulations as to dress for mourning, nor any fixed time for observing it, nor were anniversaries of the death observed at about Shakabda 570, during the Chinese pilgrim Hiuen Tsiang's sojourn in India. (s. v. p. 141.) Probably this principle did not exist in the original Manava-Dharma-Sastra; and it was inserted in the subsequent Manu Sanhita. But it should also be understood that Hiuen learnt and recorded what was current among the Buddhists; and the principle inculcated in the Manava-Dharma (as opposed to Buddhism, the latter the Buddhists not being regarded as men), was current among the Buddhists and followed it and revered the Brahmaniya religion, their Rites. But very small, may, insignificant.

The conglomeration of the imperceptible ethereal *atoms* into the dense, mobile, transient and mortal heaves or bodies as the metamorphoses of atoms by electricity (attraction, cohesion and repulsion) possessing rational consciousness, the mind, the elemental earth, water, heat, air and sky, the spinal marrow-bone and the auricular scum, bone and nail, flesh and hair, fat and sweat, seed and ocular rheum, blood, phlegm, bile, saliva, teeth and mastication, larynx, pharynx, esophagus and deglutition, lungs and respiration, stomach, its vibration and digestion, spleen, liver and other glands, intestines and their work, the heart, arteries, veins and the circulation of blood, muscles and muscularity, movement of the limbs, mouth, hands, feet, anus, sexual organs, walking, discharge of fœces, urine and seed, frowning, laughing, crying, yawning, sneezing, cheerful appearance, gestures, testicle and uterus, heaving of the breast (bubby) and its milk, brain and thinking, willing and feeling, ear, hearing and sound, eye, see-ing and colour, nose, smelling and scents, skin and cuticle, touching and feelings, and tongue tasting and savour, is technically termed birth; and their desolution rather transformation into the thin, inactive, everlasting, immortal atoms, is technically termed death. The state of *atoms* in the ocean of

is the *innate inborn nature of atoms* : and the condensation of *atoms* into bodies by their mechanical forces or *atoms* in the atomic ocean are the especial states of *atoms* of altered nature. In universal space in this universal ocean the extending all-containing, omnipresent, everlasting, endless, sourceless, unwasting and immortal atoms are Resha, Brohma, Nirvana, Ioda, Alla, Jehovah, Deos, Deys, God, Oktai, Pausad, Shin-min, etc. so many different names.

The assumption of or transformation into, the altered nature from the true nature of *atoms* in the atomic ocean, is birth ; and the transformation from the altered nature of atoms, (that is, bodies formed by composed of the five elements, five sensitive organs, the five senses or five objects of senses, the mind, the force of electricity, the rational consciousness,) into the true nature of *atoms*, is death. The eternal *atom* in its innate nature is a bliss. Therefore death which leads into it is blissful and desirable.

Those that were highly educated, well-versed in philosophy and the system of learning, devoted to Yojou or worship for self, Yajou or worship for others, Adhyayana or reading and Adhyapana or teaching, and Yajra or Medhavi (having high intellectual powers). Brahmanas, Upanishads or orations to God, Hota or priests of clarified butter into the sacrificial fire, Adhworju, Brahmacharyas or performers of sacrifices, that is, led spiritual life, could observe their mournful feelings, attain equanimity in a short time, ten days or so ; and ten days were fixed for their mourning ; those that led the life of warriors and were enlightened with intellectual and moral culture and called the Kshatriya could do so in a little longer time, 12 days ; and 12 days were fixed for their mourning ; the ordinary people, the subject-body in general, attending to multifarious callings and less enlightened with moral culture and having the intellect darkened by Maya-Moha or worldly ties to some extent, and called the Vaishya, could do so in a still longer time, 15 days ; and 15 days were fixed for their mourning ; and those that were slaves or mercenary servants and had no social status of any kind except as forming the herd and parcel as menial domestics of the family they served, and whose intellect blunted in the service had no wealth or property, and required no education, moral or spiritual training and were not enlightened in any way and had the intellect darkened completely with Maya-Moha, and called the Shudra, could not go beyond this world and think freely and liberally, and would be benumbed and succumbed in sorrow and mournful feelings for a very long time ; and so 30 days were fixed for their mourning.

If it be argued that the different periods of 10, 12, 15 or 30 days for mourning mark the precedence among the Varnas, the Kshatriyas observe it for ten days and the Harhis and the Domas for twelve days ; but the Brahmanas and the Kauras are not equal, nor are the Kshatriyas, Harhis and the Domas equal according to the principle. The Mazhee and the Tero-dosha Bagdis observe it for 12 days, the Ekusmih Bagdis for 21 days and the Tentulia Bagdis for 30 days ; but the Mazhee and the Tero-dosha Bagdis are not equal to the Kshatriyas ; rather they are lower than the Tentulia Bagdis. Perhaps the injuries to religious acts, government duties and important professions the shorter periods became commodious, or it is due to selfishness of leaders.

Even at present, although every Hindu caste is of Hindu character, and the deplorable and laughable condition of the Hindus reveals itself in the expression, 'I have come to eat beef, pork,

etc at the Wilson's Hotel, but for all that why should in vain English cooks no doubt cooked and touched by Mus on a person Europeans) on the same table with the Sonarbene, the Rad allowed some other castes turn to suffer great losses, a blow on the head and a thunderstrike on the head, as it were, when they hear the Son, the Sunri and the Sonarbene speak of their Vaishya-hood. Is such state of things fair? Even among sovereigns or subjects or priests or any persons there can be no honesty, good-feelings or goodliness, and there must remain unloved circumstances, serious mishaps and low position hampering rise, *if what is due to others be not given to them.* If the San-Sunri-Sonarbenes are really Vaishyas and live by their own respective professions, and if there was the cause of jealousy against them on account of their following the Vaishnava religion or opposing the Brahmoniya religion of the Rarhi-Brahmans, Kayasthas and the Nabashahis, i. e. the two factions differing in religion, then seeing that the tendency of almost all the Hindus inclines towards Vaishnavism and the former employ and respect the Brahman priests, it will be honesty, justice and good-sense if the respect and rank due to the Saha, the Suntri, the Sen, the Jayene and other castes as Vaishyas as ordained and recommended in the books of the Hindu Smriti, be accorded to them, and then only the prosperity of the Hindus as one people will follow, the triumph of the cause of honesty and good-conscience. If the liquors are rejected and used as they had been before, then the Shaundikas must be rejected as they had been before.

The Sen kings of Bengal and other last Hindu kings strenuously fought and employed direct force to check Buddhism and establish the Shoiva and Shaktya religion, the Brahmoniya proper. During the foreign yoke or rule that followed the Brahmans achieved victory, though not final, in a silent religious revolution amongst the ignorant masses in suffering, wherein spontaneously without great struggle or direct persuasion, the Kayasthas became the first converts from Buddhism to Brahmoniya proper, the Novoshahis were the next converts, and the Gondhobene, the Kansari, the Shankhari and a few others followed next; and then came the Sunri, Sonarbene, the Goala, the Kolu or Keli, the Kaivata, the Bawar, Bagai, and a few other castes adopted a form of Brahmoniya under Vaishnavism, a religion as liberal and hostile to Brahmoniya proper as Buddhism had been, giving rise to the precedence of castes according to the due order of conversion. However, now-a-days they observe hereditary castes, employ Brahmans and admit their supremacy; and most of the Brahmans, Kayasthas and Novashahis are cordially Vaishya. This is a step towards reconciliation. Vaishnavism will soon prevail; the struggles for Shoiva and Shaktya religion and the factional party-clique consequent thereon will soon die away and disappear, and the Hindus will soon re-unite. Else there will be no hope. Mark! Brahminism based on Brahminical supremacy and hereditary caste impedes independence.

